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Epistle of

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Deliuered in St. [illegible]

in OXFORD:

By the reuerend and faithfull seruant of CHRIST HENRY AIRAY Doctor of *Diuinitie and late* Prouost *of* Queenes COLLEDGE,

And now published for the vse of GODS *Church* by C. P. Master of Arts and Fellow of *the same Colledge.*

LONDON

Printed by EDW: GRIFFIN for *William Bladen*, and are to be sold at his shoppe in *Pauls Church-yard* at the signe of the *Bible* neere the great north doore. 1618.

TO THE MOST REVEREND FATHER in God, *George*, L. Archbiſhop of *Canterbury his Grace Primate of all England* and Metropolitane,

*And one of his Maieſties moſt hono-*rable priuie Councell.

Moſt reuerend father,

I Could not preſume to ſhroud this vnpoliſhed worke vnder ſo high a Patronage, if I did not hope, that (*as* Dauid *loued lame* Mephiboſheth *for his good father* Ionothan, *ſo*) *your gracious fauour to this* Author (*now with God*) *would excuſe and pardon, yea accept this*

vnperfited issue of his paines. These papers were neuer entended for the common view, being fitted in a plaine and familiar stile to a popular assembly; and therefore (I confesse) not worthy of your acceptation: Yet I thought it iniustice either to depriue the Church of God of the benefit of his labours, or not to consecrate them to your Graces hands, to whom the Author was so much obliged. Your gracious countenance and loue vnto him (vpon experience of his integritie whereof you were long a witnes and sometime a iudge) did much comfort him midst other occasions of griefe and deiection: His onely requitall were holy praiers for your happinesse, which he forgat not in the extremitie of his last sicknes, euen then deuoutly entreating the Lord for his blessing vpon your person, and gouernment. Besides your Grace is pleased to make your fa-

uours

uours (as it were) hereditary, extending them in great measure to his Successor *our present Gouernour and to our* Colledge; *In which respect, the best of all our labours are iustly deuoted to your* Grace, *as a small discharge of our duty, if not rather as an acknowledgement of our obligation. These* Lectures *which now I present, are an Exposition of Saint* Pauls *diuine letter to the* Philippians: *An Exposition, indeed not sutable to the niceneſſe and curiositie of our times, not elegant in words, and without all affectation (vnleſſe of plaineſſe:) But yet (leſt I too much disparage the Author and his Worke) if I be not mistaken, the naked and naturall ſenſe of this holy Text is here ſo faithfully opened, and withall ſo powerfully and thoroughly applied, that (I doubt not) Gods Church and people may hence reape much benefit, which was*

the Authors only aime in the exercise of his ministerie, and shall be my chiefe comfort. Whatsoeuer it is, I humbly commend it to the blessing of God and to the vse of his Church, desiring to honour it with your Graces *name, whose Patronage shall procure it respect from others. The Lord* Iesus *long preserue your* Grace *(after the ioy of our hearts and the breath of our nostrills his most excellent Maiestie) a great and sure friend of religion, and a worthy instrument of the welfare and peace of this holy and happy Church of* England.

Your Graces

humble Orator

Christopher Potter.

To the Chriſtian Reader.

IT was a iuſt taxation of our times by graue and reuerend *Beza*, *Dum tempora ſuperiora cum noſtris comparo, dicere conſueui plus illos conſcientiæ ſcientiæ minus habuiſſe; nos contrà ſcientiæ plus, conſcientiæ minus habere:* The braines of men were neuer more ſtuffed, their tongues neuer more ſtirring, and yet their hearts neuer more emptie, their hands neuer more idle. The diſeaſe of our forefathers was ignorance, ours is impiety; they were ill in the head, we are ſicke at the heart: they were blinde but (after their manner) deuout, wee are skilfull and prophane. No age was euer bleſſed with ſuch a light of knowledge, and yet none more fruitfull of the workes of darkneſſe. The maine reaſon vndoubtedly why wiſedome and holineſſe, learning and ſanctitie are ſo vſually now a daies diuorced, is becauſe (as that Heathen of old could complaine) *diſputare malumus quàm viuere:* If men can argue and diſcourſe of religion it ſuffices, not one of a thouſand thoroughly digeſts his knowledge, or turnes the holy Precepts of Diuinitie into practiſe. Hence, the world abounds with *Polemicall* bookes, which doe not ſo much compoſe as breed contentions; (though I confeſſe the fault is not ours, but our Aduerſaries, whoſe peruerſnes will not be conuicted euen when they are conuicted:) But for *practicall* diuinitie and liuely deuotion, it is an argument not more neceſſary then rare, handled but by few and not by many regarded. Yet in this iniquity of times, wherein the affections of men had more need to be ordered then their iudgements informed: in my opinion, thoſe Treatiſes

are of best seruice and vse which reduce Christianity into action, and warme the heart and conscience with deuotion. In this ranke I account this *Commentary*: which was a principall motiue vnto mee (as we all owe our selues vnto the common good) not to smother a worke so seruiceable for this age, nor to bereaue Gods Church of such a furtherance; especially being herein encouraged by sundry reuerend and iudicious.

A *Commentarie* perhaps not to the taste of many men in this age, whose nice palate doth loath the dry *manna*, and can best rellish the vnsauory sauces of *Ægypt*. Others (who cannot fancie Diuinity vnlesse she be wantonly trim'd vp in the light colours of humane art and eloquence) will here require elegancie of words, and quarrell at his careless stile. I answer, *mores non verba composuit, & animis dixit non auribus*, the scope of his labors was his auditors instruction not his own applause, nor did he care to please so much as to profit. To come with the *inticing words of mans wisedome*, and to *preach* only *themselues* is the note of false Teachers: the charge of Christs Minister is *in demonstration of the spirit and of power to diuide the word of truth aright* vnto his people, and this was our Authors aime. Gods oracles are to be faithfully expounded, not curiously minced, not loosly dallied with, & surely the plaine song of *Scripture* is the best musicke without these quauering descants of mans wit. How licentiously & prophanely *Popish Friers* haue abused Gods holy word by their trifling *Postills*, it is too manifest. Yea (be it spoken with due modesty and reuerence to those *Worthies*, to whose industry and wit the *Christian Church* is so much beholding,) some of the ancient *Doctors* were too far in loue with quaint interpretations: especially *Origen*, whose excessiue allegorizing

(by

(by the confession of *Eusebius*, who yet was his great fauourite & partiall in his praises) caused the *Apostate Porphyrius* to blaspheme and to scoffe at the Scriptures. Which consideration, no doubt, moued *Caluin*, *Melanchon*, *Martyr*, and the rest of our late and learned Expositors to sticke so close to the letter of the Text, and in all simplicitie to deliuer the meaning of the Holy Ghost. Their iudgement our Author approued, and followed their example, opening in these *Lectures* the simple and most naturally intended sense of the holy Apostle, and and thence vrging & applying the Obseruations so effectually, that many (not only of his ordinarie hearers, but euen of the *Vniuersitie*, by whom he was much frequented) blessed God for the direction and comfort they receiued from his mouth. The life of deliuery in him was very powerfull, & made great impression in his hearers: this booke wants that aduãtage, which yet is here supplied, because those things which then were only deliuered in the eares of few, are here submitted to the eyes of all. *Lib. 6. c. 18.*

Touching the *Author* himselfe I need not say much. Altho (after a sort) he condemned himselfe to obscuritie, and affected a priuate and retired life: yet he could not hide himselfe from the eyes of the world, being generally noted and esteemed for his holines, his integrity, his learning and grauity, his indefatigable paines in the discharge of his ministeriall function, his singular wisdome and dexteritie in the gouernment of our *Colledge*, which by Gods blessing vpon his care hath sent forth many learned Ministers into the Church, many worthy Gentlemen into the Common-wealth. Briefely, in his whole conuersation he was so sincere & vnrebukeable, that by some (partly by occasion of these *Lectures*) he was defamed for precisenes. Indeede, as the times are

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now, the only meanes almoſt to auoid that reproch is to be notoriouſly wicked. But (in few words to wipe of that imputation) how much he condemned the iniurious zeale of the *Separatiſts*, how far he miſliked all buſie diſturbers of the Churches peace & quiet, ſtill grauely exhorting to calmneſſe and moderation, how heartily he reuerenced his holy mother the *Church of England*, and how willingly he conformed himſelfe to her ſeemely ceremonies and iniunctions, beſides his practiſe, he hath ſo many reuerend & graue witneſſes, as he had familiar acquaintance. To ſay truth, he was not of the *Laodicean* temper, nor yet *pure in his owne eyes*: zealous & feruent, not turbulent & contentious: a faithfull ſeruant of God, an humble and obedient ſonne of the Church, an enemy to faction no leſſe then to ſuperſtition. Laſtly, when the few and euill daies of his pilgrimage were ended, (as a comfortable death euer followes a conſcionable life,) he patiently & meekly endured Gods gentle viſitation, earneſtly longed after his diſſolution, and to be with Chriſt, which he knew was beſt of all, and at length (when the *time* of his *changing* was come) deuoutly cõmending his ſoule to the mercy of his redeemer, he cloſed vp his eyes in peace, & was caried to his graue with honor. He now reſts from his labors and his works follow him: he hath left behind him a *bleſſed memory*, and *a name ſweeter then any oyntment*. This holy monument of his induſtry I cõmend to thy vſe and ſerious meditation, good *Chriſtian Reader*: which fauourably accepted may incourage me to publiſh other of his labours. The *Lord Ieſus* bleſſe all our indeuours to the building vp of his Church, and our owne euerlaſting ſaluation, *Amen*. *Queenes Colledge* Nou. 28. 1617.

Thine in the Lord Ieſus,
Chriſtopher Potter.

A Table Alphabeticall.

A.

ADuersaries of the truth not to be feared. pag. 253.
Affliction a gift and grace of God. 89. 700. 707. fruits of them. 80. 180. Comforts in them. 337. 763. 700. whether to be desired. 709.
Aged Ministers to be respected. 492.
Allusions approued in the Scripture. 598.
Ambition a note of false teachers. 821.
Anabaptists their errour touching oathes. 97.
Apostates censured. 196. 250.
Armour of a Christian. 512.

B.

BAptisme, duties from it. 342.
Bodies of men fraile and vile. 857.
Booke of life. 745.
Bowing at the name of Iesus. 353.
Brownists taxed. 175. 293. 846. 782.

C.

CAluin we reuerence, yet we no Caluinists. 292. 829.
Carefulnesse. 800.
Censures to be charitable. 869.
Certainty of saluation. 402. 749. 724.
Circumcision two-folde. 597. carnall abolished 602. morall vse of it. 605.
Charity hopes the best. 79. 749. 2 worke of Christ. 562.
Christ the onely gaine. 200. in life. 203. in death. 206. true God. 316. his obedience. 325. his second comming. 798. duties from it. 843. his sufferings in soule 329. fruits of his death. 330. how exalted. 341. all creatures subiect to him. 356. the marke of our Christian race. 750. his body not euery where. 844. it is a true body. 862.
Christians to bee like minded. 289. why. 290. how freed from the Law. 328. not voyd of passions. 538. their courage. 253.
Church to bee remembred in our prayers. 46. not without staine in in this life. 286.
Company of wicked dangerous. 437.
Confidence must bee in Christ. 627. not in our best workes. 637. 661. 649. 657. 666.
Contentions diswaded. 299.
Contentation in all estates. 877. 921.
Corporal presence in the Sacrament. 215.
Couetousnesse. 880.
Crosse of Christ. 812. enemies of it. ibid.

D.

DEacons described. 4.
Death may bee desired. 215. how. 216. why. 217. not to bee

 feared.

feared. 219. 221. a mercy of God to the faithfull. 532.
Diuels subiect to Christ. 361.
Distrustfull care. 802. reasons against it. ibid.
Dissentions obiected to vs answered. 291. 786. causes of them. 780. remedies 782.
Doubting of saluation, a doctrine false and vncomfortable. 183. 195. 402. 724.
Drunkennesse. 826.

E.

EArthly desires. 825.
Elections. 906.
Enemies to the crosse of Christ. 810.
Equity and moderation vrged. 774. rules for it. 779.
Erasmus his iudgement of *Luther*. 591. 621.
Exhortations whether they doe inferre freewill 398. 732.
Exaltation of Christ. 348.
Examples of imitation. 790.
Experimentall knowledge in the word necessary. 124.

F.

FAith commended. 252. a gift of God. 265. by it are wee assured of saluation. 403. how it iustifies. 678.
Faithfulnesse. 919.
Faults how to be noted. 734.
False teachers, dogs. 583 to beware of them. 587. notes of them. 589. 814.
Feare seruile and filiall. 406. motiues to this latter. 411.
Fellowship in the Gospell a blessing. 37.
Flocke, their duties to their Pastor. 231.
Freewill confuted. 72. 398. 415. 731. 893.
Friends their duty. 54.
Fulfilling of the Law. 888.

G.

GOds immutability the ground of our perseuerance. 63. hee the author of all good. 68. 416. deliuers out of troubles. 190. prouidence ouer his. 791. his glorie cheefely to be aimed at. 226.
Good workes. See Workes.
Good report to be desired. 843.
Gospell of Christ a great blessing. 49 650.
Grace. 4. author of it 5. effects. 22. 26.
Gratuity of carriage. 832.

H.

HEalth a mercy of God. 530.
Hearers of the word their duty. 374.
Heretikes contentious. 300.
Hope a vertue necessary in Christians. 194. it must be constant. ibid. it is certaine. 409.
Humility. 8. an effect of grace. 87. a preseruatiue of concord. 305. properties of it. 313.
Humiliation of Christ voluntarie, 323. it was of the whole person. 324.
Hypocrisie. 248.

I.

IGnorance in religion. 120.
Imitation of Saints. 790. rules for it. 792.
Impatience in wrongs. 794.
Inferiours not to be contemned. 503.
Inuocation of Saints condemned. 26. 57. 59. 366.
Ioy in the Lord. 572. 756. it containes the

the whole worship of God. 612.
Iustification not by works. 150. 672. (See Merits) by imputed righteousnesse. 677.

K.

KNowledge in the Word. 119. 652.
Knowledge of Christ threefolde. 643. it is excellent and precious. 649. 684. great vantage. 651. experimentall. 683.

L.

LEuiticall ceremonies abolished. 608.
Life ought to be conformable to our profession. 242. reasons. 243. a warfare. 511. we are not to esteem it for Christ. 558.
Light, how the faithfull are lights. 442. they communicate their light to others. 449.
Light behauiour. 833.
Loue testified by prayer. 23. perswaded. 103. 114. 250. qualities of true loue. 103. to bee guided by knowledge. 127.
Lying. 829.

M.

MAintenance of Ministers. 901.
Martyrs ground of their cheerfulnesse. 200.
Meanes of grace. 267.
Mercy of God. 5. vse of it. 6.
Merit confuted. 154. 183. 339. 390. 933. it cannot stand with Christ. 664.
Ministers their duty. 10. 373. 850 calling honourable. 13. 74. their successe from God. 73. willingly to be heard. 175. 475. to loue their people. 499. how they ought to be qualified. 474. whether now worse then euer. 482. how to bee entertained. 549. 555. to visit the sicke. 561. to be maintained. 901.
Ministery a labour. 507. a warrefare. 512.
Multitude not safe to bee followed. 808. 905.
Mutuall affection commended. 471. 547.
Murmuring against God or man. 421.

N.

NAme of *Iesus*. 353.
Naturall man described. 71. 440 444. 891.

O.

OBedience of Christ actiue and passiue. 326.
Occasion of this Epistle. 2.
Oth lawfull. 94. conditions of it. 96.
Ouerweening conceit a sin. 87. 736.

P.

PApists, their dissentions. 292. slanderers of religion and true professours. 590. 661. enemies of the crosse of Christ. 812.
Patrons of liuings. 920.
Pastours to loue their flockes. 103. 209. 276. 373. 805. 725. 499. to entreat them gently. 568. 733. ought to be patternes of holinesse. 796. 850. often to iterate their admonitions. 803.
Paul twice prisoner vnder *Nero*. 156.
Peace of God and of conscience. 4. 813. 859.
Pelagianisme by whom renued. 302.
Perfection in this life. 718. 735 759. 888.
Persecution for the Gospell. 82. 159.

a gift of God. 88. 268. it doth not diminish the Church. 159.
Perseuerance finall, prooued. 63. 747. 733. parts of it. 64.
Perswasion threefold. 76. how a man may be perswaded of anothers saluation. 77.
Philippi a City of *Macedonia*. 3.
Physicke. 530.
Popish Cleargy. 484. perfection 762.
Pouerty comforts in it. 884.
Prayer to God alone. 26. 54. necessity of it. 43. 51. 108. motiues to it. 109. it is effectuall. 186.
Preachers different. 171. markes of a good Preacher. 173.
Proficiency in religion. 376. 396. 721. 730.
Promises of God. 856.
Prouidence of God. 468.
Purgatory confuted. 224. 360.
Purity to be laboured after. 138. 838.

Q.

QVarrelling. 424. to compose them a Christian duty. 738.
Questions touching ceremonies & discipline not substantiall. 293.

R.

RAge of tyrants a token of their perdition. 257.
Recusants censured. 351.
Regeneration imperfect in this life. 286. 716. 433. the true circumcision. 606. it altereth the whole man. 632. 891.
Relapses in religion. 397.
Resurrection of Christ, duties from it. 341.
Resurrection of our bodies confirmed. 854. 863.
Reward of workes. 916. 929. 933.
Rich men their duty. 883.
Righteousnesse two-fold. 668. of faith and of workes cannot stand together. 671.

S.

SAbaoth. 836. 941.
Sacrifices of Christians. 464. 933.
Saints in Christ, who. 3. 433. 944.
Saints not mediators of intercession. 28. 57. to bee reuerenced. 60. and imitated. 790. subiect to infirmities. 743. 791. 866.
Security. 195. 413.
Sickenesse incident to the faithful, and why, 519. of flying in the time of sickenesse. 559.
Schisme, causes thereof. 780. remedies. 782.
Scriptures not obscure. 120. to bee searched with diligence. 121. 584.
Soule of man immortall. 222. 858.
Suffering for Christ. 268.
Swearing reproued. 9.

T.

Timothy the approuer of this Epistle. 2.
Thankesgiuing to God. 34. 809. how we are to giue thankes. 40.

V.

VAine-glory to be auoyded. 303 625. 824.
Vertue of Christs resurrection. 692.
Vnity in affection and iudgement perswaded. 294.
Vnregenerate, their actions all sinfull. 151. 153. 891.
Vnthankfulnesse to God a greeuous sinne. 35. 810.
Vsury condemned. 846.

W.

WAnt doth not deiect Gods Children. 875.

Weake to be ſupported. 770.
Will accepted for the deed. 434.
Women commended in the Scriptures. 742.
Workes good, their cauſes. 144. we are to abound in them. 145. fruits of righteouſneſſe. 149. their author. 152. their end. 153. perſwaded by our Church. 247. 394. 639. true vſe of them. 663. no part of our righteouſneſſe. 592. 659. 674. 634. how called dung. 637. 646 661.
Word of God a light. 443. 445. a word of life. 451.
Worldly carefulneſſe. 800.

OBSER-

OBSERVATIONS more largely amplified.

CHAP. I.

THanksgiuing is a ſeruice principally required in a Chriſtian. 34
Our fellowſhip in the Goſpell with other Churches a great bleſſing. 36
Prayer is needfull euen for thoſe graces we haue. 43
We are to pray for the continuance of the Goſpell. 48
The ground of our perſeuerance is the immutabilitie of God. 63
All our ſufficiency is of God. 68
Our loue to Miniſters a good argument of our growth in godlines. 82
To ſuffer perſecution for righteouſneſſe ſake is a gift and grace of God. 88. 268
Prayer neceſſarie for the increaſe of Gods graces. 108. 186
We muſt proceed and goe forward in godlineſſe. 112
Chriſtians are to abound in good workes. 145
Good workes are the fruits of righteouſnes. 149
The Church is not diminiſhed but increaſed by perſecution. 158
Afflictions of the godly turne to their comfort. 180
Chriſt Ieſus the onely gaine and vantage of Chriſtians. 200
A Chriſtians deſire ſhould be to be diſſolued and to be with Chriſt. 215
The diſſolution of Gods Saints is a paſſage into heauen. 221
The long life of good Paſtors a bleſſing of God vpon a people. 229

Our

Our practiſe muſt be conformable to our profeſſion, 242
In a Chriſtian courage we are not to feare the aduerſaries of the truth. 253
The rage of perſecutors an infallible ſigne of their deſtruction. 257
Faith is a ſpeciall gift of God. 265

CHAP. II.

NO *Church ſo reformed, but hath ſomewhat amiſſe.* 286
All Chriſtians are to ſtriue to be like minded in the Lord. 289
Contentions to be auoided. 299
Humilitie a preſeruatiue againſt contention and vaine-glory. 305
Chriſt Ieſus a perfect patterne of humilitie. 315
The obedience of Chriſt the ground of all our comfort. 325
Chriſtian confeſſion of Chriſt neceſſarie. 363
To begin in the ſpirit is not ſufficient, vnleſſe we continue. 396
Doubting of ſaluation a deſperate and vncomfortable doctrine. 402
We are to paſſe the time of our dwelling here in feare. 411
Murmuring againſt God or men forbidden Chriſtians. 420
How Chriſtians may liue blameleſſe in the midſt of a crooked nation. 438
All the faithfull are lights in the world. 443
The glory of Gods Miniſter is the gaine of ſoules. 456
The iſſue of all actions is in the hand of God. 467
A great ſinne in Miniſters to ſeeke their owne more than Chriſts. 478
Superiors in place or gifts ought not to contemne their inferiors. 503
The Miniſtry is a painefull labour. 507. *and a warfare.* 512
Children of God neuer quite rid of ſorrow in this life. 546
The Miniſters of Chriſt are to be entertained with all reſpect. 549
Chriſtians are not to reſpect their liues for the worke of Chriſt. 558

CHAP. III.

THE *Miniſter of God is to temper his ſpeech according to the quality of his hearers.* 568
The ioy of Chriſtians muſt be in the Lord. 572. 576

False

Falſe teachers are diligently to be auoided. 589
Chriſtians in ſome caſes may lawfully ſtand vpon their owne commendations. 624
Conuerſion workes an alteration in the whole man. 632
Good workes are no part of our righteouſnes before God. 634.659. 674
The beſt of our workes are but loſſe or dung; and how. 637.661
The knowledge of Chriſt Ieſus is excellent and precious. 649
To renounce our owne righteouſnes is both difficult and yet neceſſarie. 657
Righteouſnes imputed and inherent in iuſtification cannot ſtand together. 671
We are iuſtified by righteouſnes imputed. 677
Experimentall knowledge of Chriſt neceſſarie to a Chriſtian. 684
To be afflicted for Chriſt, is an aduantage. 700. 707
The beſt of Gods Saints in this life come ſhort of perfectiō. 716.735
Gods children may be certainely aſſured of their ſaluation. 726
Chriſtians are to ſtriue toward perfection. 721.729.747
Life eternall the reward of our Chriſtian race. 753
God alone opens the heart to attend vnto the word. 774
In our Chriſtian imitation we are to make choice of the beſt examples. 790
It is not alwaies ſafe to follow a multitude. 808. 905
The reward of the impenitent is damnation. 815
We are here but pilgrims, our Citie is aboue. 832
Chriſt will certainely come the ſecond time to iudgement. 843
The faithfull deſire and long for that comming. 846
Chriſt will raiſe vp his children from the graue to glory. 854

Chap. IV.

Miniſters to inſtruct and admoniſh publikely & priuately. 736
It is a Chriſtian dutie to compoſe quarrels & contentions. 738
Chriſtians are to reioyce in the Lord in all eſtates. 756
For vnities ſake we are to yeeld of our right. 774
The prouidence of God is euer neere his children to ſuccour them in troubles. 791

Worldly and diſtruſtfull care by all meanes to be auoided. 800
Thanks-giuing vnto God a neceſſarie Chriſtian dutie. 809
Whatſoeuer things are true, honeſt. &c. we are to practiſe. 826
Practiſe muſt be ioyned with profeſſion. 848
The Miniſter ſhould be a patterne of holines to his people. 850. 796
Gods graces are not alwaies alike manifeſt in his children. 869
We are charitably to cenſure the ſlips of our brethren. 869
We are to be cõtent with that eſtate wherin God hath placed vs. 875
The power of doing any good is from Chriſt, 892
Miniſters are to partake of our temporall things. 901
Good workes further our reckoning in the day of Chriſt. 915
Workes of charitie are ſweet ſmelling ſacrifices. 923
God will ſurely recompence what good ſoeuer is done vnto his Saints. 929
Alwaies in all things God is to be praiſed. 939

Errata.

Pag. 117. for *Saiour* read *ſauour.* *p* 153. *in whatſoeuer good, deleatur.* *p.* 245 *ſecrets,* read *ſtreets.* *p.* 249. *conuerſion,* r. *conuerſation.* *p.* 404. *promiſes,* read *præmiſes.* *p.* 493. *was a mother,* read *was as a mother.* *p.* 500. *courſes of Gods houſe,* read *courts.* *p.* 590. *Martyn,* read *Martyr.* *p.* 751. *viri, fratres, deleatur.* *p.* 769. *diuine eyes,* read *dimme eyes.* *p.* 809. *Et hoc ſciamus fortiorem &c. deleatur.* *Chap.* 4. *in the beginning, for folio* 721. read 865. 866. *and ſo forwards to the end.*

LECTVRES ON THE WHOLE Epiſtle of S. PAVL to the PHILIPPIANS.

LECTVRE 1.

CHAPTER I.

Verſe 1. *Paul and Timotheus the ſeruants of Ieſus Chriſt, to all the Saints in Chriſt Ieſus which are at Philippi, with the Biſhops and Deacons.*

2. *Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.*

WHEN firſt it pleaſed the Lord to call me to this ſet worke in this place, by reaſon of my ſhort time to deliberate, I choſe for the time that text of ſcripture which was appointed to be read for the Epiſtle the next Sabbath, beginning at the 5 verſe of the 2 chapter of this Epiſtle, purpoſing afterward to make choiſe of ſome other ſcripture which happily might better fit this place.

But ſo it pleaſed the Lord to diſpoſe that I ſhould goe forward euen throughout the Epiſtle vnto the end, and the laſt day conclude my obſeruations therevpon in your hearing. Now I haue thought good againe to begin with that whereof I haue made an end, that ſo, if the Lord will, the meaning of this whole Epiſtle, and the doctrines thereof, may in good time be deliuered in your hearing.

Paul and Timotheus] I ſhall not neede to ſpeake much touching the occaſion wherevpon the Apoſtle wrote this Epiſtle, becauſe I haue already ſpoken almoſt of all the things that occaſioned it. The *Philippians* hauing heard of the Apoſtles impriſonment at *Rome*, ſent their Miniſter *Epaphroditus* vnto him, with reliefe from them to ſupply his neceſſities. Wherevpon *Epaphroditus* comming to *Rome*, told the Apoſtle the ſtate of the Church at *Philippi*, how that there were falſe Apoſtles crept in amongſt them, which vrged circumciſion, and the works of the Law, and that the *Philippians* conſtantly withſtood them. The Apoſtle therefore to commend their conſtancy for their further incouragement therevnto, to arme them againſt the falſe teachers for their cleare ſatisfaction in the points which they vrged, and to giue them thanks for their great liberalitie towards him, wherein they ſhewed their care for him, wrote this Epiſtle vnto them.

Wherein, as in all other his Epiſtles is 1. ſet downe the inſcription. 2. the ſalutation. 3. the body of the Epiſtle it ſelfe. In the inſcription, 1. we haue the perſons ſaluting. 2. the perſons ſaluted. The perſons ſaluting are deſcribed 1. by their proper names, and then by a title of dignitie commune to them both. The names of the perſons ſaluting are, *Paul* and *Timotheus*: *Paul*, called alſo ſometimes *Saul*, the writer of this Epiſtle, and *Timotheus* the approuer of it; or *Paul* the inditer of it, and *Timotheus* the writer of it. The title of dignitie commune to them both whereby they are deſcribed

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is this, the ſeruants of *Ieſus Chriſt*; ſeruants both, and therefore to attend vpon their miniſterie and ſeruice, and both ſeruants of *Ieſus Chriſt*, and therefore to attend vp on the miniſtration of the goſpell which he had committed vnto them, but yet the ſeruants of *Ieſus* the Sauiour of the world, euen of *Ieſus Chriſt* annointed a King to defend vs, a Prophet to teach vs, and a Prieſt to offer vp a ſacrifice for our ſinnes. The perſons ſaluted are generally, the whole Church of *Philippi*, and more particularly the Biſhops, and Deacons there. The whole Church at *Philippi* generally is ſaluted vnder the name of all the Saints in *Chriſt Ieſus* which are at *Philippi*, for by all the ſaints in *Chriſt Ieſus*, he meaneth all them which in baptiſme had giuen their names vnto *Chriſt Ieſus*, thenceforth to die vnto ſinne, and to liue vnto God in righteouſnes and true holineſſe, which was all the Church at *Philippi*. Now this *Philppi* was a chiefe Citie in the parts of *Macedonia*, *whoſe inhabitants came from Rome to dwell there*, the firſt Citty in the paſſage out of *Thracia* beyond the riuer *Strymon*. At the firſt it is generally thought to haue beene called *Crenida*, becauſe of the many fountaines about the hill whereon it was built, Κρήνη being as much as *fons*: and afterward to haue beene called *Philippi*, becauſe of the fortification and enlargement thereof by *Philip* King of *Macedon*; and now to be called *Gricopolis*, as if yee would call it *Chryſopolis*, a Citty of gold, becauſe of the great abundance of gold that is there, ſo great that *Philip* is ſaid to haue receiued thence yearely aboue 1000 talents of gold, which is aſmuch as 600 thouſand french crownes. This Citty is notably knowne, as for the great ouerthrow of *Brutus* and *Caſſius* there by *Octauius* and *Antonie*; ſo eſpecially for the preaching of the goſpell there by *Paul*, and *Silas*, and *Timotheus*, for the embracing of the truth there by their miniſterie, and for many other accidents there during the Apoſtle his abode there: for *Paul* being warned by the ſpirit to goe into *Macedonia*, hee went *Act. 16. 12.*

thither, and first came to *Philippi*, & there preached, and by his preaching converted *Lydia*, so that shee and her household were baptized. Afterwards he cast out of a maide a spirit of diuination. Wherevpon hee was brought before the Magistrates, sore beaten with rods, cast into the inner prison, and his feete thrust into the stocks. Being there in prison, the foundation of the prison was shaken by an earth-quake, the dores were opened, the prisoners bands were loosed, the Iaylor was conuerted, he and his house baptized, and the Apostle deliuered. For these things this Citie is well knowne, and it was the Church generally in this Citie, that the Apostle saluted.

The persons more particularly saluted are the Bishops and Deacons there. Where by *Bishops*, he meaneth the Pastors and Teachers which laboured in the word and doctrine. For both the word so signifieth throughout the whole New Testament, and here it must needs so signifie, because he speaketh of many in one Church. By *Deacons* also, he meaneth those that by their office were to receiue and distribute the common liberalitie of the Church, according to the necessities of all the poore members thereof, such as we read to haue beene ordeined in the Church, *Act.* 6. 5. and such as are described by our Apostle, 1 *Tim.* 3. 8. *&c.* Vnto whom together with the Bishops, the Apostle is thought here to write, as to magnifie their office, so because theirs had beene the care chiefly in respect of their office, to send the Churches liberalitie to him by their Minister *Epaphroditus*.

The salutation followeth, wherein he wisheth them all good from him which is the author of all goodnesse. Where 1. is set downe the thing which he wisheth vnto them, which is *grace* and *peace*, vnderstanding by *grace* the free fauour of God, wherewith he loueth his children, and whence as from the fountaine all other goodnesse doth flow: and by *peace* euery blessing corporall and spirituall, for this life and that that is to come, flowing

ing from that fountaine of grace. 2. is set downe vnto whom he wisheth this *grace* and *peace*, namely vnto all the Saints at *Philippi, together with the Bishops &c.* 3. is set downe the author from whom, and by whom he wisheth this *grace and peace* vnto them, which is from *God our father* as the fountaine and first originall, from whom commeth *euery good and perfect gift*, and from the *Lord Iesus Christ*, as the meanes by whom euery grace of the spirit is conveyed and deriued vnto vs. Thus much for the purpose of the Apostle in these words, and the meaning of them. Now let vs see what notes we may gather hence for our farther vse and instruction.

Paul and Timotheus] First then for the very name of *Paul* it should not passe vs reading, or hearing of it, but therein we should obserue the great mercy of our gracious God towards sinfull creatures. For what was *Paul* that now wrote vnto the Churches here and there to stablish them in the faith? Surely he was sometimes a bloudy *Saul*, a cruel persecutor of Gods Church, one that hauing receiued authoritie of the High Priests, shut vp many of the Saints in prison, and when they were put to death gaue his sentence, & punished them throughout all the synagogues, and compelled them to blaspheme, and being more madde vpon them persecuted them euen vnto strange Cities, one that was a blasphemer, an oppressor, that spared neither men nor women, but beat them, and bound them, and deliuered them vnto death, one that persecuted the Church of God extreamely, and wasted it. All which things himselfe testifieth of himselfe. Could there well haue beene a more forlorne man, a more desperate and godles creature? Yet this man was receiued vnto mercy, yea vnto such mercy, that the Lord called him to be an Apostle, and chose him to beare his name before the Gentiles, and Kings, and the children of Israel. And that this was a worke of the Lord his owne mercy, our Apostle himselfe witnesseth, where he thus saith, *I was a blasphemer, and a persecutor,*

Act. 26. 10. 11. 1 *Tim.* 1. 13. *Act.* 22. 4. *Gal.* 1. 13.

1 Tim 1. 13. *and an oppreſſor, but I was receiued to mercy.* And why was he receiued to mercy? himſelfe tells vs ſaying, 16. *for this cauſe was I receiued to mercy, that Ieſus Chriſt ſhould firſt ſhew on me all long-ſuffering, to the enſample of them that ſhall in time to come beleeue in him vnto eternall life.* It was then the Lord his great mercy towards him, that of a cruell perſecutor he became an holy Apoſtle of *Chriſt Ieſus*, and this mercy was ſhewed on him, that in him might be an example of Gods mercy towards miſerable ſinners. I might inſtance in the like mercy of the Lord towards *Matthew*, firſt a Publican, afterwards an Euangeliſt; towards *Zaccheus*, firſt a ſinfull man, afterwards a notable conuert; towards the theefe on the Croſſe, ere while on the croſſe, after a while in paradiſe &c. but I will not trouble you with multitude of examples, wherein might appeare the riches of Gods great mercies, towards great and grieuous ſinners.

Neither let this be any encouragement vnto any man, to let looſe the reynes vnto ſinne, becauſe *where ſinne aboundeth there mercy aboundeth much more*: for if any man vpon ſuch examples of his mercies ſhall preſume and make bold to ſinne, let him alſo know, that as the Lord is mercifull, ſo is he alſo iuſt, and that towards him and ſuch as he is, *iuſtice ſhall triumph ouer mercy*. Rather let this ſo louing mercy of the Lord teach vs, neither to deſpaire in our ſelues, nor of others, though great ſinners: for what though we haue omitted ſuch things as we ought to haue done, nor onely ſo, but committed ſuch things as we ought not to haue done? What if we haue committed inceſt with *Lot*? or murther, and adulterie with *Dauid*? Nay what if we haue beene blaſphemers, or perſecutors with *Paul*? vniuſt with *Zaccheus*? or theeues with him on the croſſe? The Lord hath mercy enough for vs in ſtore, and others as great ſinners as we, and ouertaken with the like ſinnes haue beene receiued vnto mercy. Onely let vs acknowledge our ſinnes with Luc. 7. 38. *Dauid*, weepe for our ſinnes with the woman in the goſpell,

goſpell, obey when the Lord calleth vpon vs with *Paul*, receiue him ioyfully when he commeth vnto vs with *Zacchæus*, and pray feruently vnto him with the theefe vpon the croſſe, and then aſſure we our ſelues we ſhall be receiued vnto mercy. And who knoweth of any but the Lord may giue grace vnto repentance, and then ſurely followeth mercy. The Lord his mercies are in his owne diſpenſing: he may when he will, and he doth when he ſeeth it good, renue the heart, and grant mercy. Though therefore the prodigall childe runne a lewde courſe for a long time, yet let vs hope that the Lord will at length giue grace vnto repentance, and receiue him vnto mercy.

Paul and Timotheus] The ſecond thing which I note is, that the Apoſtle ioyneth vnto himſelfe *Timothie*, aged *Paul*, yong *Timothie*, an excellent Apoſtle, an inferior Miniſter; the author of the Epiſtle, him that onely approued it, or at the moſt wrote it from his mouth; and all this to grace and credit *Timothie* with the *Philippians*, vnto whom he meant ſhortly to ſend him, as it appeareth by the next chapter, verſ. 19. Whence 1. I obſerue a notable example of rare humilitie. for a rare and ſeldom thing it is to be ſeene, ſuperiors to receiue their inferiors into the honor of their labors, and to be willing that what honor or fauour may accrew vnto them by their labors, may be communicated likewiſe to their inferiors, who had little or no hand in them. Nay commonly ſuperiors in authority, or learning, or otherwiſe, count it a great debaſing vnto themſelues, to be thought to haue had their inferiors to haue ioyned with them in their labours, to haue vſed their helpe, or to equall them with themſelues. Yet ſuch was *Pauls* humilitie, that he gladly receiued *Timothie*, a faithfull miniſter of the goſpell, but farre inferior vnto him, into the honor of his labors, and equalled him vnto himſelfe, as if his hand had been as farre in the writing of this Epiſtle as was his owne, that as they ſhould accept of him for it, ſo they might accept

of *Timothie* alſo. He had learned that leſſon well, which our bleſſed Sauiour gaue both him and vs to learne from himſelfe, ſaying, *Learne of me that I am meeke and lowly in heart.* And himſelfe herein gaue the *Philippians* a good patterne of that, wherevnto afterward he exhorteth them, that *in meekneſſe of minde euery man ſhould eſteeme others better than himſelfe.* His eſtimation of *Timothy*, and his lowlineſſe of heart are ſufficiently witneſſed by this his aſſociating of him vnto himſelfe: but ſuch a ſelfe-liking hath now poſſeſſed men that ſuch humilitie is hardly to be found. Euery man likes his owne labors ſo well, and ſtands ſo much vpon his reputation, that he cannot endure the diſgrace, that any man ſhould ſay or thinke, that he hath had this or that helpe, this or that aduiſe, that he neuer did this or that of himſelfe. To haue the credit or commendation of any thing well done of our ſelues we like it well, but if any be ioyned in with vs, eſpecially our inferiors, we make little reckning, and oftentimes had as lieue want it as haue it ſo. So far are we from the Apoſtles humilitie. Wherevnto if we will attaine, we muſt not thinke of our ſelues *aboue that is meete*, wee muſt thinke of others according to their worth, we muſt not thinke much to receiue others into the honors of our labors, and we muſt make our ſelues *equall to them of lower ſort* then our ſelues. And this if we doe we ſhall be good followers of the Apoſtles humilitie.

Mat. 11. 29.

Phil. 2. 3.

2. In this ioyning of *Timothy* vnto himſelfe, I obſerue a good patterne of that care which ought to be had of of the Miniſters credit with his people. For wherefore did the Apoſtle ioyne *Timothy* vnto himſelfe? He meant to ſend *Timothy* ſhortly vnto the *Philippians to inſtruct them in the waies of God more perfectly*, as appeareth by the next chapter: & therfore for the better credit of him in his miniſtery with them when he ſhold come vnto them, in writing vnto them he receiueth him into the honor of his labors, & ioyneth him vnto himſelf. So ſhould they doe

doe that are called vnto greater place in the Church then others of their calling. They ſhould by all meanes ſeeke the grace, and credit, and countenance of the Miniſter with his people; yea whatſoeuer might be for the furtherance of him in his miniſtery they ſhould with all holy care regard it: for the grace we ſee of the Miniſter is the grace of his miniſtery; and the more he is countenanced by his ſuperiors, the more he preuaileth in his miniſtery with his people. As therefore they would giue teſtimony of their care of the Church, and of the building vp thereof by the miniſtery of the goſpell, ſo they ſhould haue care of the Miniſters credit with his people. And I wiſh they would doe ſo. But I paſſe ouer to that which followeth.

The third thing which here I note, is the title of dignity common to them both, whereby both *Paul* and *Timothy* are deſcribed. In the latter to the *Corinths*, and in the epiſtle to the *Coloſſians*, the Apoſtle in the inſcription of his Epiſtles ioynes *Timothy* to himſelfe as here he doth, but there in title he ſeuereth himſelfe from *Timothy*, ſaying, *Paul an Apoſtle of Ieſus Chriſt and our brother Timotheus*: and likewiſe in the Epiſtle to *Philemon*, ſaying, *Paul a priſoner of Ieſus Chriſt, and our brother Timotheus*. But here he makes no difference betwixt himſelfe and *Timothy*, aſſuming onely that title which was commune to them both, *the ſeruants of Chriſt Ieſus*. Which title in it ſelfe albeit it be common to them with all that haue giuen their names vnto *Chriſt Ieſus*, foraſmuch as this is the title of all that are baptized into *Chriſt Ieſus*; yet both in other places doth our Apoſtle entitle himſelfe, and in this place entitle both himſelfe and *Timothy*, and conſequently all the Miniſters of the goſpell, herevnto in a ſpeciall reſpect of their ſeruice in the miniſtery of the goſpell of *Chriſt Ieſus*, and of the great dignity and honor vouchſafed them thereby. Hence then 1. I obſerue a duty for the Miniſters of the goſpell, whereof their very names is to put them in minde. They are called the

the seruants of *Christ Iesus*; they must therefore remember that they are so, and carry themselues as seruants of *Christ Iesus*, and not *Lords ouer Gods heritage*. A seruant is to doe that, and that onely which his master commands him, he is to be faithfull in his seruice, he is not to seeke his own, but the things of his master, his life is not to be deare vnto him in the seruice of his master. The Ministers then of the gospell, being the seruants of *Christ Iesus*, as he doth bid them to plucke vp, or to root out, or to destroy, or to build, or to plant, so they are to doe. If he giue them a roule to eat, they must eat it vp; if he giue them a commission, they must looke vnto it, and not goe without the bounds of it; if he send them to Kings and Princes, or whomsoeuer, they must keepe nothing backe, but deliuer vnto them *all the counsell of God*; if he require them to lay downe their liues for his sake, they must not *loue their liues vnto the death*. Goe, (saith our blessed Sauiour) *and teach all nations, baptizing them in the name of the Father, and the Sonne, and the Holy Ghost, teaching them to obserue all things whatsoeuer I haue commanded you.* These be the words of our commission: *teach.* but what? *what I haue commanded you.* For other, we must say as *Balaam* vnto *Balak*, *If Balak would giue me his house full of siluer and gold, I cannot passe the commandment of the Lord, to doe either good or bad of mine owne minde: what the Lord shall command that will I speake.* We are seruants of Christ Iesus: and therefore we must doe as he hath commanded vs, and not otherwise.

Mat. 28. 19, 20.

Num. 24. 13.

What shall we say then vnto them that coyne vs out new articles of the faith, that adde, and detract, and change at their pleasure the rites and ceremonies in the Sacraments, that thrust vpon vs traditions, and vnwritten verities, that presse vs with a number of things, as obseruation of daies, and moneths, & times, and yeares, vowes of pouerty, chastitie, and blinde obedience, pilgrimages, inuocation of Saints, adoration of images, and the like, things neuer commanded by God, nor hauing

uing any warrant in the word? Are these the seruants of Christ Iesus? They will needs be the Vicars and Vicegerents of Christ Iesus vpon earth. But is not this to carry themselues as Lords ouer Gods heritage, thus to rule ouer them in things not commanded by the Lord? If they be the seruants of Iesus Christ, they may not rule ouer the consciences of men in things not commanded by the Lord; or if they so rule ouer them, they are not the seruants of Christ.

Againe, what shall we say vnto them that hide their talent in the earth, that suffer the graces of Gods spirit to wax idle and to decay in them, that doe not vse the gifts bestowed vpon them, to the gaining of men vnto the faith, and to the increase of Christ his kingdome; that sowe pillowes vnder all arme-holes, that heale the hurt of the daughter of the Lords people with sweet words, saying, *peace, peace, when there is no peace*, that giue not the people warning when they are commanded, that keepe backe part of their message, and do not deliuer the whole counsell of God as they are appointed? Are these the seruants of Iesus Christ? Of euery seruant; and of euery disposer it is required that *he be faithfull.* Now is this to be faithfull in the Lord his seruice, either to leaue it vndone, or to do it otherwise then it should be done, or to doe it but in part, and by halues? If so, then let these be seruants of Iesus Christ; if not, then either they are no seruants, or vnfaithfull seruants of Christ Iesus. And to be none, or to be but bad ones is no great difference. 1 Cor. 4. 2.

Againe, what shall we say vnto them that with *Demas* forsake *Paul, and embrace this present world*, that with *Diotrephes* loue rather to haue the præeminence amongst men then to labor in the works of their calling, that follow their ease, or their pleasure, or their profit, and looke not to the charges committed vnto them, that *seeke their owne, and not that which is Iesus Christs*, like vnto those of whom our Apostle complaineth. Are these the seruants Phil. 2 21.

of

of Christ Iesus? A good seruants care is about his masters matter, not his owne. So that if they be seruants, yet surely no good seruants, because they care for their owne and not their masters, or more then their masters.

Lastly, what shall we say vnto them, that when persecutions and troubles arise, start aside like a broken bowe, that loue their liues better then that for their ministery, they will hazard them vnto the death, that either will not speake vnto *Herod*, or else will handle the matter better then that for ought they will speake, they will lose their head with *Iohn Baptist*, or be cast into prison, and there haue their feete clapt fast in the stocks with *Ieremiah* the Prophet? Are these the seruants of Christ Iesus? Our Apostle when he was going vnto certaine bands, *I passe not at all* saith he *neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the gospell of the grace of God.* Here was a good seruant of Iesus Christ, and such should all his seruants be, and they that are not such are either none, or no good seruants of Iesus Christ. If then we will be rightly entituled with *Paul* and *Timothy* vnto the seruants of Iesus Christ, let his word be our warrant for whatsoeuer we teach men to obserue and doe, and let vs not dare to passe the limits of our commission to doe otherwise then we haue receiued commandment of our Lord and master Christ Iesus: let vs faithfully vse the gifts and graces of Gods spirit bestowed vpon vs, for the gaining of men vnto the faith and knowledge of Christ Iesus, and let vs not dare either to smother them, or otherwise to lay them out then to our masters aduantage, let vs alwaies in all things seeke the honor and glory of Christ Iesus, and let vs not dare to seeke our owne ease, or pleasure, or profit, or honor more then the things of Christ Iesus; let our ministration which we haue receiued of our master Christ Iesus, be most precious in our eyes, and let not our

Act. 20. 24.

our liues be deare vnto vs to ſpend them in his ſeruice. Thus indeed ſhall we be rightly entituled vnto the ſeruants of Chriſt Ieſus in reſpect of our miniſtery; and thus ſhall we well diſcharge that duty, whereof this title may ſufficiently remember vs.

The ſecond thing which I obſerue from this title whereunto *Paul* and *Timothy* are entituled, is the great honor and dignitie vouchſafed vnto the miniſters of the goſpell of Chriſt Ieſus. For what greater honor and dignity then this to be *the ſeruants of Chriſt Ieſus*, the Sauiour of the world, the mighty God, the King of glory, the prince of peace, the great biſhop of our ſoules, the euerlaſting high prieſt of our profeſſion, and that in that ſeruice to beare his name before the Kings, and Princes, and great men of the earth, to be his Ambaſſadors to declare his will vnto his people, to be his ſtewards to giue euery man their portion of meat in due ſeaſon? *Let a man*, ſaith the Apoſtle, *ſo thinke of vs as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.* And how can a man be better eſteemed then if he be ſo thought of? Againe, *we*, ſaith the Apoſtle, *are ambaſſadors for Chriſt.* What, for Chriſt? what honor is this? To be Ambaſſadors for a mortall Prince is ſuch an honor, as not many great men are vouchſafed vnto. What honor then is it to bee ambaſſadors for Chriſt the King of Kings, and Lord of Lords, which all the miniſters of the goſpell are? And when the Lord told *Ananias*, that *Paul was a choſen veſſell vnto him, to beare his name before the Gentiles, and Kings, and children of Iſrael*, in effect he told him, that he had called him vnto the greateſt honor among the ſonnes of men. And yet this is the honor of all them that ſerue him in the miniſterie of the goſpell.

1 Cor. 4. 1.

2 Cor. 5. 20.

Act. 9. 15.

Which honor if he knew that will needs be the vicar of Chriſt on earth, then why doth he not reſt ſatisfied with this honor, to be *the ſeruant of Ieſus Chriſt* in the miniſtery of the goſpell of Ieſus Chriſt, but he muſt be the

the ſupreme head ouer all perſons vpon earth, ſo that Kings and Princes muſt lay downe their Crownes at his feete, and be depoſed and diſpoſed of at his pleaſure? Howſoeuer he know it, or know it not, if it be knowne amongſt vs, why is it that we are made as the filth of the world, and the off-ſcowring of all things? The calling of a Miniſter what more baſe and contemptible amongſt men? and yet what calling indeed more high and honorable? Whoſe perſon more maligned and diſgraced, then the perſon of the Miniſter? and yet whoſe more to be reuerenced and countenanced? Well, howſoeuer commonly we be thought of, we are the ſeruants of *Ieſus Chriſt* in the miniſtery of the goſpell for your ſakes, and *as though God did beſeech you through vs, we pray you in Chriſts ſteed that yee be reconciled vnto God.* And howſoeuer yee thinke of vs, yet thinke as yee ought of the word of your ſaluation which we bring vnto you, and receiue it from vs not *as the word of man, but as it is indeede the word of God, which is able to make you wiſe vnto ſalnation.*

The fourth thing which I note is in the perſons of them whom he ſaluteth, and vnto whom he writeth. The perſons generally are *all the ſaints in Chriſt Ieſus which are at Philippi*, euen the whole Church of *Philippi*, ſo many as were baptized into Chriſt Ieſus. Whence I obſerue, what ought to be the ſtudie euen of the whole Church militant, which is, to be *ſaints in Chriſt Ieſus*, that ſuch as they are in outward profeſſion, ſuch they may bee in truth and in deed through the power of the of the ſpirit of ſanctification in *the inner man.* Now we are, ſo many as are baptized into the name of Chriſt Ieſus, by an outward profeſſion *ſaints and holy*, our baptiſme ſo witneſſing our holy profeſſion, as circumciſion did the Iewes. It is then another holineſſe wherevnto we are to *giue all diligence*, then this ſacramentall holineſſe, euen an inherent holineſſe, that being *ſanctified throughout both in our ſoules and in our bodies, we may be blameleſſe vnto the comming*

ming of our Lord Ieſus Chriſt. We muſt ſtudie to be *holy in all manner of converſation,* euen *as he which hath called vs is holy, denying vngodlineſſe and worldly luſts, and liuing ſoberly, and righteouſly, and godly in this preſent world.* And here vnto we doe binde our ſelues as it were by ſolemne vow and obligation in the preſence of the Church, when we are ſacramentally ſanctified by baptiſme, promiſing there to *forſake the deuill and all his workes, conſtantly to beleeue Gods holy word, and obediently to keepe his commandments.* So that *thenceforth,* as the Apoſtle often exhorteth, *we ſhould walke not after the fleſh, but after the ſpirit,* we ſhould *crucifie the fleſh with the affections and the luſts and walke in the ſpirit in newneſſe of life;* we ſhould *caſt off the old man which is corrupt through the deceiuable luſts, and put on the new man, which after God is created in righteouſnes and true holineſſe:* in a word, we ſhould *die vnto ſinne, and liue vnto God.* Otherwiſe how is our baptiſme the *waſhing of the new birth* vnto vs, and the *renning of the Holy Ghoſt?* Sacramentally it is, but effectually it is not, vnleſſe by the power of the ſpirit of ſanctification the body of ſinne be deſtroyed in vs, that it may not reigne in vs, and the life of God be renued in vs, that we may liue vnto God in Ieſus Chriſt our Lord. Neither doth it in deed at all profit vs, to be ſealed outwardly with the ſeale of an holy profeſſion, vnleſſe by the power of the ſpirit we be ſanctified in the inner man, to lead our liues in all godlineſſe and holineſſe: for vnto theſe onely Chriſt Ieſus is *made of God wiſdome, and righteouſnes, and ſanctification, and redemption,* and theſe onely are made partakers of that imputed holines, which properly is in Chriſt Ieſus, and is imputed vnto them which are in Chriſt Ieſus. And this is it which indeed makes vs holy, and *ſaints in Chriſt Ieſus.* Our inherent holineſſe is vtterly vnperfit, full of vnholineſſe, and all ſhall be perfit in the heauens. Yet is it ſo accepted with God thorow Ieſus Chriſt our Lord, that hauing it, his is imputed vnto vs, whereby we are made *Saints in Chriſt Ieſus.* So that if as we are called,

called, and as by outward profeſſion through baptiſme we are *Saints in Chriſt Ieſus*, ſo we will truly be *Saints in Chriſt Ieſus*. We muſt follow after holineſſe, and be filled with the fruits of righteouſnes, which are by Ieſus Chriſt vnto the glory and praiſe of God, this inherent holineſſe onely being the pledge and ſeale of that imputed holineſſe, whereby we are moſt truly *Saints in Chriſt Ieſus*.

A good leſſon for all them to meditate vpon, that are baptized into the name of Chriſt Ieſus; but whereon it may well ſeeme, that a great many of vs neuer thinke. For if we did, could it be that we ſhould ſo wallow in ſin, and drinke iniquitie like water as we doe? that wee ſhould ſo defile our ſelues with adulterie, fornication, vncleanneſſe, wantonnes, hatred, debate, emulations, wrath, contentions, enuy, theft, murther, drunkennes, gluttony, pride, lying, ſwearing, and the like, as we doe that we ſhould ſo profane the Lords Sabboths, ſo decline from the works of the ſpirit, and ſo delight our ſelues in the works of the fleſh as we doe? *Know yee not*, ſaith the Apoſtle, *that all we which haue beene baptized into Ieſus Chriſt haue beene baptized into his death, that like as Chriſt was raiſed vp from the dead by the glory of the father, ſo we alſo ſhould walke in newnes of life?* Surely either we know it not, or remember it not, and whether ſoeuer it be, it argueth that we are not the men that we ſhould be. Beloued, ſinne and ſaints ſort not together. If ye ſuffer *ſinne to reigne in your mortall bodies*, well may the filth of the fleſh be put away through the outward waſhing, but yee are not indeed of the *communion of Saints*, becauſe not waſhed by the ſpirit, in the *ſpirit of your mindes*. Let no man therefore deceiue himſelfe. Either yee muſt be *Saints in Chriſt Ieſus*, or elſe yee belong not to his kingdome. And if yee be *Saints*, then may ye not ſuffer *ſin to reigne in your mortall bodies*. Flie therefore from ſinne, as from a ſerpent, and *follow after peace with all men, and holineſſe, without which no man ſhall ſee the Lord*. So ſhall yee

Rom. 6. 3, 4.

yee not onely be of the number of them that are called *Saints* through the body of their outward profeſhon, but yee ſhall be indeed *Saints in Chriſt Ieſus.*

LECTURE II.

PHILIP. I.

With the Biſhops and Deacons.

Verſ. 2. *Grace be with you, and peace from God our father, and from our Lord Ieſus Chriſt.*

IT remaineth now, that we come vnto the perſons ſaluted more particularly, which are the *Biſhops and Deacons* at *Philippi.* Where by *Biſhops*, he meaneth the miniſters and teachers there which laboured in *the word and doctrine.* For that the word muſt needs ſo ſignifie in this place, appeareth, becauſe he ſpeaketh of many *Biſhops* in one Church and City. And ſo frequently it ſignifieth in the new Teſtament, as eaſily may be ſeene by looking into thoſe places where this word is vſed. Afterward the name of *Biſhop* came to bee a diſtinct title of men more eminent in the miniſterie, as now it *is.* By *Deacons* alſo the Apoſtle I take it, meaneth thoſe that by their office were to receiue, & to diſtribute the common liberalitie of the Church according to the neceſſities of all the poore members thereof, ſuch as we read to haue beene ordained in the Church, *Act.* 6. 5. and ſuch as are deſcribed by our Apoſtle, 1 *Tim.* 3. 8. *&c.* for albeit the word here vſed haue likewiſe other ſignifications in the new Teſtament, yet here the diſtinction of *Biſhops* and *Deacons* ſheweth, that by *Deacons* are ment ſuch as attend

on distribution, not on teaching or exhortation. Now vnto these together with the *Bishops* the Apostle is thought here to write, as to magnifie their office, so because theirs had beene the care chiefly in respect of their office, to send the Churches liberalitie vnto him by their minister *Epaphroditus*.

Here then 1. in that the Apostle writeth as to the whole Church of *Philippi*, so particularly vnto the *Bishops* and *Deacons* there, I obserue that as admonitions, exhortations, instructions, consolations, and the like, are continually needfull for the Church for the further building thereof in perfit beauty, so are they likewise needfull for the ministers of the Church, and all others any way interessed therein, for their farther confirmation in the things that belong vnto their peace. Wherevpon it was that our Apostle going bound in the spirit vnto *Ierusalem*, called the Elders of the Church of *Ephesus* together, and exhorted them saying, *Take heede vnto your selues, and to all the flocke whereof the Holy Ghost hath made you ouer-seers, to feede the Church of God, which he hath purchased with his owne blood.* And herevpon it was that in his Epistles vnto *Timothy* and *Titus*, he gaue them so many instructions, admonitions, and exhortations, as he that readeth may there easily see. They were ministers of the gospell, set ouer their flocks, and well instructed in the scriptures, yet still the Apostle thought it needfull to warne them, & to arme them, and to instruct them *in the way of God more perfitly*. For he knew that *Iudas* the Apostle had fallen from *the fellowship which he had obteined in the ministration of the Gospell, and had purchased a field with the reward of iniquitie*: as also that many that labored with him in the gospell, *sought their owne*, and not that which was Iesus Christs; and that many fainted and shrunke through the opposition of false Teacherrs.

Act. 20. 28.

Act. 1. 17, 18.

Here then 1. is a good lesson for them that are greatest and most eminent in the Church, I meane for the reuerend

reuerend Fathers and Bishops of our Church, that bee it by writing, or speaking, instruction, or exhortation, or else howsoeuer, they seeke the good as of all the *Saints in Christ Iesus* that depend vpon them, so withall of the *Bishops* and *Deacons*. I meane of them that are appointed for the worke of the ministerie, or for any function about the Church. A better president then the Apostles they cannot haue to follow, and as needfull it is now to write and speake vnto, and to labour with the Pastors and Teachers of the people as then it was. For many now we haue that with *Demas embrace this present world*, but very few that with *Demas* returne againe vnto their former loue. Nay, which is worse, many now we haue that neuer had former loue that was good whereunto they should returne; men that first and last sought their ease, or their pleasure, or their profit, or their honor, but neuer reckoned to feede the flocke of God Whom as it were needfull to reforme, so is it also needfull to confirme others, to admonish others, to encourage others. And who so fit for this, as they that as *Paul* are of greatest place in the Church?

2. Hence learne you patiently to suffer your selues to be instructed, admonished, and exhorted. For if these things be needfull for your Pastors and Teachers, how much more needfull are they for you? Euen so much more as yee are lesse taught in the word then they are. Whether then wee write or speake vnto you, *suffer yee the words of exhortation* and instruction from vs gladly.

My second obseruation hence is from this, that there were now *Bishops* and *Deacons* there vnto whom hee might write. For hence I obserue the great blessing of the Lord vpon the preaching of the word. A litle while before at the first preaching thereof vnto the *Philippians*, it was so vnsauory vnto them, that they could not brooke *Paul* and *Silas*, but cast them into prison: but now such a blessing the Lord had giuen vnto the word

preached by them, that the number of conuerts and beleeuers was very great, insomuch that now they had *Ministers* to attend on teaching, and *Deacons* to attend on distribution, and an absolute ecclesiasticall gouernment as it may seeme amongst them. This was the Lords his doing: for *Paul plants, and Apollos waters, but God giues the increase.* And this *increase* he giueth as it pleaseth him, sometimes sooner, sometimes later. Vpon one Sermon of *Peter there were added vnto the Church about three thousand soules.* But at other times, and in other places, the seede of the word which both he and other of the Apostles did sowe, lay oftentimes a good while in the ground, before it brought forth fruit vnto the Lord. So in this City of *Philippi*, *Lydia* at the first receiued the word gladly: but in others it tooke roote downeward, and sprung vp afterward, howsoeuer sooner or later, as in the primitiue Church through the Apostles doctrine, the Lord *added to the Church* from day to day *such as should be saued*; so doth he alwaies make a blessing to follow vpon the word, though vnto vs it seeme oftentimes to perish. So he promised long since that hee would, saying, *Surely as the raine commeth downe and the snow from heauen, & returneth not thither but watereth the earth, and maketh it to bring forth and bud that it may giue seede to the sower, and bread to him that eateth; so shall my word be that goeth out of my mouth, it shall not returne vnto me voide, but it shall accomplish that which I will, and it shall prosper in the thing whereunto I sent it.*

1 Cor. 3. 6.

Act. 2. 41.

Act. 16. 14.

Esay 55. 10, 11.

Here then is a great comfort ouer our labors in our ministerie with you that heare vs. Though the word which we bring vnto you be reiected and despised, and we reviled and persecuted, yet we faint not but are full of comfort, because we know that the Lord will giue a blessing vnto his word. Which howsoeuer it doe not alwaies appeare vnto vs, yet shall it and doth at one time or other, breake forth into the fruits of holinesse and a sauing knowledge in as many as are ordeined vnto life

And

And ſtill wee know this, that his word alwaies doth his will, and proſpereth in that wherevnto it is ſent; ſo that this bleſſing alwaies followes vpon it, that Gods name is thereby glorified, whether it be in them that be ſaued, or in them that periſh. For as the Apoſtle ſaith, *We are vnto God the ſweet ſauour of Chriſt, in them that are ſaued, and in them that periſh. To the one we are the ſauor of death vnto death, and to the other we are the ſauor of life vnto life.* And let this ſuffice for the inſcription. 2 Cor. 2. 15, 16.

Now followeth the ſalutation, wherein the Apoſtle wiſheth the *Philippians* all good from him which is the author of all goodnes. And 1. is ſet downe the thing which hee wiſheth vnto them, *grace and peace*, vnderſtanding by *grace* the free fauour of God wherewith hee loueth his children, and by *peace* euery bleſſing corporall and ſpirituall flowing from that fountaine of grace. 2. Is ſet downe vnto whom he wiſheth this *grace and peace*, viz: *to all the Saints at Philippi, with the Biſhops &c.* 3. Is ſet downe the author from whom and by whom he wiſheth this *grace and peace* vnto them, which is *from God our Father* as the fountaine and firſt originall, from whom commeth *euery good and perfit gift*; and *from the Lord Ieſus Chriſt*, as the meanes whereby euery grace of the ſpirit is conveyed and deriued vnto vs.

The firſt thing which here I note is, that the Apoſtle wiſheth *grace and peace* vnto the *Philippians*. The receiued manner of ſalutation among the Iewes was this, *Peace be vnto you.* So *Amaſia* vnto *Danid*, *Peace, peace be vnto thee, and peace be vnto thine helpers.* So the Lord vnto *Gideon*, *Peace be vnto thee.* So Chriſt vnto his Diſciples, *Peace be vnto you.* So hee taught his Diſciples to ſay, *Peace be to this houſe*, wherein they wiſhed all proſperity and good to them whom they ſo ſaluted. But after the full and cleare manifeſtation of grace in the whole myſtery of our redemption, ſtill we ſee the Apoſtles ſalutations to be, *grace and peace be with you.* Wherein they doe not onely comprehend all bleſſings abſolutely that 1 Chro. 12. 18. Iud. 6. 23. Luk. 24. 36. Ioh. 20. 19.

are to be praied for, whether for this life or that that is to come, but plainly demonstrate the fountaine whence all other blessings doe flow, and which principally is to be praied for, bee it in praier for our selues, or for others.

3. Hence then I obserue, what the things are which we must wish and pray for to our brethren, if we will wish them all good; and they are grace and peace; onely two blessings of goodnesse in shew of words, but indeede all the blessings of the God of *Isaac* vnto *Iacob* and his seed for euer. For what is grace? It is the loue of the euerliuing God wherewith he freely loueth and accepteth vs in Christ Iesus. And what is peace? It is principally a tranquillitie and quietnesse in conscience, through the forgiuenesse of our sinnes by the grace and loue of God toward vs; but generally whatsoeuer goodnesse floweth from grace. Now we see the rich treasures of blessings stored vp in these blessings of grace and peace. In the blessing of grace, there is giuen that which is the cause both of peace, and all good blessings whatsoeuer. For whence are our election vnto saluation, our vocation vnto the knowledge of the truth, our adoption into the sonnes of God, our iustification vnto righteousnesse, our sanctification vnto holinesse, our reconciliation with God, our hope of glorification in the heauens? Whence is it that wee beleeue in the holy Trinitie, that wee are strong in hope, that we loue God and our brethren, that we haue peace with God and our owne consciences, that we reioyce in the holy Ghost, that in our thoughts wee thinke, in our desires we will, in our actions we doe any thing that is good? Are not all these things from the blessing of grace? Is not the free fauour and loue of God in Christ Iesus the cause of al these things? yes surely, because God loueth vs in his welbeloued, therfore doth he thus enrich vs with spirituall graces in heauenly things; and further giueth vs the true possession of all temporall blessings, of health, wealth, strength, libertie, and the like,

like, ſo farre as he ſeeth it to be good and needfull for vs. So that in the bleſſing of grace all theſe things are giuen as in the cauſe. Now in the bleſſing of peace, are giuen all the good things themſelues which proceed from that cauſe, whether they bee ſpirituall graces, or temporall bleſſings. For ſo I vnderſtand and conceiue hereof, that in the bleſſing of peace are giuen all things whatſoeuer are either certaine tokens, or probable ſignes of peace with God. So that the ſpirituall graces of God, being certaine tokens of our peace with God, and the temporall bleſſings of God being probable ſignes thereof, as aduerſitie and trouble are probable, ſignes vnto man of Gods diſpleaſure, euen all theſe are giuen in the bleſſing of peace. What bleſſing then of God can wee wiſh or pray for to our brethren which is not treaſured vp in the bleſſings of grace and peace, the one being the fountaine of all good things, and the other being the good things themſelues; the one releaſing vs from ſinne, the other freeing vs from an euill conſcience, the onely two Fiends that trouble and torment vs?

Will yee then learne in a briefe and ſhort ſumme, to comprehend whatſoeuer bleſſing is needful to be praied for for your brethren? I think ye will be willing, for long praiers either for them, or for your ſelues is very wearieſome vnto you; pray then for grace and peace vnto them: Firſt for grace, then for peace: for vnto whom grace is giuen, peace ſhall be granted; but if grace bee not firſt, peace ſhall not follow, no more then the ſtreames runne where the fountaine is dried vp.

2. In this Apoſtolicall ſalutation I obſerue a moſt euident teſtimonie of the Apoſtles loue towards the Philippians, and conſequently of their loue toward their brethren that vſe it. For, beloued, how can I giue a better teſtimonie of my loue towards you, then if with the Apoſtle I ſay vnto you, *Grace be with you, and peace from God our Father &c.* Can I pray better for you then when I pray that the grace of God may abound towards you,

that the loue of God in Christ Iesus may be manifest in you? Can I wish you better then when I wish that you may haue peace with God, peace within your selues, & peace one with another? Can I desire better things at the hands of God for you, then that the grace of God may continually preuent and follow you, and that thence all spirituall graces and temporall blessings may be ministred vnto you, both for this life, and that that is to come? Or can mine affection of loue bee more enflamed towards you, then when thus I poure out my soule for you, that so by grace ye may be released from sinne, and the punishment thereof, and by peace from the pitifull throbbes of a tormenting conscience? Did not *Moses*, and *Iosua*, and *Samuel*, and *Dauid*, and *Daniel*, and the rest of the Prophets thus manifest their loue vnto the people of God, by praying for them, and wishing all good things vnto them? Did not our blessed Sauiour thus shew his loue towards his Apostles, and all them that should beliue through their preaching, when hee made that long praier for them? And thus should wee testifie our loue vnto our brethren, euen by Christian salutations, holy praiers, and heartie wishes for grace and peace vnto them from God, &c.

Ioh. 17.

But such testimonies are not now common: Nay hee that shall now giue such a testimonie of his loue vnto any of his brethren by such a forme of salutation, he shall be sure to be noted for his paines, and odiously to be traduced. Whereof as I see no reason, so neither do I think it meet, that this be the forme of salutation whatsoeuer be the subiect and matter of our writing. But to let that passe, is it not so, that there are strifes, debates, enuyings, hatreds, contentions, and diuisions amongst vs? Is it not so that we wound & kill one another, if not with swords, yet with tongues whet like swords, fastening lies, and slaunders, and suspitions one vpon another? Is it not so that we rather eate and deuoure one another, then wish one an others good? yes surely, the godly man may now sorrow

ſorrow with *Dauid* and ſay, *woe is me that I am conſtrained to dwell with Meſech, and to haue mine habitation among the tents of Kedar. My ſoule hath long dwelt among them that be enemies vnto peace. I labour for peace, but when I ſpeake vnto them thereof they make them readie to battell.* And is it ſo with vs, and can wee ſay that wee are ſo affectioned one vnto another, as that wee wiſh grace and peace from God one vnto another? Nay, well may wee flatter our ſelues, but in truth we cannot ſay ſo. For as they onely loue God that loue their brethren, ſo they onely wiſh peace from God vnto their brethren, that loue to liue in peace with their brethren. Beloued, wee are brethren: why ſhould we then ſtriue one with another? Why then ſhould there be heart-burnings in one againſt another? Rather we ſhould be at peace one with another, and wiſh grace and peace from God one vnto another. Thus did the Apoſtle, and herein left an example for vs to follow, that as he walked in loue towards all the Saints in Chriſt Ieſus, ſo we alſo ſhould walke in loue one towards an other. Let therefore the ſame minde bee in vs that was in our Apoſtle, and let vs from our very ſoules wiſh grace and peace from God one vnto another. Let our greetings be with holy praiers, for abundance of al the Lords mercies vnto our brethren, and ſo let vs teſtifie our louing affection towards them.

Pſal. 120. 4. 5. 6.

3. In this Apoſtolicall ſalutation I obſerue a briefe ſum of Chriſtian religion, in the vſing whereof we ſhew forth a moſt notable teſtimonie of our faith. I can only note the points of Chriſtianitie briefly which it conteineth, and muſt leaue the ſerious conſideration and meditation of them vnto your ſelues. The 1. point is, that all bleſſings, whether ſpirituall graces or temporall bleſſings beſtowed vpon vs, are from God the father by Ieſus Chriſt his ſonne. So alſo ſaith the Apoſtle *Iames*, ſaying, *Euery good giuing, and euery perfit gift is from aboue, and commeth downe from the father of lights, with whom is no variablenesſe, neither ſhadowing by turning.* And ſo wee confeſſe

Iam. 1. 17.

confesse when we pray for *grace and peace*, whereby all blessings are signified vnto our brethren *from God our Father &c.* His name therefore for euery blessing we haue is to be blessed and praised for euer, and that song of *Dauid* is of all Gods children to be taken vp, *Praise thou the Lord ô my soule, and all that is within me praise his holy name; praise the Lord ô my soule, and forget not all his benefits, &c.*

Psal. 103.

The second point is, that onely God is to be prayed vnto for all blessings by Iesus Christ. So our blessed Sauiour hath taught vs, where he teacheth vs thus to pray, *Our father which art in heauen, &c.* And so we confesse when we pray for *grace and peace* vnto our brethren *from God our Father &c.* And as *Peter* said vnto Christ, *to whom shall we goe, thou hast the words of eternall life?* so I say, to whom should we pray for any blessing? *Euery good giuing, and euery perfit gift is from aboue &c.* as euen now we heard out of *Iames.* Friuolous therefore and impious is the inuocation of Saints, whereby that honor is taken from God, which is chiefly due, and properly belongeth vnto him, I meane prayer. For *how shall any man call on him in whom he doth not beleeue?* Or in whom shall any man beleeue but in God onely? So then if onely we be to beleeue in God, then are we only to pray vnto God, and therefore not vnto Saints.

Mat. 6.9.

Ioh. 6. 68.

Rom 10.14.

The third point is, that the grace, and free fauour of God in Christ Iesus, is the very fountaine of all Gods blessings bestowed vpon vs. So the Holy Ghost witnesseth throughout the whole scripture, saying, that *we are iustified freely by grace*, that *we are saued by grace*, and that *by the grace of God we are that we are* whatsoeuer we be, and whatsoeuer blessing we haue. And so we confesse in effect, when we pray first for *grace* and then for *peace*, that from *grace* as the fountaine, may flow *peace* and all the riuers of Gods blessings. Mans merits therefore must stand aside, we may not hold any blessing of them, but onely of grace. For as the Apostle disputeth of *ele-*

Rom. 3. 24. Ephes. 2. 8. 1 Cor. 15. 10.

ction,

tion, ſo may it be ſaid of any bleſſing of God; *if it be of grace, it is not of works, elſe were grace no more grace; and if it be of works, then not of grace, or elſe were worke no more worke.* Rom 11. 6. One of theſe excludeth the other, ſo that whatſoeuer is by the one is not by the other.

The fourth point is, that we are to beleeue in God the Father, and in Chriſt Ieſus his Sonne So our bleſſed Sauiour teacheth vs where he ſaith, *Yee beleeue in God, beleeue alſo in me*; Ioh. 14. 1. as if he ſhould haue ſaid, *yee beleeue in God, and ſo yee are to doe, beleeue alſo in me, for ſo yee are to doe.* And ſo in effect we confeſſe, when we pray vnto God the Father, and Chriſt Ieſus his Sonne for *grace and peace* vnto our brethren. For as euen now we heard, vnto whom we pray in him we are to beleeue; as alſo againe, in whom we beleeue vnto him we are to pray. Accurſed therfore be their infidelitie that either deny there is, or doubt whether there be a God or no, and make a mocke at the ſonne of God. In whom now they beleeue not, at his preſence they ſhall tremble, *and cry vnto the mountaines and rocks fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.* Apoc. 6. 16.

The fift point is, that we are ſure that God hath reconciled vnto himſelfe by Ieſus Chriſt, and adopted vs through him into his ſonnes. So the Apoſtle telleth vs, where he ſaith, that *all things are of God which hath reconciled vs vnto himſelfe by Ieſus Chriſt*; 2 Cor. 5. 18. and that *he hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.* Ephes. 1. 5. And ſo we confeſſe when we wiſh *grace and peace from God our Father*: for if he our Father, then we his ſonnes, and a reconciliation made betweene him and vs. And therefore hauing finiſhed all things, our bleſſed Sauiour ſaith, *I aſcend vnto my father and your father, to my God and your God.* Ioh. 20 17. Where giue me leaue by the way to put you in minde of one point, wherin of late it may be I ſomewhat erred. When laſt I ſpake of this point in handling of thoſe words,

words, *vnto God, euen our Father, &c.* I told you, that it was obſerued, that not any ſaith with *Chriſt* my Father, as many ſay with *Thomas, my Lord my God.* And ſo indeed it is obſerued by *Zanchius* on thoſe words. But ſince I perceiue by as faithfull and diligent an obſeruer of the ſcriptures, that *Elihu* ſpeaking vnto God ſaith, *my Father let Iob be tried &c.* not indeed in our Engliſh tranſlations, following the iudgement of ſome of the Rabbins, but yet in the beſt approued Tranſlations. So that it may not be a rule that none may ſay with Chriſt, *my Father*; but as we ſay, *my God*, and *our God*, ſo may we ſay, *my Father*, and *our Father*. And herein is the ſweet comfort of all Gods children, that we may cry vnto God *Abba*, which is *Father*: that we may pray and ſay, *Our Father*, that we may wiſh *grace and peace from God our Father*: for if he be our Father, and we his ſonnes, then are we alſo *heires of God, and heires annexed with Chriſt.* And let all the comforts in the world ſtoupe vnto this one comfort, the very ſoules ioy of all them that haue receiued the ſpirit of adoption.

Dr. Rain. Iob 34. 36.

The ſixt point is, that Chriſt Ieſus our Lord is our onely Mediator, by whom onely we haue acceſſe in our prayers vnto God, and by whom we receiue whatſoeuer we haue of God. So the Apoſtle witneſſeth, ſaying, *There is one God and one Mediator betweene God and man, which is the man Chriſt Ieſus, by whom we goe boldly vnto God, that we may receiue mercy, and finde grace to helpe in time of neede.* And ſo we confeſſe in effect, when we pray for *grace and peace from God our Father, and from the Lord Ieſus Chriſt*, as the meanes by whom we are partakers of grace and peace: for ſo they are from the Lord Ieſus Chriſt, as he is the meanes by whom they are conueyed and deriued vnto vs from God, euen our Father. The Saints therefore are no Mediators of interceſſion for vs, either to bring vs vnto God, or to bring his bleſſings vnto vs. Our high Prieſt is *able perfectly to ſaue them that come to God by him, ſeeing he euer liueth to make*

1 Tim. 2. 5. Heb. 4. 16. Heb. 7. 25.

interceſſion for them; and as to ſaue them, ſo to giue them all graces good and needfull for them.

The moſt of the reſt of the points I will conclude in one which is this, that Ieſus Chriſt is God, which wee confeſſe when we pray for *grace and peace* from him; that he is the Sauiour of the world, which we confeſſe when we call him *Ieſus*; that he is that counſeller and great prophet, that King and Prince of peace, that lambe of God ſlaine from the beginning of the world to take away the ſinne of the world, which we confeſſe when we call him *Chriſt*; and that vnto him is giuen all power in heauen and in earth, which we confeſſe when we call him *Lord*. If he therefore *be with vs we neede not to feare who be againſt vs*. For he is our God, our Sauiour, our Lord, our Maſter, our King, our euerlaſting high Prieſt. I cannot proſecute either theſe or the reſt of the points. By theſe you will coniecture the reſt, and eaſily ſee the epitome of Chriſtianitie concluded in this ſhort ſalutation.

LECTVRE III.

PHILIP. 1. verſ. 3. 4. 5.

I thanke my God hauing you in perfect memory. &c.

NOw giue me leaue, before I come to that which followeth, to note one thing farther from the words already handled; and that is, the Apoſtles often vſing of the name of *Ieſus Chriſt* in ſo few words. Out of the abundance of his heart his mouth ſpake, and ſtill his mouth was filled with *Ieſus Chriſt*, *Ieſus Chriſt*, inſomuch that three ſeuerall times ſtill he ingeminates *Ieſus Chriſt*, *Paul and Timothie the ſeruants of Ieſus Chriſt, to all the ſaints in Ieſus Chriſt, grace*

be

be with you, and peace from God our Father, and from the Lord Iesus Christ. Which argueth that his comfort was in him, that his loue was set on him, and that he was vnto him, as the spouse speaketh in the Canticles, *the chiefest of ten thousand.* Hence then I obserue a rule whereby commonly to discerne what a man is, his speach commonly bewraieth what he is. The worldling his tongue is still talking of the world, the couetous man of his money, the voluptuous man of his pleasure, the proud man of his rich attire, the delicate man of his dainty fare, the pot-companion of his cups, and the like, commonly talke most of the things they like best; and by their talke commonly they may bee discerned what they are. And in this respect as it is with them that set their affections on things which are on earth, so is it with them that set their affections on the things which are aboue. They are still talking of the word of their saluation, of the commandements of the Lord, of the mercies of the Lord, and of the things that belong vnto their peace; as *Dauid* professeth of himselfe saying, *My song shall be of mercy and iudgement: with my lips doe I speake of all the iudgements of thy mouth: I talke of thy commandments, and haue respect vnto thy waies: I will talke of thy worship ô Lord, thy glory, thy praise, and wondrous workes, my tongue shall be talking of thy righteousnesse all the day long, and I will tell of thy saluation from day to day.* But of all other things their delight is, in their hearts to muse, and with their tongues to talke of Iesus Christ. Here their hearts dance for ioy, and the talking hereof is more sweet then hony and the hony-combe vnto their mouthes. Hereon they loue, as it were, to dwell, and their tongues can neuer be satisfied with talking on him. And why? here is their comfort, here is their hope, here is their loue, here is their *crowne of reioycing.* Here is their protector in all dangers, their reconciler vnto God, their mediator betweene God and them, their Sauiour from their sinnes, and he that is *made of*

Cant. 5. 10.

Pſ. 101. 1. 119. 13. 15. 145 5. 35. 28.

God

God vnto them wisdome, and righteousnesse, and sanctification, and redemption. Here is he *in whom are hid all the treasures of wisdome and knowledge*, of mercy and loue, in whom alone the father is *well pleased*. And therefore here as men rauisht with ioy, they cry, and cry againe, *holy Iesus, sweet Iesus, blessed Iesus:* euen as we see the spouse in the *Canticles* not to leaue her bridegroome Christ Iesus after once shee catch hold of him, but still cries, *O fountaine of the gardens, O well of liuing waters, and of the springs of Lebanon My wellbeloued is white and ruddy, the chiefest of ten thousand. His head is as fine gold, his locks curled, and blacke as a rauen &c. ad vers.* 17. Thus the children of God loue to talke of him whom their soule loueth, and thus commonly a man may discerne who are *saints in Christ Iesus*. Commonly I say, not euermore certainely. For if good speech, and holy talke, and crying *Lord, Lord*, and often vsing of the name of *Iesus Christ* were a perpetuall and certaine rule of a good Christian, the dissembling hypocrite would be as good a Christian as the best. And a hard matter it is not to be deceiued sometimes by the hypocrite. But commonly, I say, a mans speach bewraieth what he is, holy, or prophane. The ground of which note is that saying of our Sauiour, that *of the abundance of the heart the mouth speaketh:* and otherwise we cannot iudge whereon the heart thinketh, but by that whereon the tongue runneth.

Cant. 4. 15. 5. 10. 11.

Mat. 12. 34.

Hence then learne you, beloued, to make tryall vnto your selues, and to giue tryall vnto others, what yee are Your tongue and talke may tell your selues, and doe tell others, what yee are. What is it whereon your tongues loue most to talke, and wherein yee take most pleasure when yee talke? Is it on the things which are on earth? It may be a token vnto your selues and others that yee are earthly minded. Is it on the things which are aboue? It may be a token vnto your selues and others that your conversation is in heauen. If yee loue *Christ Iesus*, if yee take comfort in *Christ Iesus*, your tongues will be talking of

of *Ieſus Chriſt*, and your hearts will reioyce, when your tongues are talking of him. As therefore the Apoſtle exhorteth the *Coloſſians*, ſo doe I you, *Let your ſpeach be gracious alwaies, and powdred with ſalt.* Let the mercies which yee haue in *Chriſt Ieſus* be ſo ſweet and comfortable vnto you, that your hearts may delight alwaies to muſe, and your tongues alwaies to talke of *Chriſt Ieſus*. Let him be hid in your heart, let him breake out in your tongue, and let him reioyce both the heart and the tongue, that ſo yee may haue teſtimonie within your ſelues, and giue teſtimonie vnto others, that yee are *Saints in Chriſt Ieſus*. Now proceede we to that which followeth.

Col. 4. 6.

I thanke my God] After the inſcription and ſalutation, now followeth the body of the Epiſtle it ſelfe: wherein the principall ſcope and drift of the Apoſtle is to confirme the *Philippians* in the truth wherein they ſtood, that they might not onely not decreaſe, but increaſe in all knowledge, and in all iudgement. In this *exordium* or beginning of his Epiſtle, which is from *verſe* 3. to 12. to teſtifie his loue toward the *Philippians*, that ſo they might the rather hearken vnto him; 1. he ſignifieth his reioycing on their behalfe for the grace of God already beſtowed on them. 2. he ſignifieth his aſſured hope of Gods farther mercy towards them in performing the good worke which he had begun in them. 3. he prayeth for their perſeuerance, & increaſe in all knowledge and in all godlines. His reioycing on their behalfe he ſignifieth, 1. in his giuing of thanks vnto God on their behalfe. 2. in remembring them in his prayers vnto God. 3. in praying for them with gladneſſe. The grace of God already beſtowed on them, for which he reioyced in their behalfe, is ſaid to be, 1. their fellowſhip with other Churches in the goſpell. 2. their perſeuerance therein from the firſt day they had receiued the goſpell, till now that he wrote vnto them. This is the generall reſolution of theſe words.

Now

Now for the more particular opening of the meaning of them, in that in the beginning of his Epiſtle, hee *thanketh God* on the *Philippians* behalfe, he obſerueth his vſuall manner. For ſo he beginneth almoſt all his Epiſtles, as anon we ſhall heare. In that he ſaith, that *hee thanketh his God*, he ſignifieth his bold, and neere approch vnto God in giuing thanks, and in praying vnto him. Againe, in that he ſaith, that *he hath them in perfect memory alwaies in all his prayers for them all*, he meaneth that as alwaies he thanketh God for them all, ſo alwaies in all his prayers vnto God he remembreth them. And he addeth that his prayers are alwaies powred out vnto God for them with *great ioy and gladneſſe* of heart. Why? *becauſe*, as he addeth the reaſon, *of the fellowſhip which they had receiued in the Goſpell.* 1. Becauſe they, as other Churches had receiued the goſpell, and thereby had fellowſhip with the Father, and with his ſonne Ieſus Chriſt; and becauſe they had continued in the truth from the firſt day of their conuerſion vnto Chriſt, by his miniſtery vntill now that he wrote vnto them. This was the cauſe of his thankſgiuing; and his continuall prayers, wherein he alwaies remembred them, were, that they might continue in that grace, euen in that fellowſhip which they had receiued in the goſpell. It is then briefly as if the Apoſtle had thus ſaid; *I thanke my God alwaies on your behalfe, for that fellowſhip which you haue with the Father, and the Sonne, with vs, and with other Churches by embracing the Goſpell, and for your perſeuerance therein from the firſt day that I, and Silas, and Timotheus preached it vnto you vnto now, and alwaies in all my praiers vnto God I remember you, praying for you, with gladnes for the grace already granted you, that yee may continue and increaſe in that grace.* This I take to be the meaning of theſe words.

The firſt thing then which here I note is, the Apoſtles beginning of his Epiſtle with thankſgiuing vnto God on the *Philippians* behalfe. And ſo he beginneth all his Epiſtles with thankſgiuing vnto God on their behalfe to

whom he wrote, onely his Epistles to the *Galatians*, and to *Titus*, and the former to *Timothy* excepted. And so *Peter* beginneth his former Epistle. Whence I obserue, that thanksgiuing vnto God is a seruice principally requisite in a Christian. *I exhort*, saith the Apostle, *that first of all, or aboue all things supplications, prayers, intercessions, and giuing of thanks be made for all men.* And in the former to the *Thessalonians*, he willeth *in all things to giue thanks; for that this is the will of God in Christ Iesu.* And not any sacrifice is more exactly commanded or described in *Leuiticus* then the sacrifice of thanksgiuing. Whereupon, if we looke into the practise of the saints of God, we shall finde that they were neuer slacke in this seruice. *Melchisedech* after *Abrahams* victory slacked not this seruice, but gaue thanks vnto the most high God which had deliuered his enemies into his hand. *Moses* also and the *Israelites* after their deliuerance from the *Egyptians*, and out of the red sea, slacked not this seruice, but sung praises vnto the Lord. So did *Deborah*, and *Barak*, and *Iehoshaphat*, and many others after their victories ouer their enemies. And how often doe we read that, as others of his seruants, so our blessed Sauiour himselfe gaue thanks vnto his father? All which shew clearely how requisite this seruice of thanksgiuing vnto God is, if either we will hearken to the precepts and exhortations of the Holy Ghost, or doe as we haue the saints of God, and our blessed Sauiour for example.

1 *Tim.* 2.1.

1 *Thess* 5.18.

Leuit. 7.12.

Gen. 14.20.

Exod. 15.1.

What then? Doth the Lord neede the praises of man, or is he delighted with his giuing of thanks? No, the Lord needeth them not, neither is he delighted therwith so much for his owne sake. Yet doth hee require them of vs, and is delighted therewith for our sakes. for 1. in giuing of thanks vnto God, we acknowledge that to be from him, for which we giue him thanks. 2. In giuing him thanks, we shew our selues well pleased and content with that spirituall grace or temporall blessing wherefore wee giue him thanks. 3. In giuing him

thanks

thanks, we returne what wee can vnto the Lord, with humble confeſſion that we can no more, nor that but by grace. Laſtly, in giuing of thanks vnto God, wee prouoke him to beſtow farther mercies vpon vs. All which things he requireth of vs, and liketh well in vs. And for theſe very reaſons, beſides the former, is thankſgiuing vnto God ſo requiſite a ſeruice in a Chriſtian.

Yet as requiſite a ſeruice as it is, we faile aſmuch in it as in any ſeruice. It may be, that being in perill, or perſecution, or ſorrow, or neede, or ſicknes, or other like aduerſitie we will make our requeſts knowne vnto God in prayer and ſupplication, as the occaſions are publiquely or priuately. But when the Lord hath heard our prayers, and granted our requeſts; when he hath done more for vs then we could deſire or thinke. What giuing of thanks is there vnto God either publiquely or priuately? For inſtance, now of late when the Lord opened the clouds of heauen, and threatned by raine to depriue vs of that bleſſing of the fruits of the earth, which he had ſhewed vnto vs in great plenty and abundance, then we powred out both publique and priuate prayers in our Churches and in our houſes, that it would pleaſe the Lord to ſend vs ſuch weather, whereby we might receiue the fruits of the earth in due ſeaſon. But now that the Lord hath ſent vs ſeaſonable weather, and giuen vs good hope of reaping the fruits of the earth in due ſeaſon, in what Congregations publiquely, in what houſes priuately is the voice of praiſe and thankſgiuing heard? I inſtance onely in this; but as it is in this, ſo is it in other things. Not one of ten that ſings the ſong of praiſe and thankſgiuing after benefits receiued: it is too harſh a note, we cannot tune it: all, or the moſt part of vs being liker vnto thoſe nine Lepers that neuer returned backe to giue God praiſe, then vnto the ſtranger that returned. Beloued, by vnthankfulneſſe we prouoke Gods wrath againſt vs aſmuch as by any ſinne; and therefore *Paul* reckons it vp amongſt the moſt heynous ſinnes: but the

Luc. 17. 18.

2 *Tim.* 3. 2.

sacrifice of thanksgiuing is as pleasant and acceptable vnto God as is any sacrifice; and therefore by *Dauid* the Lord saith, *who so offereth me thanks and praise he honoreth me*, euen with most excellent honor. Let vs therefore cleanse our selues from this sinne of vnthankfullnesse, and *let*, as the Apostle exhorteth, *our requests be shewed vnto God in prayer and supplication, with giuing of thanks*. The fouler that the sinne of vnthankfulnesse is, let vs the more detest it: and the more requisite that thanksgiuing vnto God is, let vs the more abound therein. Let vs follow the counsell of the Apostle, and *walke in Christ Iesus, rooted and built in him, and stablished in the faith, as we haue been taught, abounding therein with thanksgiuing*.

Psal. 50.23.

Phil. 4.6.

Col. 2.6, 7.

The second thing which here I note is, the cause of the Apostles thanksgiuing vnto God, which is, because of the fellowship which they had in the gospell from the first day vntill then; 1. because they as other Churches had receiued the gospell, whereby they had fellowship with the Father, and the Sonne, and because they had continued in the truth from the first day of their conuersion vnto Christ by the worke of his ministerie vnto now that he wrote vnto them. Whence I obserue a principall matter of our thanksgiuing vnto God, a principall cause why we should, vpon the blessing bestowed vpon vs, giue thanks vnto God for it. In all things indeed is matter of our thanksgiuing vnto God. for *euery good giuing and euery perfit gift is from aboue, and commeth downe from the father of lights &c.* He created vs, formed vs, and made vs, and that in his owne image, *in him we liue, moue, and haue our being*; he giueth health, wealth, peace, liberty, foode, rayment, he *sendeth raine from heauen, and fruitfull seasons*, deliuereth in all dangers, comforteth in all troubles, helpeth in all needs, blesseth the worke of our hands, and filleth vs with plenteousnesse of all good things. And for all these we should, and haue great cause from day to day to tell out his praises with gladnes, and

Iam. 1.17.

to

to offer vnto him the ſacrifice of praiſe & thankſgiuing. But yet is a more principall matter behind, which is the fellowſhip which wee haue with other reformed Churches in the goſpell of Ieſus Chriſt, and the continuance thereof ſo long time amongſt vs, the preaching of the word of our ſaluation amongſt vs, and the bleſſed increaſe thereof vnder a moſt gracious gouernment. Here is indeed principall cauſe of reioycing, and thankſgiuing. for by our fellowſhip which we haue with other Churches in the goſpell, we haue fellowſhip with the Father, and with his ſonne Ieſus Chriſt, as *Iohn* witneſſeth, ſaying, *that which we haue ſeene and heard*, to wit the goſpell, *declare we vnto you, that yee may alſo haue fellowſhip with vs, and that our fellowſhip alſo may be with the Father, and with his ſonne Ieſus Chriſt.* By our fellowſhip in the goſpell, we are *called out of darknes into his marueilous light*, and we *which in time paſt were not a people are now the people of God, and we which in time paſt were not vnder mercy haue now obteined mercy*, as *Peter* witneſſeth. By our fellowſhip in the goſpell, *we are borne againe not of mortall ſeede, but of immortall, and are begotten vnto a liuely hope in Chriſt Ieſus*, as the ſame *Peter* witneſſeth. And by our fellowſhip in the goſpell, we are *made wiſe vnto ſaluation through the faith which we haue in Chriſt Ieſus*, as witneſſeth our Apoſtle. O bleſſed fellowſhip in the goſpell, whereby we are made wiſe vnto ſaluation, whereby we are regenerate, and begotten vnto a liuely hope in Chriſt Ieſus, whereby we are called out of darknes into light, and of no people made the people of God, and whereby wee haue fellowſhip with Chriſt Ieſus, which is the great end of the miniſtery of the goſpell, that we may haue fellowſhip with him, and *walke in the light as he is in the light.* Againe, the continuance of our fellowſhip in the goſpell from the firſt day of her Maieſties moſt gracious gouernment ouer vs vnto now, our pereſeuerance in the truth without being remoued away vnto another goſpell, which is not another goſpell, ſaue that there beſome

1 *Joh.* 1. 3.

1 *Pet.* 2. 9, 10.

1 *Pet.* 1. 3. 23.

2 *Tim.* 3. 15.

which trouble you, and intrude to peruert the goſpell of Chriſt, what a principall bleſſing is this of our good God vnto vs? Surely theſe are ſuch bleſſings, as may well make vs breake out into exclamation with *Dauid*, and ſay, *What ſhall I render vnto the Lord for theſe his great mercies towards me? I will receiue the cup of ſaluation, and call vpon the name of the Lord. I will offer a ſacrifice of thanks-giuing, & will call vpon the name of the Lord.* This was *Dauids* reſolution vpon deliuerance from dangers by *Saul*, and much more vpon ſuch bleſſings as theſe haue we iuſt cauſe of ſuch reſolution, God being principally in this ſoft and ſtill voice of the goſpell.

Pſal. 116. 12, 13, 17.

Haue we then ſuch principall cauſe of thankſgiuing vnto our God for the fellowſhip which wee haue with other Churches in the goſpell, and for the continuance of this fellowſhip from the firſt day vnto now, euen theſe forty yeares? This then 1. ſhould teach vs, willingly and gladly to embrace the goſpell of Ieſus Chriſt, when it is brought vnto vs. For if there be ſuch cauſe of thankſgiuing vnto God for it being had, then ſurely is there great cauſe of gladly embracing it, when it may be had. And yet what dullneſſe, and ſlacknes, and coldnes herein? In this congregation how is it embraced? I beare you record ſome of you, that yee doe embrace it willingly and gladly, and I aſſure my ſelfe that from your hearts you thanke your God for it. But others there are that ſeldome or neuer come vnto the hearing of it; others that when they ſhould heare it turne their backs, and depart away from the hearing of it; others that heare it ſleepingly, or coldly, ſo that either it enters not in, or quickly after is choked by the cares of this world. Do theſe thanke God for the fellowſhip which they haue with others in the goſpell? Nay they haue none, and ſome of them will haue no fellowſhip with others therein: and therefore vnleſſe at length they take hold of the grace that is offered them, they ſhall haue no fellowſhip with the Father, or with Ieſus Chriſt his ſonne. As for

you,

you, beloued, that gladly embrace the goſpell of your ſaluation, hold on your good courſe, thirſt after it as the Hart doth after the water brooks, frequent the places where yee may heare it, lay it vp in your hearts, that yee may not ſinne againſt the Lord, and let your mouthes be euer filled with praiſes & thankſgiuing to God for it.

Secondly, this ſhould teach vs to labour by all holy meanes to continue in the grace, and in the truth wherein we ſtand vnto the end. For if it ſhould ſo principally cauſe in vs thankſgiuing vnto God, then ſhould it alſo worke in vs all holy deſire and labour, to be daily more and more ſtabliſhed and ſtrengthned in the truth of Chriſt Ieſus, and in our fellowſhip with other Churches in the goſpell. And yet how wauering are we many of vs, and how quickly caried about with euery winde of doctrine by the deceit of men, and with craftineſſe whereby they lay in waite to deceiue? If a runnagate Seminarie that compaſſeth ſea and land to make one of his profeſſion, and when he is made, makes him twofold more the childe of hell then he himſelfe is, a ſworne-vaſſall to that man of ſinne, a diſloyall traitor to his Prince, an vnnaturall enemy to his country, if ſuch a one I ſay, ſhall with fained words creepe into ſecret corners amongſt vs, and gloſingly ſlander the truth of the goſpell of Ieſus Chriſt, and ſet abroche his owne damnable hereſies, how quickly doe we liſten vnto them, and are led captiue by them? Howſoeuer it be with vs, it is thus in too too many places. But, beloued, let vs know that whoſoeuer tranſgreſſeth and *abideth not in the doctrine of Chriſt hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne. If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bid him, God ſpeede.* I know they will tell you they bring the doctrine of Chriſt vnto you; but doe yee as the men of *Berea* did, which are much commended for ſo doing, examine it by the ſcriptures, and *ſearch whether it be ſo*, and yee ſhall finde it to be

2 *Ioh.* 9.

10.

Act. 17. 11.

1 Tim 4.1. *the doctrine of deuills*, as the Apoſtle ſpeaketh, and as euen by that place it will appeare to be. Wherefore, beloued brethren, as now yee haue fellowſhip with other Churches in the goſpell of Ieſus Chriſt, ſo continue therein: Let nothing bee able to remoue you from the truth wherein yee ſtand, but hold faſt your *good profeſſion* vnto the end.

The third thing which here I note is, the Apoſtles bold, and neere, and ioyfull approch vnto God in his thankſgiuing vnto God, in that he ſaith, *I thanke my God.* Whence I obſerue the manner of our thankſgiuing vnto God, how we ſhould offer our ſacrifice of thankſgiuing vnto him: And that is, 1. with ſuch aſſurance of Gods loue in his mercies towards vs, as that in our thankſgiuing for them we dare boldly as ſonnes ſay, *I thanke my God.* for ſo ſhall our ſacrifice of thankſgiuing be acceptable vnto God, if vpon aſſurance of his loue we boldly powre out our ſoules in praiſe vnto him. And therefore the Apoſtle to the *Hebrewes* exhorteth, ſaying, *Let vs go boldly vnto the throne of grace*, be it in prayer, or in thankſgiuing, *Let vs goe boldly vnto the throne of grace, praying and giuing thanks vnto God through Ieſus Chriſt our Lord.* 2. Our thankſgiuing ſhould be offered with ſuch willingneſſe and cheerefullneſſe from our hearts vnto God, that we might ſay, *I thanke my God.* So our Apoſtle in an other place, *I thanke my God, I ſpake languages more then yee all.* How cheerefully he openeth his mouth in praiſe of his God. And ſo ſhall our thankſgiuing be pleaſing vnto God, if we offer it from the heart cheerefully; for *he loueth a cheerefull giuer*, as of almes vnto the poore Saints, ſo of thanks vnto his name. And how can I goe vnto him with greater cheerefullneſſe and thanke him, then when I go vnto him as to my God, and ſay, *I thanke my God?* 3. Our thankſgiuing vnto God ſhould be offered vp with ſuch ſoule-melting paſſion and affection, that as if we had greater feeling experience in our ſoules of his goodnes then others, and would be neerer him then

Heb. 4 16.

1 Cor. 14. 18.

then others, we ſhould ſay, *I thanke my God.* for ſuch the Lord loueth beſt as preſſe the neereſt vnto him, and then the ſacrifice of praiſe pleaſeth moſt where the ſoule is tied the cloſeſt vnto his God. Theſe are the things in which the manner how we ſhould offer vp our ſacrifice of thankſgiuing conſiſteth, namely in faith and full aſſurance of Gods loue towards vs, with all willingneſſe and cheerefulneſſe from our hearts, and with a ſoule-rauiſht affection, as of a more then ordinarie feeling-experience of Gods goodnes towards vs. And this manner I take it may bee obſerued from this that the Apoſtle ſaith, *I thanke my God.*

Here then that cold and curſorie forme of thankſgiuing which commonly is vſed is vtterly condemned. For what doe wee when the Lord hath remembred vs in mercy, and done great things for vs? I doubt not but there are who in their hearts cheerefully, and with their mouthes ioyfully ſay with the Prophet, *thou art my God,* Pſal. 118.28. *and I will thanke thee, thou art my God, and I will praiſe thee.* But a great many of vs like *vnto horſes and mules which haue no vnderſtanding* either remember not, or regard not to giue God thanks. A man may ſee it daily in many of vs, that we come from our beds, and from our meales, as dogs from their kennels, and oxen from their ſtalls. Others of vs haue certaine words of courſe, as to ſay, *God be bleſſed, God be thanked, I praiſe God, I thanke God,* which being good words in themſelues, yet are ſo coldly and curſorily vttered by vs, as that a man may well ſee they haue their beginning in the lips, and their ending in the ayre, but neuer pierce the heauens. But beloued, if we will haue our voice of thankſgiuing to breake thorow the clouds, & to come vnto the higheſt, we muſt vſe *Maries magnificat,* and ſay, *My ſoule doth magnifie the* Luc. 1.46. *Lord, and my ſpirit reioyceth in God my Sauiour.* As therfore it becommeth vs to be thankfull, ſo let vs remember in faith and full aſſurance of Gods loue towards vs to powre out our ſoules in thankſgiuing vnto him, that ſo our ſacrifice may be acceptable vnto him. *LEGT.*

LECTVRE IV.

PHILIP. I. verſ. 3. 4, 5.

Verſe 3. *Hauing you in perfit memory.*
4. *Alwaies in all my prayers for all you, praying with gladneſſe.*
5. *Becauſe of the fellowſhip which yee haue in the goſpell, from the firſt day vnto now.*

NOw farther the Apoſtle ſignifieth this reioycing on the *Philippians* behalfe, and his loue towards them, by remembring them in all his prayers vnto God, and by praying for them with gladneſſe, when he ſaith, that he *hath them in perfect memory alwaies in all his prayers &c.* It is vſuall with the Apoſtle in his Epiſtles, as to ſignifie his thankſgiuing vnto God on their behalfe vnto whom he writeth, ſo to ſignifie his remembrance of them alwaies in his prayers. But yet here the Apoſtle ſignifieth this his remembrance of them in his prayers in more then an vſuall manner. In the Epiſtle to the *Romanes*, to the *Coloſſians*, the former to the *Theſſalonians*, and to *Philemon*, he telleth them to whom he writeth, that *he maketh mention of them alwaies in his prayers*. But here he tells the *Philippians* that *alwaies in his prayers he hath them all in memory*, that alwaies in his praiers he hath them all in *perfit memory*, that alwaies he hath them all *in perfit memory in all his prayers*, that in all his prayers he *remembreth them with gladneſſe*, each circumſtance more then other importing his moſt carefull remembrance of them in his praiers vnto God, that they *might continue in that grace wherein they ſtood*, in that fellowſhip which they had with other Churches in the goſpell. For therefore thanked he God, and was glad

glad on the *Philippians* behalfe, becauſe of the fellowſhip which they had in the goſpell from the firſt day vntill then, and therefore he prayed for them that they might continue in that grace, and in that fellowſhip with other Churches in the goſpell.

The firſt thing then which here I note is, that on whoſe behalfe the Apoſtle giues ſuch thanks vnto God, and is ſo glad, for them alſo he prayeth. Whence I obſerue, that whatſoeuer graces be beſtowed on vs, ſtill praier is needfull for vs, both that we pray for our ſelues, and that others pray for vs. For neither is any grace ſo perfit in any, neither are all graces ſo complete and full in any, but that both he hath neede of perſeuerance and increaſe in that grace wherein he ſtandeth, and to haue other graces ſupplied which he wanteth. *Abraham* full of bleſſings, yet wanteth a childe, and he muſt pray that he may not goe childleſſe. *Iſaac* full of bleſſings, yet his wife is barren, and he muſt pray vnto the Lord for his wife to make her wombe fruitfull. *Iacob* full of bleſſings, yet he is in danger of *Eſau* his brother, and he muſt pray vnto the Lord, *I pray thee deliuer me out of the hand of my brother, from the hand of Eſau.* Neither is any ſo enriched with all graces, but that his requeſts are to bee ſhewed vnto God in praier and ſupplication for the ſupply of ſome. And as not any are enriched with all graces, ſo not in any is any grace ſo perfit, but that he hath neede to bend the knees of his ſoule vnto God in humble praier for perſeuerance and increaſe in that grace wherein he ſtandeth. *Dauids* delight in the law of the Lord, in his ſtatutes, and in his teſtimonies was as great as a mans could be, as himſelfe ſheweth, ſaying, *Lord, what loue haue I vnto thy law, all the day long is my ſtudie in it. Thy ſtatutes haue beene my ſongs in the houſe of my pilgrimage: thy teſtimonies haue I claimed as mine heritage for euer*; and why? *they are the very ioy of my heart.* And yet his prayer is, *O teach me thy ſtatutes, O cauſe thou me to make much of thy law, incline my heart vnto thy teſtimonies,*

Gen. 15. 2.
25. 21.
32. 11.
Pſal. 119. 97.
54.
111.

nies, and not vnto couetousnes: and as he hath done, hee hath left vs an example so to doe, be we neuer so zealous of the law of God. The Apostles likewise it is like, were as strong in the faith as any man is, and yet they praied vnto the Lord, *Lord increase our faith*, and therein left an example for all the children of God to follow vntill the day of Iesus Christ, be they neuer so stablished in the faith. Neuer any so zealous of Gods glory and holy worship, but he had neede euen in respect of himselfe to pray, *hallowed be thy name.* Neuer any had his conversation so much in heauen, but that he had still neede to pray, *thy kingdome come.* Neuer any mans will so conformed vnto Gods will, but that he had still neede to pray, *thy will be done in earth as it is in heauen.* Neuer any man so filled with plenteousnesse, but that hee had still neede to pray, *Giue vs this day our daily bread.* Neuer any mans sinnes so wholy pardoned, but that in regard of his continuall slidings he had still neede to pray, *forgiue vs our trespasses, as we forgiue them that trespasse against vs.* Neuer any man so freed from tentation, and from the deuill, but that he had still neede to pray, *Lead vs not into tentation, but deliuer vs from euill.* And therefore our blessed Sauiour hath appointed this forme to be vsed by all the faithfull, vnto what degree of perfection soeuer they be come euen to the end. So that whatsoeuer graces be bestowed on vs, yet still is prayer needfull for vs. Neither only that we pray for our selues, but that others also pray for vs. We are not many of vs better then was *Timothy*, that faithfull seruant of Iesus Christ: yet for him *Paul* powred out prayers night and day, and no doubt it was needfull for him. We are not the best of vs like vnto *Paul* that *elect vessell of Iesus Christ*, yet he requested the praiers of the faithfull for him, that *vtterance might be giuen vnto him, that he might open his mouth boldly to publish the secret of the gospell, and that therein he might speake boldly as he ought to speake.* He was one that feared not the face of man, that kept nothing backe, but deliue-

Luc. 17. 5.

2 Tim. 1. 3.

Eph. 6. 19. 20.

red

red his meſſage alwaies faithfully and boldly: yet for this grace he thought the praiers of the faithfull needful for him, & therefore craueth them not only of the *Ephe-ſians*, but likewiſe of the *Coloſſians* in his epiſtle to them. Coloſ. 4. 3.

Farre therefore be it from vs, beloued, to ſay as the manner of ſome is, vnto any of Gods children, beſtow your praiers where you liſt, I neede not your praiers, I care not for your praiers, pray for your ſelfe, all your praiers will be little enough for your ſelfe, I will pray for my ſelfe. Theſe be the words not of them that abound with grace, but of them that are not taught in the word, nor know how much *the prayer of a righteous man auai-leth, if it be feruent.* Farre likewiſe be it from vs once to dreame of any ſuch perfection in our ſelues, but that we haue ſtill neede to pray, to abound more and more in all grace, and in all things daily more and more to grow vp into him, which is the head, that is Chriſt. For be it our predeſtination, our election, our adoption, our reconci-liation, our iuſtification, which are as ſure vnto all the ſonnes of God as that God is true, yet euen in reſpect of theſe haue we neede alwaies to pray that the aſſurance of them may be daily more and more ſealed vnto our ſpirits by the pledge of Gods ſpirit. Againe, be it our faith, our hope, our loue, our knowledge, our iudgment, or the like, which are the worke of Gods owne finger in all his children, yet in reſpect of theſe haue we neede al-waies to pray for continuall increaſe, and all godly growth in them. Yea be it whatſoeuer grace wherein we are ſo ſtabliſhed that we are ſure we cannot finally fall from it, yet are we ſtill to pray for perſeuerance therein, becauſe he will haue all them ſo exerciſed, whom he will confirme vnto the end. Whatſoeuer graces therefore the Lord hath beſtowed vpon vs, yet ſtill let vs pray vnto him either for our farther aſſurance and confirmation, or for perſeuerance and increaſe in them. Let vs pray for our ſelues vnto the Lord for euery grace needfull for vs, and let vs requeſt to be commended by the faithfull in their

their praiers vnto God. This is our wrestling with the God of *Iacob*, and thus wrestling wee shall surely preuaile. for so he hath promised, and faithfull is hee that hath promised. *Matth. 7. 7.*

The second thing which I note is, that the Apostle in his praiers for the *Philippians* praied for them all: for so he saith, that *he had them in perfect memory alwaies in all his prayers &c.* Whence I obserue, how in our praiers for the Church we ought to be affected towards it, namely, that so in our praiers we commend the whole Church vnto God. For what though in the Church, all bee not knit together in one minde and in one iudgment? what though all be not alike forward in acknowledging and embracing the truth? what though many things bee done in the Church through contention, or vaine glory? The Apostle knew well that it was thus in the Church at *Philippi*, as may euidently appeare by sundry places in this his Epistle: yet in his praiers vnto God for them, he tooke no such notice of these things, as that he did seclude any of them out of his praiers vnto God, but ioyntly he commended them all in his praiers vnto God. Right so we, in our praiers for the Church, we should not easily take notice of euery contention, of euery defect, of euery thing that may offend in the Church, so to seclude any out of our praiers vnto God, but in a Christian affection towards all, and in an holy desire for all, we should commend the whole Church in our praiers vnto God. It was such an ordinarie practise with our Apostle, both to giue thanks vnto God for all them to whom he wrote, and likewise to pray for them all, notwithstanding that many things were amisse amongst them, that we are not to doubt, but that we are so to doe as we haue the Apostle for an ensample. Looke into his Epistles, and by the beginning almost of all of them, ye shall see that this was his ordinary practise, leauing vs therein an ensample, that as he did so we should do. And the reason is plaine: for doth not the Apostle in writing his

his Epistles vnto the Churches, still write as *vnto the beloued of God, and vnto Saints in Christ Iesus*, still entituling the whole Church vnto which he wrote, vnto these titles without exception of any? Or doth the Apostle so, and are not we to doe so? Or are wee to doe so, and not to commend the whole Church in our praiers vnto God? The reason I take it inferreth the point, and commendeth vnto vs that generall care of commending the whole Church in our praiers vnto God.

A good lesson, and well worthy the learning of many in these our daies. for as it fareth more priuately and particularly amongst men, so doth it fare more publikely and generally in the Church. Amongst men ordinarily euery trifling matter is enough to cut off all loue and friendship amongst vs, nay to breed great hatreds, and ennities amongst vs, nay to set vs at such odds, that rather we will banne and curse one another, then pray one for another. And if wee differ in iudgement one from another about some matters of the Church, then nothing on one part but carnall gospellers, and timeseruers; nothing on another part but sacrilegious persons, schismaticall persons, troublers of the state, and hypocriticall dissemblers, nothing but slandering and forging things neuer writ or spoke, nothing but such vncharitablenesse, as that it may bee feared that on some part there is little praying for the other, vnlesse it bee to confound them. Neither is it otherwise more publiquely and generally in the Church, if we may iudge by outward appearances. Some parts of the Church vnto some seeme to haue so many defects and blemishes, so many superstitious rites and ceremonies that they cannot brooke them, they cannot abide in them, they cannot pray with them, I know not whether they doe pray for them. And of others, other parts of the Church, because of their forme of gouernment, are so misliked, that they cannot with patience heare of them, and therefore it is like do not in all their prayers remember them. But

these

theſe and all ſuch might hence be better leſſoned, and ſuch vncharitableneſſe, if any ſuch be in them, reformed. Let vs, beloued, be *otherwiſe minded*. Howſoeuer there be things amiſſe in the Church, let vs not ſeclude any our of our praiers vnto God, but let vs commend in our praiers the whole Church vnto God. In our praiers vnto God let vs abandon all cogitation either of priuate quarrells one with another, or of publike contentions in the Church, and let vs pray each for other, and all of vs for the whole Church vnto the Lord feruently. Let the ſame minde bee in vs, that was in our Apoſtle, and let vs alwaies in all our praiers haue *all the ſaints in Chriſt Ieſus in perfit memory*.

The third thing which here I note is, the thing for which the Apoſtle praied in all his praiers for them; and that was the ſame in ſubſtance with that wherefore *he gaue thanks vnto God*. For as his thankſgiuing vnto GOD on their behalfe was *becauſe of the fellowſhip which they had in the goſpell from the firſt day vntill then*; ſo his praiers vnto God for them were that they might continue in that fellowſhip which they had in the goſpell vnto the end. Whence I obſerue a very materiall point to be remembred in our praiers vnto God, both for the whole Church, and for our ſelues; which is continuance in the fellowſhip of the goſpell, that our Church may continue in that fellowſhip which it hath with other reformed Churches in the goſpell, and that we may continue grounded and ſtabliſhed in the truth wherein we ſtand. Here is indeed principall cauſe of proſtrating our ſelues before the throne of grace, and powring out our ſoules in praier vnto our God, whether we looke vnto the curſe in the wanting, or vnto the bleſſing in the enioying of the glorious goſpell of Ieſus Chriſt. For what greater curſe or plague of God could fall vpon vs then that our candleſticke ſhould be remoued from vs, that a famine of the word ſhould be ſent amongſt vs, that the goſpell of our ſaluation ſhould be tranſlated from vs to another

people?

people? The Lord threatning to bring a fearefull iudgment on the Church of *Epheſus*, if they ſhould not repent, and returne to their former loue, ſaith, *Remember from whence thou art fallen, and repent, and doe the firſt workes; or elſe I will come againſt thee ſhortly, and will remoue thy candleſticke out of his place.* What is that? that is, he will remoue his Church from thence, by taking his goſpell from them. Euen as our bleſſed Sauiour alſo threatned the Iewes, ſaying, *The kingdome of God ſhall be taken from you, and giuen to a nation which ſhall bring forth the fruits thereof.* So the Prophet threatning a heauy iudgement vpon the rulers of Iſrael, *Behold*, ſaith he, *the daies come, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord*; which how grieuous a famine, and how heauy a iudgement it is, appeareth by that of *Salomon*, where he ſaith, that *where there is no viſion*, i. no ſincere preaching of the word, no ſound fellowſhip in the goſpell, *there the people periſheth*, euen periſheth both in ſoule and body.

Apoc. 2.5.

Matth. 21. 43.

Amos 8. 11.

Prou. 29. 18.

And as the curſe and iudgement is great and grieuous of wanting, ſo is the bleſſing and benefit of hauing this fellowſhip in the goſpell exceeding great and happy. for it is indeed our very life and ſoule, whereby *we are begotten*, borne, and nouriſhed *vnto euerlaſting life*, as *Peter* witneſſeth. It is *the lanterne vnto our feete, and the light vnto our ſteps to bring vs to the Citie of the liuing God, the celeſtiall Ieruſalem, and to the company of innumerable Angells, and to the congregation of the firſt borne which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and perfit men, and to Ieſus the mediator of the new teſtament, and to the blood of ſprinkling that ſpeaketh better things then that of Abel.* By it we are called out of darknes into light, inſtructed in the way of God perfitly, grounded and ſtabliſhed in the faith, and made wiſe vnto ſaluation; *for it is the power of God vnto ſaluation vnto euery one that beleeueth.* See then whether here it be not principall cauſe for vs to pray for our Church, that in it

1 Pet 1.3.23. 2.2.

Heb. 12. 22, 23, 24.

Rom. 1. 16.

the goſpell of our ſaluation may for euer be freely and ſincerely preached; and for our ſelues that we may continue in that grace wherein we ſtand by the goſpell of our ſaluation. Yes ſurely, if either feare of as great a plague of Gods wrath as can fall vpon vs may force vs to pray, or deſire of as great a bleſſing of God as can befall vs may perſwade vs to pray: we haue great cauſe euen to powre out our ſoules in prayer and ſupplication vnto our God, for the bleſſed continuance of that fellowſhip which we haue with other Churches in the goſpell, that as now, ſo euer this grace may bee continued vpon vs. Yea beloued, if yee ſhall but caſt your eyes abroad into the land, yee ſhall finde that there is great cauſe thus to pray. For how doth Atheiſme and abominable irreligion ſpread it ſelfe, and ouer-ſpread the whole face of the land? Hath it not neſtled it ſelfe on hie, and ſaid within it ſelfe, who ſhall bring me downe to the ground? How doth Papiſme and out-worne Pelagianiſme now ſhoote out the head, and breake out in many places, as if now the day approched wherein they may ſay, *ſo, ſo, thus would we haue it?* How hath cunning policie broken the necke of Chriſtianitie, and now ſo ſwaieth that it carieth all almoſt with it? What neglect and contempt of the word is there in all places? And what elſe are theſe but forerunners of a fearefull iudgement to follow? What elſe doe theſe threaten, but the remouing of our candleſticke from vs? Beloued, ſhall wee ſee and know theſe things, and ſhall wee not pray? Let vs pray at euening and at morning, and at midday; let vs pray and that inſtantly, that this iudgement may neuer fall vpon vs, that this light of the goſpell may neuer be put out, but that it may ſhine amongſt vs, from generation to generation vntill the day of Chriſt Ieſus. The more that the danger is, let vs pray the more feruently, and let vs not giue our ſelues any reſt, but ſtill pray vnto the Lord for our continuance which we haue with other reformed Churches in the goſpell.

The

The fourth thing which here I note is, that the Apoſtle thus praied for the *Philippians alwaies in all his praiers.* Whence I obſerue with what conſtant aſſiduity and carefullneſſe, we ought to pray for our Church, and for our ſelues, that we may continue in the fellowſhip which we haue in the goſpell: we ſhould neuer pray but alwaies in our praiers, this praier for our Church and for our ſelues ſhould continually be remembred, that the fellowſhip which we now haue with other Churches in the goſpell may for euer be continued vnto vs. To pray alwaies, and not to faint or giue ouer is a thing much commanded by the Holy Ghoſt. *Continue in prayer,* ſaith our Apoſtle. And againe in another place, *Pray continually.* And to the ſame purpoſe is that parable of the importunate widow in the goſpell. All which places ſhew vs the neceſſitie of praier, that whenſoeuer we ſtand in neede we haue recourſe vnto God by praier, ſo the conſtant perſeuerance that is to be vſed in praier, that howſoeuer for ſome time we ſeeme to pray and bee not heard, yet we faint not, nor giue ouer, but ſtill pray, and that inſtantly. Now as wee are to pray, and to pray alwaies, ſo alwaies in all our praiers this is to be remembred, that we pray that the Lord his way may be knowne vpon earth, and his ſauing health among all nations, that the preaching of the goſpell may bee fruitfull vnto vs, and vnto the whole Church, that the word of the Lord may haue free paſſage, and be glorified, that we may continue grounded and ſtabliſhed in the faith, as wee haue beene taught in Ieſus Chriſt, that we and our whole Church, may continue in the fellowſhip which we haue with other Churches in the goſpell. This the example of our Apoſtle teacheth vs to do, who in that he did for others, left vs an example what to doe for our ſelues, and for others.

Rom. 12. 12. *1 Theſſ.* 5. 17. *Luc.* 18. 1.

Yea but is not the Lord alwaies more ready to heare then we are to pray, and hath he not ſaid, that *whoſoeuer asketh receiueth,* that *he that ſeeketh findeth,* and that *to*

him that knocketh it ſhall be opened? Or if it be ſo, what needeth it alwaies in all our praiers thus to pray as hath beene ſaid? True it is, that whoſoeuer asketh receiueth, and that the Lord is more ready to heare and to grant our requeſts, then we are to pray and call vpon his name, for commonly he preuenteth vs with his bleſſings, and whatſoeuer it is that we haue by praier, he it is that teacheth vs to pray for it as we ought. But ſome things *we aske often and receiue not, becauſe we aske amiſſe:* and ſome things he hath appointed ſo to be granted, if they bee continually asked. And of this ſort is this thing whereof we now ſpeake. Hee will, as it ſhall be for his glory, continue vs in the fellowſhip which wee haue in the goſpell, if wee continue to aske it in faith, and faint not.

Jam. 4. 3.

This then may teach vs, of what weight and moment our continuance in the fellowſhip of the goſpell is. It is not a thing which hapneth by fortune, or which humane policie effecteth, but onely it is of God, and therefore alwaies in all our praiers we are to pray vnto him for it. Let vs therefore pray vnto the Lord without ceaſing for this grace; let vs neuer forget to commenſe this ſuite in our praiers vnto God, let vs alwaies pray for it, and not faint.

The fift thing which here I note is, that the Apoſtle praied for the *Philippians with gladnes*, becauſe of their growth in godlines, and in the knowledge of Ieſus Chriſt by the worke of his miniſtery. Whence I obſerue a neceſſary care which ought to bee in the whole Church, I meane in all them that are taught in the word, and that is, that they ſo profit and increaſe in all knowledge and iudgement, in all godlineſſe and holy conuerſation, that their Paſtors and Teachers may pray for them with gladnes. Such a care it may ſeeme that the *Romanes* had, vnto whom the Apoſtle giueth this teſtimonie, that their *faith which was publiſhed, and their obedience which was come abroad much gladded him.* Such a care it may ſeeme that

Rom. 1. 8.

that the *Coloſſians* had, vnto whom the Apoſtle giueth this teſtimonie, that though he was *abſent in the fleſh, yet was he preſent with them in the ſpirit, reioycing and beholding their order, and their ſtedfaſt faith in Chriſt.* And ſuch a care ought all the people of God to haue, that they which *watch for their ſoules as they that muſt giue accounts vnto God for them*, may now pray for them with gladnes, and afterwards giue their accounts for them *with ioy and not with griefe.*

But this care is not common among the people. for where the Paſtor in an holy care for his people praieth for them, he praieth for them in many places *with great heauineſſe*; with heauineſſe I ſay for their neglect and contempt of the word; with heauineſſe for their ignorance in the things that belong vnto their peace, and vnwillingneſſe to bee inſtructed therein; with heauineſſe for their vngodly conuerſation, and vnchriſtian walking; with heauineſſe for ſpending his ſtrength in vaine, and for nothing amongſt them. Hee praieth, but his ſoule mourneth, becauſe hee cannot gaine them vnto Chriſt Ieſus; he praieth, but his ſoule mourneth, becauſe they runne, and needs will runne headlong to the deuill. So litle care commonly there is of profiting by the miniſtery of the word amongſt them that are taught in the word.

Beloued, let it neuer be ſaid ſo of you, but let your care be that they which labor in the word amongſt you may pray for you with gladnes. *Lay apart all filthineſſe and ſuperfluity of malicioufnes, and receiue with meeknes the word that is graffed in you, which is able to ſaue your ſoules.* *Jam.* 1. 21. *Follow the truth in loue, and in all things grow vp into him, which is the head, that is Chriſt. Let your conuerſation be ſuch as it becommeth the goſpell of Chriſt*, and ſtriue to increaſe in all good things with all godly increaſing: for ſo, and ſo onely ſhall we haue cauſe to pray for you with gladneſſe. *Eph.* 4. 15.

Laſtly, in that the Apoſtle hauing taught the *Philip-*

pians the way of truth, giueth thanks for them, praieth for them, and that *with gladneſſe, becauſe of the fellowſhip &c.* Hence I obſerue a duty of the Paſtors of the Church, which if time had giuen leaue, and the place had beene ſo conuenient ſhould principally haue beene ſtood vpon, and that is, that the Paſtors are not onely to teach their people with the wholeſome word which cannot be reproued; but they are alſo to pray for them that the word may haue a bleſſing among them, that they may grow and increaſe thereby in all knowledge and holineſſe to the Lord; they are to be glad in their ſoules for their profiting in the word of grace, and they are to giue thanks vnto God on their behalfe, when they ſee *their order, their ſtedfaſt faith in Chriſt*, their growth in godlines, and righteouſnes, and holy converſation. This ſhould be, and might be, and I wiſh it were, and if it be not it is their perill in whom it faileth to be.

LECTVRE V.

PHILIP. I.

Verſe 6. *And I am perſwaded of this ſame thing that he that hath begun this good worke in you will performe it vntill the day of Ieſus Chriſt.*

NOw giue mee leaue briefly to note one thing further from thoſe words, and that is, that both our thankſgiuing, and our praying are alwaies to bee vnto God. Our thankſgiuing, becauſe all deliuerance in dangers, all comfort in troubles, all helpe in time of neede, all ſpirituall graces in heauenly things, and all corporall bleſſings whatſoeuer are from him, the father of all mercies, and giuer of all goodneſſe: for *euery good giuing and euery perfit gift*

is

is from aboue, and commeth downe from the father of lights. Iam. 1. 17.
He vpholdeth all such as fall, and lifteth vp all those that be Psal. 145. 14,
downe: the eyes of all waite vpon him, and he giueth them 15,
their meat in due season: he openeth his hand, and filleth all 16.
things liuing with plenteousnes. He killeth and maketh aliue,
bringeth downe to the graue and raiseth vp, maketh poore and 1 Sam. 2. 6.
maketh rich, bringeth low and exalteth. He is our rocke and
fortresse, our strength and shield, and he that deliuereth vs in 2 Sam. 22. 1.
all time of danger. He is the father of mercies, and the God 2 Cor. 1. 3,
of all comfort, which comforteth vs in all our tribulation that 4.
we may be able to comfort them which are in any affliction by
the comfort wherewith we our selues are comforted of him.
He succoureth vs when we are tempted, and suffereth vs not 1 Cor. 10. 13.
to be tempted aboue that we be able, but giueth the issue with
the tentation that we may be able to beare it. He created vs, Esay 43 7.
formed vs, and made vs for his owne glory. In him we liue, Act. 17 28.
moue, and haue our being. Hee blesseth vs with all spirituall Eph. 1.
blessings in heauenly things in Christ, hauing chosen vs in him, predestinate vs to be adopted through him, redeemed vs through his blood, iustified vs, and sanctified vs, washed and cleansed vs from our sinnes in him, and begotten vs by faith vnto a liuely hope in him. In one word, *he is all in all things vnto vs.* Vnto whom then Col. 3. 11.
should wee sacrifice *the calues of our lips,* and offer the sacrifice of praise and thanksgiuing, but vnto him of whom, through whom, and for whom are all things, and by whom we haue all blessings in good things, and deliuerance from all euill, euen *God blessed for euer?*

And as for these reasons we are alwaies in all things to giue thanks vnto the Lord, so for the same reasons we are alwaies to powre out praiers and supplications vnto him, as we haue neede either of blessings in good things, or deliuerance from euill. And therefore wee read that euer the faithfull when they had need either of blessings in good things, or deliuerance from euill, they had their recourse vnto God by prayer, and as they were occasioned by blessings in good things, and deliuerance from

euill, so they powred out their soules in thanksgiuing vnto the Lord. *Moses*, and the children of *Israel*, when *Pharaoh* and the *Egyptians* pursued them, cried vnto the Lord with strong cries, insomuch that the Lord said vnto *Moses*, *wherefore criest thou vnto me?* And when they had seene the mighty power which the Lord shewed vpon the *Egyptians*, they sung vnto him the songs of praise and thanksgiuing. So *Iehosaphat*, and *Iudah*, and *Ierusalem* when the *Moabites* and *Ammonites* came against them to battell, praied in the courts of the Lords house and said, *O Lord God of our fathers art not thou God in heauen? and reigneſt thou not on all the kingdomes of the heathen? &c.* And when the Lord had giuen them a marueilous victory ouer their enemies, they assembled themselues in the valley of *Berachah* or blessing, and there they blessed the Lord. So *Ezekiah* when he was sicke turned his face to the wall, and praied to the Lord, and said, *I beseech thee Lord remember now how I haue walked before thee in truth, and with a perfit heart &c.* And when the Lord had restored him vnto health, he sang the song of thanksgiuing vnto him, and said, *the Lord was ready to saue me, therefore will we sing my song all the daies of our life in the house of the Lord.* So *Hannah* being barren praied for a childe vnto the Lord, and wept sore: and when the Lord had granted her request she thanked God and said, *Mine heart reioyceth in the Lord, my horne is exalted in the Lord, my mouth is inlarged ouer mine enemies &c.* And what should I more say? The time would be too short for me to tell you of *Dauid*, *Daniel*, *Samuel*, and the rest, which as they stood in neede either of blessings in good things, or of deliuerance from euill, made their praiers and supplications euer vnto the Lord; and againe, as they were occasioned either by blessings or deliuerances offered their sacrifice of praise euer vnto the Lord. Thus they were taught, and thus by the word, and by their example wee are taught, for all things to pray vnto the Lord, and in all things to giue thanks vnto the Lord.

Exod. 14 15.
Exod. 55.
2 Chr. 20. 6.
26.
Esay 38. 2, 3.
10. 20.
1 Sam. 1. 10.
2. 1.

Beware

Beware then, beloued, of them that with fained words teach you to giue thanks, or to pray vnto Saints generally, or ioyntly, as to God and our Lady, to God and S. George, or the like. for wherefore should we either pray, or giue thanks vnto them? Doe they heare vs, or know what we say or thinke? *Esay* saith, that *Abraham knoweth vs not, and that Israel is ignorant of vs*; where the ordinarie glosse citeth *Augustine* saying, *that the dead, euen Saints, know not what the liuing doe.* And *Salomon* saith, that *the Lord onely knoweth the hearts of the children of men.* Doe they helpe vs, or giue any thing vnto vs? The Psalmist saith, that *the Lord giueth both grace and glory*; neither dare it bee auouched that the Saints giue grace or glory, or are the authors of any blessing. Or doth any commandment or example in the holy scripture warrant vs to pray, or to giue thanks vnto them? Themselues grant that there is no warrant in the scripture from commandement or example to pray or giue thanks vnto them, as vnto the authors of any grace, or glory, but onely as vnto intercessors before God for vs. And yet in their practise it is most plaine that they doe not onely pray vnto them, to pray for them, but to preserue them, to haue mercy vpon them, to bring them to the kingdome of heauen &c. But admit that they pray vnto them onely as vnto mediators and intercessors betwixt God and them. Saith not the Apostle, that *there is one mediator betweene God and man, which is the man Christ Iesus.* How then do they make moe mediators? Christ Iesus, say they, is our only immediat mediator before God, but the Saints are mediators vnto Christ, & therfore we conclude our praiers alwaies saying, *by Iesus Christ our Lord.* Wherein also they deceiue the world: for by their owne portice it appeareth that they haue many praiers both vnto *Marie*, and to other Saints, in the conclusion whereof they vse not to say, *by Christ our Lord.* But to let that goe, are the Saints our mediators vnto Christ to conuey our prayers vnto him, and Christ our Mediator

Esay 63. 16.

2 *Chr.* 6. 30.

Psal. 84. 11.

1 *Tim.* 2. 5.

Mediator vnto God to convey our praiers from the saints vnto God? By this shift then it commeth about that Christ is not the mediator betweene God and vs, as the Apostle affirmeth, but betweene God and the saints, and the Saints mediators betwixt Christ and vs. And this is the hand that they make by praying vnto Saints as vnto mediators of intercession; they thrust Christ Iesus out from being mediator betwixt God and vs, and they doe in truth pray vnto the saints as vnto the authors of grace.

But admitting that they pray onely vnto them as vnto intercessors betwixt Christ and vs, I demand what commandement or example there is in the scripture to warrant vs to pray at all, or to giue thanks at all vnto them. *Iacob*, say they, praied vnto an Angell. If he had praied vnto a created Angell, this had not proued ought for invocation of Saints. But it was vnto that vncreated Angell of the couenant, euen Christ Iesus, with whom he had wrestled, and preuailed, that he praied vnto, as both the circumstances of that place, and conference of it with other places proue. Well, say they, *Moses* praying, and saying thus, *remember Abraham, Isaac, and Iacob thy seruants*, hoped to haue his praiers heard by the merits of those holy men. But it is most plaine by that place that *Moses* pleadeth not the merits of *Abraham*, *Isaac*, and *Iacob*, but only presseth the couenant and promise made with them, as the words immediatly following shew, where it is said, *to whom thou swarest by thine owne selfe, and saidest &c.* Yea but, say they, the place in the *Apocalyps* proueth most plainely that the Saints in heauen doe offer vp the praiers of the saints on earth, where it is said, that *the 24 elders fell downe before the Lambe hauing golden vialls full of odours, which are the praiers of the saints.* But this place maketh no more to this purpose then the rest: for 1. it is a vision, and no thing so done as here is set downe; and therefore no cleare argument will hence be drawne. Againe, here is

Gen. 48. 16.

Exod. 32. 13.

Apoc. 5. 8.

nothing

nothing ſpoken of the ſaints in heauen: for it is generally agreed vpon that the 24 elders repreſent the Church militant here on earth, whoſe conuerſation is in heauen, whoſe golden viols full of ſweet odours were their own praiers powred out of faithfull hearts vnto the Lord. Laſtly, they ſay that praying one vnto another here on earth to be aſſiſted by their praiers is lawfull, therefore praier vnto Saints in heauen is lawfull. But to this wee anſwer, 1. that to deſire one anothers praiers is warranted by the word, which they grant: but to requeſt the praiers of the Saints departed hath no warrant in the word, howſoeuer they contend the contrary. 2. There is no ſuch reaſon of deſiring the praiers of the Saints in heauen, as of deſiring one anothers praiers: for wee know one anothers neceſſities, but they know not our neceſſities, as hath beene proued. 3. Our praying one for another to be holpen by their praiers is a godly requeſt to our brethren, but no religious invocation of them, as by their merits or worthineſſe to bee brought into Gods fauour, ſuch as is praier vnto Saints. And as we are in a Chriſtian ſort to giue thanks one vnto another for benefits receiued, ſo are we in a Chriſtian ſort to requeſt one anothers praiers. But that religious thankſgiuing, and that religious invocation whereof we now ſpeake are in no ſort due to any but to God. So that the Saints departed not knowing what wee ſay or thinke, nor giuing either grace or glory to vs, nor any way warranted by the ſcripturs to haue ſuch honor giuen vnto them, we conclude that we are not to pray, or to giue thanks to them.

Nay abſolutely we ſay that it is vtterly vnlawfull to pray, or giue thanks to them. For 1. praier and thankſgiuing are honors onely due vnto the Lord, and therefore he ſaith, *Call vpon me in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie me, praiſe me, giue thanks vnto me.* Where albeit the word *(onely)* be not expreſſed, but it be ſaid, *Call vpon me &c*; as neither it is expreſſed Pſal. 50.

pressed in *Deuteronomie*, but said, *thou shalt feare the Lord thy God, and thou shalt serue him*; yet as our Sauiour Christ shewerh, that it is there to be vnderstood by his adding of it, and saying, *him onely shalt thou serue*; so is it plaine that in this place where the Prophet speaketh of the same thing it is vnderstood, as if he had said, *Call vpon me onely, and I will deliuer thee, and thou shalt glorifie me onely.* Therefore it is vtterly vnlawfull either to pray, or to giue thanks vnto the Saints, vnlesse we will communicate that to others which belongeth vnto him, and so *make other Gods beside him*, and with him, contrary to the commandement. 2. It is vnlawfull to beleeue in them, which they will grant, therefore vnlawfull to pray, or to giue thanks vnto them: for so it is written, *How shall they call on him in whom they haue not beleeued.* 3. To pray vnto Saints is iniurious vnto Christ, who is ordeined the only mediator betweene God and vs, *who sitteth at the right hand of God and maketh continuall request for vs, vnto whom we may goe boldly*, and for whose sake, *what soeuer we aske the Father in his name he giueth it vs.* Many other arguments of like weight might here bee brought to the same purpose. But these for this time may suffice.

Deut. 10. 20. Matth. 4. 10. Exod. 20. 3. 23. Rom. 10. 14 1 Tim. 2. 5. Rom. 8. 34. Heb. 4. 16. Iob. 16. 23.

Neither let any man thinke that because wee thus teach, we make not that reckoning of the Saints departed which we ought. Yes, beloued, of the blessed Virgin *Mary* we say, that shee was blessed aboue other women, that shee was dearely beloued of God, that shee was adorned with excellent gifts and graces of Gods holy spirit, and that her memory is to be reuerenced for euer: and of all the Saints departed we say, that their memory is blessed, and that they are to be commended vnto the Church, that by their doctrine and examples others may be strengthned in true faith, and inflamed to follow true godlinesse: yea and that in a generall desire both for vs, and for themselues, and for all the elect of God, they pray that the day of our refreshing were come, and that

that all the people of God were ioyned in one, and that their enemies were vanquished and destroyed: and farther, that it may bee that God sometimes may reueale some things in particular vnto them at his pleasure, and as it seemeth good vnto him. Onely as the Holy Ghost hath taught vs, so wee teach you, that in the word is nothing written whereby to proue that they know our affaires in particular, that they pray for vs in particular, or that they doe any thing for vs in particular, and therefore that we are not to pray vnto them, or to giue thanks vnto them, but onely to the Lord, to whom alone that honor is due. *Giue thanks therefore ô Israel, vnto God the Lord in the congregations from the ground of thine heart.* Pray vnto the Lord, as *Dauid* did, *euening and morning, and at mid-day*, and that instantly. As your occasions are for blessings in good things, or deliuerance from euill, so let your requests be shewed vnto God in praier and supplication with giuing of thanks. Yea in the middest of troubles giue thanks vnto the Lord, that ye are not ouercome of them, and pray vnto the Lord that he will giue you patience in them. And amongst all things, giue thanks vnto the Lord for that fellowship which ye haue with other Churches in the gospell, and pray vnto the Lord that yee may continue in that grace wherein yee stand, through the gospell of your saluation vnto your liues end.

Psal. 68. 26. *55. 17.*

And I am perswaded] As before the Apostle testified his loue toward the *Philippians*, by his reioycing on their behalfe for the grace of God already bestowed on them, so now likewise he testifieth his loue towards them, by signification of his assured hope of Gods farther mercy towards them, in their perseuerance in the same grace vnto the end. Where 1. he signifieth his assured hope of their perseuerance, *vers.* 6. 2. Hee setteth downe the reason which caused him so assuredly to hope thereof, namely their piety, and his loue of them, *v.* 7. 3. He maketh earnest protestation of his loue towards them, *vers.* 8.

verſ. 8. For the firſt, the Apoſtle ſheweth his great confidence and aſſured hope of their perſeuerance, when he ſaith, *I am perſwaded of this ſame thing &c.* And cloſely he implieth a reaſon of his confidence, drawne from the conſtant immutabilitie of God in his doings, when hee ſaith, *that he which hath begun &c.* for it is as if hee had thus reaſoned: God is conſtant in his doings, ſo that looke what he beginneth that he finiſheth, therefore I am perſwaded that hee which hath begun this good worke &c. Now it is to be noted that the Apoſtle ſaith not, *I am perſwaded that God which hath &c.* but *that he which hath begun*, wherby he implieth that the beginning of that, as alſo indeed of euery good worke, was alone from God. for if it had been from any other, then they ſhould not haue vnderſtood him to haue ſpoken of God, when he ſaid, *that he.* Againe, it is to be noted, that the Apoſtle ſaith not, *I am perſwaded that you which haue begun well, ſhall alſo end well*, but *that he which hath begun &c.* grounding his perſwaſion not on their vertue and conſtancie, but on the conſtant immutabilitie of God which had begun a good worke in them. Now the good worke which he had begun in them was their embracing of the goſpell, whereby they had fellowſhip in the goſpell with other Churches, which was indeed a ſpeciall good work, and ſuch as they that perſecute them in whom God hath begun this good worke, make but vaine braggs of their good works. *I am then*, ſaith the Apoſtle, *perſwaded that he that hath begun this good worke in you* of embracing the goſpell, *will performe it*, .i. will confirme and ſtabliſh you in it, or will finiſh and *perfit it vntill the day of Ieſus Chriſt*, when he ſhall come and *change your vile bodies, that they may bee faſhioned like vnto his glorious body:* for albeit by the day of Chriſt, might be ment the day wherein the faithfull die in Chriſt, yet by the day of Chriſt I rather vnderſtand here the day of Chriſt his ſecond comming in the fleſh in the laſt day, as alſo it is vnderſtood in the next chapter *verſ.* 16. becauſe the Apoſtle

ſpeaketh

speaketh not onely of them that then were at *Philippi*, but of the Church also which afterward should bee there vntill the second comming of Christ. Thus much of the sense of the words.

The first thing then which here I note, is the ground of the Apostles confidence of the *Philippians* perseuerance. His ground is, not the *Philippians* vertue and constancie, as if now they were so well grounded & stablished in the faith that they could not but hold out, & keep fast their good profession vnto the end, but his ground is the constant immutabilitie of God, who where he beginneth to worke a good worke, there he maketh an end of it. Whence I obserue a notable ground of the perseuerance of all Gods faithfull children in that grace wherein they stand: and that is this, he that hath begun a good worke in them will performe it, and confirme them vnto the end. To which purpose also there are many other places in the holy scripture; as where it is said of Christ Iesus, that *forasmuch as he loued his owne which were in the world, vnto the end he loued them.* Whence we take that commonly receiued, saying, *that whom God loueth once he loueth vnto the end.* And againe, where Christ himselfe saith, *Whosoeuer drinketh of the water that I shall giue him shall neuer be more athirst, but the water that I shall giue him shall be in him a well of water springing vp into euerlasting life.* Here is, but once drinke, and neuer thirst, once sanctified by the spirit, and neuer vtterly forsaken of the spirit. And againe where *Iohn* saith, *whosoeuer is borne of God sinneth not*, namely vnto death: and why? *because the seede of God remaineth in him*, the spirit of God hauing once seazed vpon him, alwaies abideth in him. And againe, where our Sauiour saith, *him that commeth to mee I cast not away*, once come by faith, no feare of forsaking afterward. And the reason is plaine: for *the gifts and calling of God are without repentance.* He calleth vs by his gospell, and giueth vs gifts and graces of his holy spirit, not for our owne sakes, or for any thing that

Ioh. 13. 1.

Ioh. 4. 14.

1 *Ioh.* 3. 9.

Ioh. 6. 37.

Rom. 11. 29.

that he seeth or foreseeth in vs: for then we might well feare a fall and a change; but his gifts are giuen freely by grace according to his good pleasure. So that he neuer repenteth of any grace which hee bestoweth vpon vs, nor suffereth his mercies to faile from vs for euer, but holdeth our soules in life, and keepeth vs from the pit of destruction. Wherevpon, we read that as *Dauid* hauing had experience of Gods helpe, in his deliuerance out of the paw of the Lyon, and out of the paw of the Beare, afterwards feared not to encounter *Goliah*, but assured himselfe that *the Lord that had deliuered him out of the*
1 Sam. 17. 37. *paw of the Lyon, and out of the paw of the Beare, would also deliuer him out of the hand of that Philistim:* so the children of God hauing once felt the loue of God in Christ Iesus in their soules, and the testimonie of the spirit witnessing vnto their spirits that they were the sonnes of God, afterwards feared not the encounters of sinne or Satan, but assured themselues, that nothing should be able to separate them from the loue of God in Christ Iesus. So wee
Rom. 6. 35. see that our Apostle breaketh out and saith, *Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or sword?*
38. *Nay I am perswaded that neither death, nor life, nor Angels,*
39. *nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God which is in Christ Iesus our Lord* And againe, *I know whom I haue beleeued,*
2 Tim. 1. 12. *and I am perswaded that he is able to keepe that which I haue committed vnto him,* which is my selfe against that day. And thus many others of Gods children as vpon other grounds, so in assurance of Gods vnchangeable resolution in his doings, haue builded a full and assured perswasion of their perseuerance.

Now we must vnderstand, that in perseuerance there be two things, which ye may call the parts of it: the one is a holy will and desire to perseuere in that grace wherein we stand: the other is a reall continuance, and continuall

nuall perſiſting in that grace wherein wee ſtand. This reall continuance and continuall perſiſting in the grace wherein we ſtand, is often in the beſt of Gods children ſo abated and diminiſhed, that it ſeemeth vtterly to bee extinguiſhed: but that holy will and deſire to perſeuere, the Lord doth neuer ſuffer vtterly to faile from his children. Take for example the holy prophet *Dauid*, and the bleſſed Apoſtle *Paul*: did not *Dauid* in the bitternes of his ſoule cry, *Will the Lord abſent himſelfe for euer, and will he be no more intreated? Is his mercy cleane gone for euer, and is his promiſe come vtterly to an end for euermore? Hath God forgotten to be gracious, and will he ſhut vp his louing kindneſſe in diſpleaſure?* And againe, *Lord, why abhorreſt thou my ſoule, and hideſt thy face frome mee? Lord, where are thy old louing kindneſſes? thy terrors doe I ſuffer with a troubled minde thy wrathfull diſpleaſure goeth ouer me, and the feare of thee hath vndone mee.* His reall continuance, ye ſee, ſeemeth to be cut off, and himſelfe to be ſeparated from the Lord; but by his gronings and cries it appeareth that his holy deſire ſtill remained. *Pauls* care likewiſe was interrupted, and his reall continuance remitted, when hee was ſo exalted through the abundance of reuelations, that *there was giuen vnto him a pricke in the fleſh, euen the meſſenger of Satan to buffet him*: yet in that he then *beſought the Lord thrife that that meſſenger of Satan might depart from him*, it appeareth that this his holy deſire ſtill remained. And this holy deſire of perſeuering is it which the Lord accepteth, and then is he ſaid to giue vs this grace of perſeuerance, when hee giueth vs a perpetuall will and deſire, of perſeuering in that grace wherein wee ſtand, howſoeuer the very act of perſeuering by ſinne, tentation, or other trouble ſeeme to be cut off and quite failed ſometimes euen in the deareſt of Gods children.

Pſal. 77. 7. 8. 9. 88. 14. 15. 16.

2 Cor. 12. 7. 8.

Here then is a notable comfort for the broken and contrite heart, for the humbled and afflicted ſoule. For tell me, ô thou diſtreſſed ſoule, hath the ſpirit ſometimes

witnesſed vnto thy ſpirit that thou waſt the childe of God? Hath the loue of God ſometimes beene ſo ſhed abroad in thine heart, that thou haſt verily perſwaded thy ſelfe of the loue of God towards thee? Haſt thou ſometimes beene delighted in the law of thy God, and felt the ſweet comforts of God in Chriſt Ieſus in thy ſoule? Why then is now thy ſoule ſo heauy, and why is it ſo diſquieted within thee? Why doe thoughts ariſe in thy heart, and why doth the ſleepe depart from thine eyes? O waite vpon the Lord, and put thy truſt in him; for hee that hath begun a good worke in thee, will performe it vntill the day of Chriſt Ieſus. He hath ſaid it by his holy Apoſtle, and ſhall he not doe it? The ſtrength of *Iſrael* will not lie, nor repent; for *he is not a man that he ſhould repent.* He hath begun a good worke in thee, euen of his loue and his mercy towards thee, and as himſelfe, ſo his loue is vnchangeable, ſo that whom hee loueth once, he loueth vnto the end. O but therefore thou art troubled, becauſe he doth not ſeem to continue his louing kindnes towards thee. Thou feeleſt not that ioy in the Holy Ghoſt, that comfort in God, loue which thou waſt wont to finde, thou art euen dead vnto the life of God. Well, did not *Dauid* cry out, *Lord where are thy old louing kindneſſes, where are thy former mercies?* Did he not pray, *reſtore me to the ioy of thy ſaluation, and renue a right ſpirit within me.* And againe, *O quicken mee according to thy word, quicken me according to thy louing kindneſſe.* So that thou ſeeſt there hath *no tentation taken thee, but ſuch as appertaineth to man*, euen ſuch as haue ouertaken men after Gods owne heart. But tell me, doth it not greeue thee that thou doeſt not feele that aſſurance, that comfort, that ioy that thou waſt wont to finde in thy God through Ieſus Chriſt? Doeſt thou not deſire and long to feele that aſſurance, & comfort, & ioy that thou waſt wont to finde in thy ſoule? O yes, it is thy doubtings that trouble thee, and comfort which thou longeſt for. Well then good enough. It is *a broken and*

1 Sam. 15. 29.

contrite

contrite heart that greeueth at his ſinnes, that greeueth at his wants, that the Lord loueth, and *a troubled ſpirit*, troubled at the cogitation of his ſlips and imperfections, is a ſacrifice acceptable vnto him. And againe, this holy deſire of any grace is the grace it ſelfe. A deſire of comfort is a great part of comfort, and a deſire of perſeuering is a chiefe part of perſeuerance, and hee that deſireth any grace of God, tending to ſaluation ſhall ſurely haue it. For ſo Chriſt hath promiſed, ſaying, *I will giue to him that is a thirſt of the well of the water of life freely:* which is the ſame with that in the Prophet, where it is ſaid, *Ho, euery one that thirſteth, come yee to the waters, and yee that haue no ſiluer come, buy, and eat, come I ſay, buy wine and milke without ſiluer and without money.*

Pſal.51.17.

Apoc.21.6.

Eſay 55.1.

Comfort then your ſelues, be of good comfort in the Lord, all yee that thirſt after and deſire the things that belong vnto your peace. Let not your ſinnes, or your wants and imperfections too much caſt you downe or diſmay you. What if he will haue you to ſaile by hell to heauen? He that continueth this holy deſire in you, will not ſuffer his mercies vtterly to faile from you for euer. Heauineſſe may endure for a night, for a ſhort ſeaſon, but ioy commeth in the morning, after a while heauineſſe is turned into ioy, and ſackcloth into the garment of gladnes. Where he hath begun he will make an end, and ſcattering this cloud he will ſhew vnto thee the light of his holy countenance. In the meane time, let that holy deſire which is in thee, be a pledge of his loue vnto thee, and aſſure thy ſelfe, he ſhall fulfill all thy hearts deſire, and reſtore thee to thy wonted ioyes againe.

LECTVRE VI.

PHILIP. I.

Vers. 7. *As it becommeth me so to iudge of you all, because I haue you in remembrance, that both in my bands, and in my defence and confirmation of the Gospell you all were partakers of my grace.*

THe second thing which heere I note is, that God and God only had begunne that good worke of embraceing the Gospell in them, & would (as the Apostle was perswaded) performe it vnto the end. For once it plaine that the Apostle meaneth, that God had begunne this worke in them, and would performe it vnto the end; and in that he saith not, I am perswaded that God, but that hee which hath begun, &c he plainely implieth, that God only begunne that good worke in them, and would performe it vnto the end. For if any other but he onely had intermedled therein, how should the Philippians haue plainely vnderstood the Apostle to speake of God, when he said, *that he* &c. He, if any other had had any hand heerein, might aswell be vnderstood of that other as of God. Hence then I obserue that both the beginning and the perfiting of our obedience to the Gospell, and indeed of euery good worke in vs, is only from God. And to this the writings of the holy Ghost euery where agree. The Apostle speaking in generall, saith, *what hast thou that thou hast not receiued?* no gift, no grace, no good at all, but we receiue it from God; be it the beginning, or the perfiting, or what it may be, if it be good we receiue it from God. Our blessed Sauiour speaking more particularly of faith

1 Cor 4 7.

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in Christ Iesus, and an holy confession of his name faith, flesh and bloud hath not reuciled this vnto thee, but my father which is in heauen. Faith in Christ Iesus, and an holy confession of his name are not the fruits of mans wisdome, but they are the speciall gifts of God our heauenly father. And speaking of obedience to the Gospell, he saith, *no man can come to me except the father which hath sent me draw him.* No comming vnto Christ, no obedience vnto his will, vnlesse wee bee drawen and haled against our wils, and of vnwilling bee made willing. And therefore the Spouse in the Canticles calles vpon her Bridegroome Christ Iesus, and saith vnto him, *draw me, and we will runne after thee.* Till he draw vs, we runne not after him in whole or in part, but indeede we runne from him: but when hee drawes vs by his cords, euen by the preaching of his Gospell, and of vnwilling makes vs willing, then wee runne after him. Haue wee then no good thing but which wee receiue from God? Doth not flesh and blood reueale any mysterie of our saluation vnto vs? Can we not come vnto Christ vnlesse the father of our Lord Iesus Christ draw vs? If then we come vnto Christ, and obey his Gospell, it is wholly from God. If wee beleeue or vnderstand any thing in the way of godlinesse, it is wholy from the illumination of Gods spirit. If in vs there be any thing that is good, it is wholly the gift of God bestowed on vs. Hee onely hath the interest both in the beginniug, and in the encrease of it in vs. Which also yet farther appeareth by this, in that wee giue thankes vnto God for our calling into the fellowship which we haue in the Gospell, and for all other his workes of mercie on vs, and in that wee praie vnto God for encrease in all knowledge and iudgement, and for euery grace of his spirit which he knoweth to be needefull for vs. For whatsoeuer it is, wherefore we giue thankes vnto the Lord, thereby wee acknowledge that we haue recived it from the Lord, and whatsoeuer it is wherefore wee pray vnto the Lord, thereby

Ioh. 6.44.

Cant. 1.4.

we acknowledge that it is to be receiued from the Lord, as euerie man knoweth by the nature of thankesgiuing, and of praier. Doe we then well in giuing thankes vnto God for our calling into the fellowship of the Gospell, and for other good things begunne in vs? Doe wee well to pray vnto God that he will encrease our obedience to the Gospell, and whatsoeuer good grace he hath begun in vs? Doe wee well to giue thankes vnto God for the beginning, and to praie vnto God for the perfiting of euerie good worke in vs? If we doe not well heerein, then our Apostle did not well in this place thus to doe on the Philippians behalfe, and his example hath deceiued vs: but if wee doe well heerein, then is both the beginning, and encrease, and perfiting of our obedience to the Gospell, and of euerie good worke in vs, onely from the Lord, who is all in all things, *Alpha* and *Omega*, the beginning and the ending, as in regard of his Maiesty, so in regard of all creatures; from whom as all creatures haue their beginning, continuance and support, so haue all good graces their beginning, encrease, and perfection from him.

How beit heere yee must vnderstand, that when wee thus teach, that both the beginning, and encrease, and perfiting of our obedience to the Gospell, and of euery good worke in vs, is onely from God, we doe not either make the ministration of the Gospell to bee of none effect, or transforme our selues into blockes and stones: For albeit hee onely beginne, encrease, and perfit in vs our obedience to the Gospell, and euery good grace that is wrought in vs, yet doth he not this immediately by himselfe, but he doth it by meanes. He doth it, but he vseth the ministery of his seruants in the preaching of his Gospell to effect it: he giueth encrease, but by the planting of *Paul*, and watering of *Apollos*, as it is written, *I haue planted, Apollos watered, but God gaue the encrease.* 1 Cor. 3. 6. Hee reconcileth his children vnto himselfe, but by the word of reconciliation which hee hath committed to vs his

his children, as it is written, all things are of God which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation. He reuealeth his truth vnto his children, but by his Ministers vnto whom hee reuealeth his truth, that they may preach it vnto vs, as it is written, *when it pleased God to reueale his sonne in me, that I should preach him among the Gentiles*, &c. And therefore as it is said, that faith is the gift of God, so is it also sayd that faith is by hearing, euen hearing of the word preached; so that his gift is giuen by the ministrie of the word preached. And as it is said, that eternall life is the gift of God through Iesus Christ our Lord, so is it also said, that the Gospell is the power of God, or the powerfull instrument of God vnto saluation vnto euery one that beleeueth, so that the preaching of the Gospel is the ordinarie instrument of God, whereby he giueth saluation and eternall life to euery one that beleeueth. We doe not therefore make the ministration of the Gospell to bee of none effect, when wee say that God onely beginneth this, and euery good worke in vs, and also encreaseth, and perfiteth it in vs, but rather wee magnifie the ministration of the Gospell, in asmuch as we say that he onely doth this but by the ministration of the Gospell, as the ordinarie instrument of his spirit.

2 Cor. 5 18.

Gal. 1. 6.

Ephes. 2. 8.
Rom. 10. 17.

Rom. 6. 23.

Rom. 1. 16.

Neither when we thus teach, doe we transforme men into blockes and stones, as though they had no power or faculty in themselues at all to worke: for wee know that the naturall man hath vnderstanding, and will, whereby he differeth not onely from stocks and stones, but from bruit beasts. But what is his vnderstanding, and what is his will till he be renued by the spirit of God? his vnderstanding is full of darknesse and ignorance, and his will full of wickednesse and vanity. He vnderstandeth, but not the things of the spirit of God, as it is written, the naturall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him, neither can he know them because they are spiritually discerned;

1 Cor. 2. 14.

nay, his vnderſtanding and wiſdome is enmity againſt
Rom. 8. 7. God, for it is not ſubiect to the Law of God, neither in-
deede can be. Likewiſe hee willeth, but not any thing
that is good, as it is written, all the imaginations of the
Gen 6 5. thoughts of mans heart are onely euill continually, and
Rom 3 18. there is no feare of God before his eyes. This then is it
which we ſay, that man before he be renued by the ſpirit
of grace, hath no power or faculty at all, I ſay, not to
worke or doe ought at all; for this were indeede to tranſ-
forme him into a ſtocke or ſtone, but to doe any thing
that is good; for it is God, and God only that worketh
Phil. 2. 13. in him both the good will, and the good deede euen of
his good pleaſure. He enlightens the eyes of our vnder-
ſtanding, and corrects our froward wils, and then being
renued by the ſpirit we vnderſtand the things of the ſpi-
rit of God, and we will the things that are good, and we
runne the way of Gods commandements, but euer with
this neceſſary limitation, onely by God. Hee maketh vs
vnderſtand, and will, and runne as we ought; and we vn-
derſtand, and will, and runne as we ought.

Here then, firſt learne to beware of ſuch as either tell
you that man is able of himſelfe to keepe the Law, and
to merit euerlaſting life, a groſſe and now outworneer-
rour, I hope; or that man is able of himſelfe to beginne
that is good, how ſoeuer he be not able to perfit it but by
the helpe of the Lord; or that man being preuented by
grace, is then able by the helpe of grace aiding his
weake nature to worke out his owne ſaluation: for all
theſe errors, as *Dagon*, muſt needs fall to the ground be-
fore this teſtimonie of the ſpirit, and doctrine of the
Holy Ghoſt. The Holy Ghoſt by the mouth of the A-
poſtle ſaith, that it is God which hath begun a good
worke in vs, and that he which hath begun it will go for-
ward with it, and performe it vnto the end. What then
if a man ſhall tell you, that it is in man both to begin and
perfit that which is good? Or that it is in man to begin
that is good, though not to perfit it? Or that it is in
man

man by the helpe onely of God to doe that is good? *Let God be true, and euery man a lyer, that he may be iuſtified in his words, and ouercome when he is iudged.* Neither beginning, nor ending, nor increaſe of any thing that is good is of our ſelues as of our ſelues, but he beginneth, and he which beginneth performeth and perfiteth, and none but he, euen God onely. It is the meere and onely grace and mercy of God, not which aideth our nature being weakned, but which changeth it altogether in qualitie, bringing vs out of darkneſſe into light, out of the power of Satan vnto God, and tranſlating vs from the death of ſinne vnto the life of righteouſneſſe in Chriſt Ieſus. It is the meere and onely grace of God, not which maketh an end of our ſaluation alone, but wherein our ſaluation wholy doth conſiſt. Let no man therefore through vaine and flattering words deceiue you, as if you your ſelues were ſomewhat, when indeed you are nothing; but learne, and know, and euer hold this for a ſure ground, that God onely beginneth, increaſeth, and perfiteth our obedience to the goſpell, and euery good worke in vs. *Rom. 3.4.*

2. Let the Miniſter and Preacher of the word hence learne, what he may aſſume vnto himſelfe in the fruits of his labors, by the worke of his miniſtery. Are his people reconciled vnto God? brought vnto the obedience of the goſpell? begotten in the faith of Chriſt Ieſus? grounded and ſtabliſhed in the truth? inſtructed in the way of God perfitly? &c. He is not to take this honor vnto himſelfe, as if he had done theſe things; for this hath God onely done, and it is his worke, as it is written, *and they ſhall be all taught of God.* If we be taught in the word, he hath taught vs by his ſpirit: if wee beleeue in Chriſt, it is his gift by his ſpirit: if we be reconciled vnto God, hee hath reconciled vs vnto himſelfe by Ieſus Chriſt &c. Hee I ſay doth all things onely, not immediatly by himſelfe, but by the miniſterie of his ſeruants. And albeit he, becauſe he worketh not by his ſpirit, but *Eſay 54. 13. Ioh. 6. 45.*

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by the miniſterie of his ſeruants, ſometimes vouchſafe them this honor, that they beget men through the goſpell, and that they ſaue them that heare them; yet is this onely his worke, and onely vouchſafed by him vnto them, becauſe in this worke he vſeth the worke of their miniſterie. Let not the Miniſter then, dare to aſſume vnto himſelfe that honor which onely belongeth vnto the Lord. This is his honor, that in the great worke of mans ſaluation he vſeth his miniſterie, and by him as his inſtrument worketh what he will. Let this therefore be his glory and reioycing, that the Lord by his meanes will ſaue his people, and bring them to that inheritance which laſteth for euer in the heauens; and let him ſo ſpeake as his Miniſter out of his word, that ſo he may be indeed a meanes to turne many to righteouſnes.

3. Hence you may learne in what account and regard yee are to haue the Miniſters of Chriſt Ieſus. True and moſt true it is, as already yee haue heard, that God onely beginneth euery good worke in vs, and likewiſe confirmeth, and ſtrengthneth vs, and maketh vs to abound therein more and more. But he doth it, as alſo yee haue heard, by their miniſterie whom he hath ſeparated for the gathering together of the Saints, and for the edification of the body of Chriſt. Ye are therefore ſo to thinke of vs, as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God, by whom he hath appointed to open your eyes, that yee may turne from darkneſs to light, and from the power of Satan vnto God, that ye may receiue forgiueneſſe of ſinnes, and inheritance among them which are ſanctified by faith in Chriſt Ieſus, by whom he hath appointed to reueale his will vnto you, and to fill you with the graces of his holy ſpirit, and by whom he hath appointed to bring to paſſe all the good pleaſure of his will in you. And if any man thinke not thus of vs, it is becauſe he knoweth vs not, neither him that hath ſent vs, nor what great works the Lord worketh, what great mercies the Lord ſheweth vnto his children

dren by vs. But let this for this time ſerue to ſtirre vp and to warne your pure mindes, that yee ſo thinke of vs as yee ought, and as it becommeth them that are taught in the word, to haue them which labour among you, and admoniſh you in ſingular loue and reuerence for their works ſake.

The third thing which here I note is, that the Apoſtle ſaith, that he was perſwaded that he that had begun this good worke of embracing the goſpel in them, would performe it vntill the day of Ieſus Chriſt; or as he ſpeaketh to the *Corinthians*, *would confirme them in it vnto the end, that they might be blameleſſe in the day of our Lord Ieſus Chriſt.* Whence two doubts may be moued not vnworthy the anſwering. The one is, how one man may bee perſwaded of another mans perſeuerance or ſaluation, what a kinde of perſwaſion it is which is of anothers perſeuerance or ſaluation. The other is, whether the Lord performed this worke of the *Philippians* continuance in the fellowſhip which they had in the goſpell, vntill the day of Ieſus Chriſt, as the Apoſtle was perſwaded hee would. To ſpeake firſt vnto this latter, moſt lamentable it is, but moſt true it is, that in thoſe places where ſometimes the name of the Lord was called vpon, and the goſpell of Chriſt Ieſus freely and ſincerely preached, not onely at *Philippi* but in many other Churches which the Apoſtles had planted in *Macedonia*, and elſe where, there now through the ſecret, but iuſt iudgement of God, barbarous Turciſme, and abominable paganiſme hath taken poſſeſſion, and holdeth it at his will. But as we vnderſtand this place of the Apoſtle, ſo we are to make anſwer to the doubt; for if wee vnderſtand the Apoſtles perſwaſion to be touching the Church that then preſently was at *Philippi*, that the Lord would continue them in the fellowſhip of the goſpell vntill the day of Ieſus Chriſt, .i. vntill their death, when they ſhould be tranſlated into his kingdome of glory, I take it that it may very well be preſumed, and ſafely auerred that the Lord performed

1 Cor. 1.8.

formed this worke of the *Philippians* continuance in the fellowship, which they had in the gospell vntill the day of Christ Iesus, as the Apostle was perswaded he would: for such was their loue and liberalitie towards the Apostle, and such their constant abiding in the truth from the first day vntill then, that as the Apostle thereupon was perswaded, that the Lord would confirme them in that grace wherein they stood vnto their end, so wee thereupon may perswade our selues that the Lord did confirme them therein vnto the end. But if we vnderstand the Apostles perswasion to be touching the Church successiuely at *Philippi*, that the Lord would continue that Church in all ages, in the fellowship of the gospell vntill the day of Iesus Christ, .i. vntill his second comming to iudgement, then may it seeme that the Apostle failed in his perswasion, because of their subiection now a long time vnto the Turke. But euen here also it may be said, that as when the Apostle wrote, the *Philippians shined as lights in the middest of a naughty and crooked nation*, so now also in that hellish thraldome vnto the Turke, the Lord hath a Church there, though not so eminent as sometimes it was, yet a Church. For as at the first, the Apostles were sent as sheepe in the middest of wolues, and as it may be hoped that Christ hath his Church euen in the middest of Romish Egypt; so may it also be hoped, that hee hath his Church in that heathenish tyrannie of the Turke, and euen in the Citie of *Philippi*. But I now rather approue the former answer, as better agreeing with the circumstances of this scripture, whereby it seemeth that the Apostle speaketh of them that then were at *Philippi*.

Now for answer vnto the second doubt, which is how one man may be perswaded of another mans perseuerance or saluation, wee must vnderstand that there is a threefold perswasion. One grounded vpon the testimonie of the spirit, vnto our spirit, whereby we doe most certainely perswade our selues of whatsoeuer grace is sealed

ſealed vnto vs by the earneſt of the ſpirit. And this perſwaſion is moſt certaine, but this perſwaſion we cannot haue of any other, but onely of our ſelues, foraſmuch as this ariſeth of the teſtimonie of the ſpirit vnto our ſpirit. Another perſwaſion there is grounded vpon the conſtant immutabilitie of God in his doings, whereby wee certainely perſwade our ſelues, that whatſoeuer good worke God hath begun in vs, he will confirme it vnto the end. And a third perſwaſion there is grounded vpon charitie, whereby wee perſwade our ſelues of grace, where we ſee obedience to the goſpell, conſtant abiding in the truth, patience in troubles, loue of the brethren, and the like. Now one man cannot be perſwaded of an other mans perſeuerance or ſaluation, by the firſt kinde of perſwaſion grounded vpon the teſtimonie of the ſpirit, becauſe no man knoweth what the ſpirit witneſſeth vnto anothers ſpirit, but onely to his owne. But both by the ſecond kinde of perſwaſion grounded vpon the conſtancie of the Lord, and likewiſe by the third grounded vpon charitie, one man may be perſwaded of another mans perſeuerance or ſaluation. By the firſt kinde of perſwaſion the Apoſtle was perſwaded of his owne ſaluation, when he ſaid, *I am perſwaded that neither death, nor life, nor Angels &c*; and ſo euery one of vs vpon the like ground, may perſwade our ſelues of our owne perſeuerance and ſaluation. By the ſecond and third kindes of perſwaſion, the Apoſtle was perſwaded of the *Philippians* perſeuerance and ſaluation, as in this place we ſee; and ſo euery one of vs vpon the like grounds, may be perſwaded one of anothers perſeuerance and ſaluation. The firſt neuer faileth, becauſe the teſtimonie of Gods ſpirit whereon it is grounded is euer true. The ſecond likewiſe neuer faileth, becauſe Gods purpoſes are euer vnchangeable, and with him is no variablenes, neither ſhadowing by turning. The third hath a wonderfull great probability, but may faile, becauſe it leaneth on the outward fruits of the ſpirit in man, whoſe heart none knoweth,

Rom. 10. 38.

eth, but he that ſearcheth it. The firſt is not here mentioned: the ſecond is mentioned *verſ.* 6: and the third hath his ground *verſ.* 7. For a full anſwer then vnto the ſecond doubt, we ſay that one man may be perſwaded of another mans perſeuerance and ſaluation, both by the ſecond and third kinds of perſwaſion, and farther that of whoſe perſeuerance and ſaluation we are perſwaded by the third kinde of perſwaſion, of his perſeuerance and ſaluation alſo we are to be perſwaded by the ſecond kind of perſwaſion, .i. of whoſe perſeuerance and ſaluation, we may conceiue a good perſwaſion by the fruits of the ſpirit in them, of them we are certainely to be perſwaded that God will neuer leaue them, or forſake them, but confirme them vnto the end. And thus I reſolue vpon the reaſon which the Apoſtle ſetteth downe of his perſwaſion, grounded on the conſtant immutabilitie of God in his doings: for what ſaith the Apoſtle? *As it becommeth me* ſaith he *&c.* It becommeth mee, ſaith the Apoſtle, ſo to iudge of you, euen to be perſwaded that hee that hath begun this worke in you &c. And why did it become him ſo to iudge, ſo to be perſwaded? *Becauſe*, ſaith he, *I haue you in remembrance*, becauſe I gladly remember this of you, *that both in my bands &c.* .i. that whether I were bound for the goſpell, or defended the goſpell at *Nero* his barre, or confirmed the goſpell by my ſufferings, you all were partakers of my grace, and were in a ſort with me in my bands, and in my defence, and confirmation of the goſpell. I know there are great diuerſities of interpretations of this text of ſcripture; but iudging this to be moſt ſimple, I will not trouble you with any other. The reaſon then of that his perſwaſion of them was this, becauſe ſuch was the *Philippians* zeale for the goſpell, and loue of him, that howſoeuer it were with him, whether he were bound for the goſpell, or defended the goſpell, or confirmed the goſpell, they ſtucke cloſe vnto him, and tooke part with him both in his bands, & in his defence, & confirmation of the goſpell.

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The firſt thing then which here I note is, that the Apoſtle ſaith, that it became him ſo to iudge of the *Philippians*, ſo to be perſwaded of them as he ſaid *verſ* 6. becauſe of their zeale for the goſpell, and loue of him. Whence I obſerue, that it becommeth vs certainely to be perſwaded of their perſeuerance and ſaluation, and that they are the children of God, in whom we ſee obedience to the goſpell, zeale for the truth, loue of the brethren, true ſignes of godlineſſe, euident fruits of the ſpirit. That in charitie we are euery man to hope the beſt one of another, the Apoſtle plainly ſheweth, when hee ſaith, that *Charitie beleeueth all things, charitie hopeth all things.* 1 Cor. 13.7. Charitie beleeueth all things, therefore in charitie we are not to ſuſpect the worſt, but to beleeue the beſt one of another. Charitie hopeth all things, therefore in charitie we are not to miſtruſt the worſt, but to hope the beſt one of another. Neither onely ſo, when there are ſuch outward tokens of grace and godlineſſe, as ought eaſily to cauſe vs to beleeue and hope the beſt one of another; but ſo alſo when there are not ſo plaine tokens of grace, ſo manifeſt fruits of the ſpirit. Nay when there are manifeſt tokens of want of grace, fearefull tokens of being giuen vp into a reprobate minde, yet are wee not to deſpaire of ſuch a one, but to leaue him vnto the Lord vnto whom he ſtandeth or falleth. Witnes the Apoſtle, where he ſaith, *Who art thou that condemneſt another mans ſernant? he ſtandeth or falleth to his owne maſter.* Rom. 14.4. There hope the beſt we cannot, and yet condemne him or deſpaire of him we may not. Now as in charitie we may not deſpaire of any, but hope well where all is not well, and perſwade our ſelues the beſt where we ſee the outward tokens of the ſpirit: ſo where we haue iuſt cauſe of this perſwaſion by the true fruits of righteouſnes, we are certainely to be perſwaded that they are the children of God. Which as it appeareth by this place of our Apoſtle, ſo alſo by that, where he ſaith of the *Theſſalonians*, that *he knew that they were the elect of God*, drawing 1 Theſſ. 1.4. one

one argument from the effectuall preaching of the gospell amongst them, *verſ.* 5. and another from their obedience to the goſpell, *verſ.* 6. ſo that where we ſee theſe and the like tokens of grace and godlineſſe, there we are after the Apoſtles example to be certainely perſwaded, and to know that they are the elect children of God. Degrees I know there are in certainty of perſwaſion and knowledge; for no man can be ſo certainely perſwaded, ſo certainely know another mans ſaluation, another mans adoption into the ſonnes of God as his owne, becauſe beſides all other grounds which hee hath or can haue touching others, he hath the teſtimonie of the ſpirit witneſſing vnto his ſpirit that he is the child of God, and that his ſaluation is ſure. Yet may he, and hee is certainely to be perſwaded, where he ſeeth a good worke begun, *that he that hath begun &c.*

A good leſſon for many of vs to learne: for ſo crooked and ill affected are we commonly one towards another, as that we will eaſily perſwade our ſelues the worſt one of another, but ſeldome perſwade our ſelues the beſt one of another. Though we ſee many great tokens of Gods graces in our brethren, if we ſee any infirmitie or offence in them, we grate vpon that, and we could be well perſwaded of them but for that; which if it might haue ſtopped the Apoſtles perſwaſion of the *Philippians*, he ſhould neuer haue beene ſo well perſwaded of them as he was: for among them there were murmurings and reaſonings, and many things done through contention and vaine-glory; yet looking vpon their obedience to the goſpell, their conſtant abiding in the truth, their chriſtian loue of him, he perſwadeth himſelfe the beſt of them, euen *that he that hath begun &c.* So beloued, howſoeuer we ſee ſlips and infirmities in our brethren, yea though ſometimes we ſee them fall flat to the ground, yet if we ſee the manifeſt tokens of Gods graces in them, let vs perſwade our ſelues the beſt of them, yea let vs perſwade our ſelues of them as of our ſelues, that they

are the children of God, and that their ſaluation is ſurely ſealed in the heauens: for ſo it becommeth vs to iudge of them after the example of our Apoſtle, becauſe of the fruits of the ſpirit in them.

LECTVRE VII.

PHILIP. I.

Verſe 7. *Becauſe I haue you in remembrance that both in my bands, and in my defence, and confirmation of the Goſpell you all were partakers of my grace.*

8. *For God is my record, how I long after you all from the very heart roote in Ieſus Chriſt.*

THe ſecond thing which here I note, is the teſtimonie which the Apoſtle giues vnto the *Philippians* of their zeale for the goſpell, of their loue of him, and of their growth in godlineſſe, through the effectuall preaching of the goſpell amongſt them, in that he ſaith, *that both in his bands, and in his defence, and confirmation of the goſpell they all were partakers of his grace.* This was a ſure token that they had well profited in the ſchoole of Chriſt, in that whether the Apoſtle were bound for the goſpell, or defended the goſpell, or confirmed the goſpell, ſtill they ſtucke cloſe to him, and tooke part with him, and were, though they were abſent from him, yet in zeale and in an holy affection, in ſome ſort in bands with him, and in defence and confirmation of the goſpell with him. Hence then I obſerue a notable argument how we may haue proofe vnto our ſelues, and giue alſo proofe vnto others of our zeale for the goſpell, of our loue of the

Miniſters of the goſpell, by whom we haue been taught in the word, of the power of the word in our hearts and ſoules, and of our growth in godlines through the preaching of the word. Is there any perſecution of the goſpell of Ieſus Chriſt by any cruell tyrants, Pope, Turke, or Spaniard, or any other? Are your Miniſters and Teachers attached, and brought before any bloudy inquiſition for the goſpels ſake of Chriſt Ieſus? Are they brought vnto the barre there, as felons or traitors to defend that truth, which in all ſimplicitie and ſinceritie they haue taught amongſt you? Are they beaten and ſcourged, and caſt into priſon, and bound with bands, and their feete made faſt in the ſtocks for the defence of the goſpell? Are they brought to the fire and fagot, to the rope and hatcher, to Lyons and wilde beaſts by their bloud to confirme the goſpell of Chriſt Ieſus? Such times and tyrannies, beloued, our forefathers haue ſeene, and it may be that ſome of you haue ſeene them: but ô Lord, let neuer our eyes ſee ſuch times and tyrannies againe, neither let our ſeede ſee them, nor our ſeedes ſeede from henceforth for euer. But put caſe it were thus as hath beene ſaid. Doe yee thinke yee ſhould ſtand cloſe to the truth in ſuch time of trouble, and not ſtart aſide like a broken bow? Could yee finde in your hearts to vndergo with your Miniſters and Teachers, the mercileſſe cruelty of any bloudy inquiſition? to ſtand with them at the barre in defence of that truth, which they haue taught you? To be tried with them by mockings and ſcourgings, by bonds and impriſonment? to goe to fire and fagot with them, and with your bloud to ſeale that truth which they haue taught you? Here were zeale for the goſpell in deed, here were loue of your Miniſters, here were a proofe of the power of the word in you, here were an argument of the effectuall preaching of the goſpell vnto you. And ſuch proofes and arguments, many in the primitiue Church both had vnto themſelues, and gaue vnto others, as the Apoſtle witneſſeth to

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the *Hebrewes*, where he saith, that *some were racked and would not be deliuered, that they might receiue a better resurrection*; others were tried *by mockings and scourgings, yea moreouer by bands and imprisonment*; *others were stoned &c.* So powerfully had the word wrought vpon them, that nothing could daunt them, but through persecution, and anguish, and tribulation, and famine, and nakednes, and perill, and sword, and all they went. *Heb.* 11. 36, 37, 38.

Yea, but you will say, there was no such matter with the *Philippians*, whose example I vrge, they gaue no such proofe of their zeale, or loue, or growth in godlines thorow the preaching of the gospell, as now we speake of. Well then, could yee willingly be partakers with your Ministers and Teachers in their bands, and in their defence and confirmation of the gospell in such sort as the *Philippians* were with *Paul*? Would yee not be ashamed of their chaines? Would yee communicate to their affliction, and supply that which they lacked? Would yee be carefull, that some might minister vnto them such things as they wanted? Would their bands so affect you as if yee were bound with them? Would yee count their sufferings for the defence and confirmation of the gospell, as common to you with them? Would yee in heart & soule be ioyned vnto them, both in their bands, and in their defence, and confirmation of the gospell? This also should be a notable proof both vnto your selues, and others of your holy zeale for the truth, of your godly increase in all spirituall vnderstanding through the word, and of the effectuall power of the spirit in you, through the ministerie of the word. Such a proofe *Onesiphorus* had vnto himselfe, and gaue vnto others, as appeareth by that testimonie which the Apostle giueth to him, when he saith, that *he often refreshed him, and was not ashamed of his chaine; that at Rome hee sought him very diligently, and found him; and that in many things he ministred vnto him at Ephesus.* Not once, but often he refreshed him, he shunned him not, nor was ashamed *2 Tim.* 1. 16, 17, 18.

ashamed of him because of his bands, but comming to *Rome*, and vnderstanding that *Nero* had cast him into prison, hee sought him very diligently, and would not rest till he had found him, and before at *Ephesus*, hee had in bountifull sort cared for him. Here the word had taken roote downeward, and brought forth fruit vpward, and powerfully wrought on him. And so the blessing
2. *Tim.* 1. 18. that followed hervpon. The Apost. prayed for him, saying, *the Lord grant vnto him that he may find mercy with the Lord at that day*; nor for him onely, but for his whole
16. house, saying, *The Lord giue mercie vnto the house of Onesphorus*; and in that the Apostle prayed for him and for
1 *Thes.* 1. 6. his house, it was in effect a promise of blessing and mercie vnto him and to his house. The like testimonie the Apostle giueth vnto the *Thessalonians*, where hee saith, that *they receaued the word in much affliction, with ioy of the holy Ghost*. When there was much affliction, when there was great tribulation and persecution, because of the word, yet they receiued the word willingly and ioyfully. Which the Apostle, bringeth as a plaine proofe vnto them of their spirituall coniunction with Christ, and election vnto life. So that when the word hath wrought thus vpon vs, that in much affliction wee can delight in it, that wee gladly cherish and refresh them that suffer trouble, euen vnto bands for the Gospels sake, that we are so affected therewith, as if we also were in bands with them, that we count their sufferings for the defence and confirmation of the Gospell, our sufferings, it is a notable argument that the word hath had great power in vs, and that we haue well profited in the Schoole of Christ.

But, if many in these our daies should examine themselues, by this rule of what power the word is in them, and vnto what growth in godlynesse they are come, it is to be feared that their triall would not be much to their comfort. Our blessed Sauiour expounding the parable of the Sower, saith, *That he that receaued seed in the stonie ground, is he which heareth the word, and incontinently with*

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ioy receiueth it : Yet hath he no roote in himselfe, and endureth but a season : for as soone as tribulation or persecution commeth because of the word, by and by hee is offended. And our Apostle complained, that at his first answering no man assisted him, but all forsooke him. Not to speake of those which refuse to hearken to instruction, and to present themselues in our assemblies, is not much seede now sowen in stonie ground, if tribulation and persecution should come, because of the word, would not many of vs be offended, and rather turne, as they say, then burne? If our *Paules* and Preachers should bee brought to their answere in the defence of the Gospell, would they bee much assisted, or would they not be vtterly forsakē? Yes, beloued, a great many of vs that now giue them reasonable good countenance, would bee ashamed of their chaines: a great many of vs that now heare them patiently, would feare or disdaine to looke on them in their trouble. We think our selues now reasonable good fauorers of the Word, and of the Ministers thereof, if we be not enemies vnto them. But if we come vnto them, and countenance them, then wee thinke our selues very forward indeede, and that the word hath much preuailed with vs. And it were to be wished, that the number of such were farre greater then it is. But if a tempest should arise, so that our ship should bee couered with waues, would not a great many of vs wish our selues out of that ship wherein we saile, and in another that sailed in a more calme sea? If our Ministers & teachers should be carried vnto the Guild-hal, there to answer in the defence of the gospell, would we not as Christ his Disciples did forsake them & flie; & as *Peter* did forsweare them? Here would be indeed a triall of the power of the word in vs. And how we would stand in this triall, may in part be conie ctured by some present experience. For where the word & the Ministers therof are fauoured, if the painful Minister be poore and bare, because of his small portion and and maintenance, how many of vs will yeeld vp our

Mat. 13 12.

2 *Tim.* 4. 16.

impropriations vnto him, which properly belonge vnto him? Or, if wee haue no such, how many of vs will yeeld vp vnto him our couenant with him for our tithes? Or, if wee haue no such, how many of vs will take care that by our defrauding him of any due, he be not poore or bare? Or, if we be not guiltie herein, how many of vs will ioyne our heads & our purses together to encrease his maintenance for his encouragement, & bettering of his estate? Likewise, if some popishly or naughtily affected, bring him vniustly into trouble, how many of vs will assist him? how many of vs will goe to the high Commission with him? how many of vs will doe our whole endeauour for him? how many of vs will communicate vnto his charges in such trouble? Doe wee faile in these lesse things, and would wee hold in greater things? Will we not part with some of our liuing to him, and would we hazard our life with him? Will wee not now assist him, and communicate to his charges in trouble, and would we then cleaue close vnto him, and communicate to his affliction? I leaue it vnto euery man to thinke of it. For conclusion of this note, we see how wee may haue proofe vnto our selues, and giue proofe vnto others of our zeale for the Gospell, of our loue of the Ministers of the Gospell, of the power of the word in vs, and of our growth in godlinesse through the preaching of the word. Let vs therefore willingly and gladly take part, if neede be, with our ministers and teachers in their bands, and in their defence and confirmation of the gospell; and in the meane time let vs giue them what countenance and encouragement, what helpe and assistance we can, that so the power of the word in vs, and our profiting thereby, may be testified both vnto our selues and to others.

The third thing which here I note, is that the Apostle saith that all the *Philipp.* were partakers of his grace, both in his bands, &c. They onely relieued him, & refreshed him, and were carefull for him being in bands, and were

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their ſoules and affections knit vnto him, both in his bands, and in his defence and confirmation of the gospell, and for this cauſe he ſaith, *they were pertakers of his grace in his bands, &c.* Whence I obſerue a good note of ſuch as are ioyned in the communion of Saints, and that is this, howſoeuer they abound in the meaſure of grace aboue others, yet in the grace they preferre not themſelues before others. So we ſee the Apoſtle *Peter* writeth to them that had obtained like precious faith with him, ſaying, *Simon Peter a ſeruant and an Apoſtle of Ieſus Chriſt, to you which haue obtained like precious faith with vs, &c.* In the meaſure of faith no doubt he excelled all them to whom he wrote, yet in the grace it ſelfe of faith, ye ſee, he equalled them vnto himſelfe. So wee ſee the Apoſtle to the *Hebr.* ſaith vnto them, *Holy brethren, pertakers of the heauenly calling, &c.* In meaſure of gifts by the heauenly calling, no doubt, he was farre before them to whom he wrote, yet touching the grace it ſelfe, he counteth thē pertakers with him of the heauenly vocation. And ſo our Apoſtle in the meaſure of ſufferings, excelled not not the *Philippians* onely, but all others, yet in the grace it ſelfe he ſaith, that *they were pertakers of his grace both in his bands, &c.* And this is the bleſſing of the holy Communion of Saints, that they which are ioyned in this holy fellowſhip, willingly equall themſelues vnto them that are of meaner gifts, and doe not ſtand vpon their prerogatiues, either in bleſſings or in ſufferings, but as they that haue one God, and one Lord, and one Baptiſme, and one hope of their calling, ſo they eſteeme of others graces as of their owne.

2. Pet. 1. 1.

Hebr. 3. 1.

Which may ſerue for a bridle vnto ſuch ouerweaning ſpirits, as too haſtily and ſharpely cenſure them that come ſhort of themſelues in the meaſure either of other bleſſings, or of ſufferings. For, to ſpeake onely of the latter ſort, are not there ſome that ſo brag of their ſufferings, that if others of their brethren come ſomewhat ſhort of them, they condemne them for white-liuered

ſouldiers, and faint-hearted brethren? And tell them that you were affected with their ſufferings, as if ye had ſuffered with them, that yee were not vnmindfull of them, but cõmunicated vnto their afflictions, will they count you partakers of their grace in their bands? or rather would they not tell you, that this is but cold charity in regard of that zealous courage wch ſhould be in you, & that this is nothing in compariſon of their ſufferings? So vaine a thing is man, as to eſteeme beſt of other his owne graces, ſo moſt of his owne ſufferings, and ſo to ſtand vpon his owne meaſure of grace, that he makes little reckoning of the ſame grace in meaner meaſure in others of his brethren. But we ſee the practiſe both of our Apoſtle, and of other of the Apoſtles, which may ſerue for our inſtruction in this point. Let vs therefore after their example, howſoeuer we abound in the meaſure of any grace, make reckoning of them in whom that grace is, as partakers of the ſame grace with vs: for it is the ſame ſpirit that giueth the ſame grace both vnto vs and others, and the ſame ſpirit diſtributeth to euery man ſeuerally the meaſure of grace as he will. Let vs not therefore for our meaſure of grace whatſoeuer it be, be it in wiſdome, learning, patience, ſuffering, or any other, exalt our ſelues aboue our brethren, but let vs make much of the grace of the ſpirit in them, and let vs reioyce ouer them, as hauing obteined the like precious grace with vs.

The laſt thing which here I note is, that the Apoſtle calleth his bands for the defence and confirmation of the Goſpell, a grace: for ſo we vnderſtand that they were partakers of his grace, in that they were partakers of his bands for the defence and confirmation &c. Whence I obſerue, that to ſuffer bands, impriſonment, perſecution, and the like, for the Goſpels ſake, is a ſpeciall grace and gift of God. So the Apoſtle againe in the latter end of this chapter affirmeth, ſaying, *Vnto you it is giuen for Chriſt, that not onely yee ſhould beleeue in him, but alſo ſuffer*

Phil. 1. 29.

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for his ſake. Whence it is plaine, that as faith in Chriſt Ieſus, ſo to ſuffer for his ſake is a ſpeciall gift of God. And hereupon the Apoſtles reioyced when they were beaten, that *they were counted worthy to ſuffer rebuke for Chriſt his name.* And our Apoſtle reioyced aſmuch in his ſufferings as in any thing. And why, but becauſe they counted their ſufferings as ſpeciall gifts and graces vpon them?

Act. 5. 41. 2 *Cor.* 11.

Where yet firſt we muſt note, that ſimply to ſuffer bands and impriſonment, perſecution and trouble is no grace or gift of God, but to ſuffer theſe things for Chriſt his ſake, for the Goſpels ſake, for righteouſnes ſake. And therefore *Peter* ſaith, *Let no man ſuffer as a murtherer, or as a theefe, or as an euill doer, or as a buſie-body in other mens matters: But if any man ſuffer as a Chriſtian,* i. for Chriſt his ſake and the goſpels, *let him not be aſhamed, but let him glorifie God on this behalfe.* Secondly, that to ſuffer bands and perſecution for Chriſt his ſake and the goſpels, is no grace or gift of God in it ſelfe, and in the nature of the thing, but onely by way of conſequent: for if to ſuffer bands or affliction for the goſpels ſake were in it ſelfe, and in the nature of the thing a grace and gift of God, then were we to pray for affliction and trouble for the Goſpels ſake, as we doe for other graces of the ſpirit. But now no man doth pray to be tried and troubled, to be perſecuted and impriſoned for the Goſpells ſake; neither is any man ſo to pray, becauſe this were in deede to tempt God. But our praier is for ſtrength, and patience, and helpe in trouble, whenſoeuer it ſhall pleaſe the Lord by troubles for the Goſpels ſake to try vs, as the praiers of the godly at all times doe ſhew. To ſuffer bands then and trouble for the Goſpels ſake, is no grace of God in it ſelfe, but onely in euent and by conſequent. For what is the euent, fruit, and conſequent of ſuffering for the Goſpels ſake? Firſt in reſpect of our ſelues, it bringeth forth the fruits of patience, experience, and hope, as it is written: *We reioyce in tribulation, knowing that*

1 *Pet.* 4. 15, 16.

tribulation

Rom. 5. 3. *tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed.* It is the meanes to make vs like vnto the Sonne of God, as it is
8. 29. written, *Whom God knew before he predestinate to be made like to the image of his Sonne.* Where by the order of our election hee sheweth that afflictions in generall are the meanes to make vs like vnto the Sonne of God. And it causeth vnto vs eternall glory in the heauens, as it is writ-
Matth. 5. 10. ten, *Blessed are they which suffer persecution for righteousnes*
11, *sake, for theirs is the kingdome of heauen. Blessed are yee*
12. *when men reuile and persecute you, and say all manner of euill against you for my sake, falsly; reioyce and be glad, for great is your reward in heauen.* Againe, in respect of God, by suffering trouble, bands, and death for the gospels sake God is glorified, as it is written, *This spake Iesus vnto Pe-*
Joh. 21. 19. *ter, signifying by what death he should glorifie God.* And thereby also the power of Christ dwelleth in vs, as it is
2 Cor. 12. written, *Very gladly will I reioyce in mine infirmities, that the power of Christ may dwell in me*, because the power of Christ is most seene in helping our infirmities, in loosing our bands, and deliuering vs out of troubles. And againe in respect of the Church, by the sufferings of the Saints for the Gospell, many children are strengthned, and many begotten vnto the Church, as it is written in this chapter afterward, *Many of the brethren in the Lord*
Phil. 1. 14. *are boldened through my bands, and dare more frankly speake the word.* To which purpose also it is said, that *the blood of the Martirs is the seede of the Church.* Because then of the grace which followeth our bands and troubles for the Gospels sake, both in respect of God, and of his Church, and of our selues, therefore it is that they are called a grace and gift of God. So that to suffer bands and troubles for Christ his sake, and the Gospels, is a grace and gift of God, not in the nature of the thing, but because of the grace giuen vs constantly and patiently to endure those troubles, and because of the grace which issueth thence for the good of our selues, for the glory of God,

God, and for the benefit of his Church.

Yea but if to ſuffer bands, and affliction, and trouble for Chriſt his ſake and the Goſpels were a grace and gift of God any way, why ſhould the children of God be often ſo much perplexed thereat as they are? why ſhould they not alwaies be more welcome vnto them then they are? For anſwer whereunto we muſt vnderſtand, that in the children of God there is the fleſh and the ſpirit, an outward man, and an inward man. Are then the children of God often perplexed at their bands and ſufferings for Chriſt his ſake, and the Goſpels? It may be in their fleſh and outward man, but in their ſpirit and inward man they are alwaies welcome vnto them; as our Apoſtle ſaith, *though our outward man periſh*, and euen ſinke vnder the burthen of our afflictions, *yet the inward man is renued daily*, and made ſtronger and ſtronger through afflictions. And ſo we muſt vnderſtand all the places of ſcripture where the Saints ſeeme to faint vnder their afflictions. *Dauid* in his *Pſalmes* often complaineth of his troubles, no doubt becauſe they were heauy vnto his outward man: but vnto his inward man they were ſo welcome, that he ſaith, *It is good for me that I haue beene afflicted, that I may learne thy ſtatutes:* and againe, *Before I was afflicted I went aſtray, but now I keepe thy word.* So our Apoſtle ſaith, that *he was preſſed out of meaſure paſſing ſtrength through affliction*, ſo that his outward man no doubt was not able to ſuſteine them; yet in his inward man he reioyced in them, and boaſted of them, and fainted not vnder them. So our bleſſed Sauiour himſelfe ſaith, *My ſoule is very heauy euen vnto the death*, ſo that by his owne will he would haue had that cup to paſſe from him: but knowing his Fathers will immediatly he addeth, *neuertheles not as I will, but as thou wilt.* So that howſoeuer by our owne wills we would auoide bands and troubles for the goſpels ſake, as heauy and greeuous vnto our outward man, yet as our wills are ſanctified by Gods ſpirit and conformed vnto Gods will

2 Cor. 4. 16.

Pſal. 119. 71.

67.

2 Cor. 1. 8.

Mat. 26. 38.

will, so they are welcome vnto vs, and acknowledged by vs to be a grace of God, giuen vnto his children for their good, and his glory.

Here then is a notable comfort, for all such of Gods children as suffer bands and affliction for Christ his sake and the gospels. For what are their bands? They are the grace of God; and in suffering bands for the defence and confirmation of the Gospell, they are partakers with the Saints of their grace. And as here they are called *the grace of God*, so elsewhere they are called *the marks of the Lord Iesus*. Now may it not be a great comfort vnto vs, to beare in our bodies *the marks of the Lord Iesus*? Yet generally wee auoide bands and affliction, nay we murmure at them, nay we mocke at them, and hold them for simple men, that will not rather turne then burne, that will not rather renounce the truth, then endure such sufferings for the truth. But tell me, should not he be iudged fooliſh and ignorant, that should auoid the gift of any grace? Should he not be thought ridiculous, that should murmure or scorne to be marked with the marks of the Lord Iesus? And how then shall wee thinke of him, that refuseth or murmureth at bands and afflictions for Christ his sake, or that maketh a mocke at them which doe suffer afflictions for Christ his sake, which are the grace of God, and the marks of the Lord Iesus? Beloued, we know not what bands and afflictions bide vs for the Gospels sake. Surely for our sinnes we haue deserued to be deliuered vp into the will of our enemies, that they that hate vs euen with a perfit hatred should rule ouer vs. And if it shall please the Lord herein to deale with vs according to our deseruings, yet let this be our comfort, that in our bands for the defence and confirmation of the Gospell, we are partakers with many of the Saints of their grace, and that the life of Iesus is made manifest as by most plaine tokens, in our bodies, when we beare about in our bodies the dying of the Lord Iesus. And in the meane time let vs giue all dili-

Gal. 6. 17.

2 Cor. 4. 10.

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gence that the word of Christ may dwell in vs plenteously, that the effectuall power thereof may be manifested in vs, through our patient and constant suffering for Christ his sake and the Gospels, if the will of the Lord be such.

Now followeth the Apostles earnest protestation of his loue towards the *Philippians*, which was the third thing which I noted in this second branch of the Apostles *exordium*, in these words, *For God is my record &c.* that so, they might the rather both assure themselues that such was his perswasion of them, as hath beene said, and likewise the more willingly hearken vnto the things that hee wrote vnto them. In the words I note a vehement protestation, and the thing whereof he maketh such protestation. His protestation is a calling of God to witnes that hee lieth not in this that now speaketh, in these words, *For God is my record.* The thing whereof he maketh such protestation is of his hearty loue of them, saying, *God is my record how I long after you all*, i. with what a longing desire to see you, I loue you all from the very heart roote, for so the word here vsed is very significantly translated, not after the flesh, but in Iesus Christ, of whom yee are loued, and from whom this my loue proceedeth. Where first I note the Apostles vehement protestation, not of a vaine and idle toy, but of his loue towards the *Philippians*, not for any light or fooliſh matter, but for their great good, that they might hearken to the word of their saluation more gladly. Whence I obserue, that a protestation, or an oath to witnes a truth, when the glory of God, or the good of our neighbour doth require it, may lawfully be made.

ἐν σπλάγχνοις.

LECT.

LECTVRE VIII.

PHILIP. I.

Verſe 8. *For God is my record, how I long after you all from the very heart roote in Ieſus Chriſt.*

9. *And this I pray, that your loue may abound yet more and more in knowledge, and in all iudgement.*

NOw then, the firſt thing which here I note, is the Apoſtles vehement proteſtation, not concerning any triuiall and ordinarie matter, but touching his ſincere and feruent loue of the *Philippians*, nor to ſmall or no purpoſe, but to winne their attention vnto the word of their ſaluation more gladly. For he proteſteth & ſweareth, an oath being nothing elſe but a calling of God to witneſſe of that wee ſpeake, for their aſſurance to whom wee ſweare, which whole definition is in this proteſtation; hee proteſteth ſayeth, and ſweareth vnto the *Philipp.* that he longeth after them all, and greatly loueth them all from the very heart roote in Ieſus Chriſt, that ſo being perſwaded of his loue, they might giue the better heed vnto the things he wrote. Whence I obſerue that a proteſtation, or an oath by God, when the glory of God, or the good of our neighbour doth require it, may very lawfully bee made. And this is proued, firſt from the nature and definition of an oath. For, what is an oath? It is, as euen now we heard, an holy and religious calling of God to witnes, of the truth of that we ſpeake, for their aſſurance vnto whom we ſpeake; as here the Apoſtle for the *Philippians* aſſurance of his ſincere loue of them, calleth God to witnes how he longeth after them all, how greatly he loueth

oueth them all from the very heart root in Ieſus Chriſt. And what herein is vnbeſeeming a Chriſtian, or whic h may not lawfully be done? Secondly, it is proued from he expreſſe commaundement of God, for thus hath God commanded, ſaying, *Thou ſhalt feare the Lord thy God, and ſerue him, and ſhalt ſweare by his name.* In which words, as to feare the Lord God, and to ſerue him, ſo to ſweare by his name is commanded. Thirdly, it is proued from the end of an oath, for the end of an oath is to de cide debates, & to make an end of ſtrifes; as the Apoſtle heweth, ſaying, that *an oath for confirmation is among men an end of all ſtrife.* And as *Moſes* in a plaine caſe ſheweth, ſaying, *If a man deliuer to his neighbor to keepe Aſſe, or Oxe, or Sheepe, or any beaſt, and it die, or be hurt, or taken away by enemies, and no man ſee it, an oath of the Lord ſhall bee betweene them twaine, that hee hath not put his hand vnto his neighbours good, and the owner thereof ſhall take the oath, and he ſhall not make it good.* And this being the end of an oath, why may it not lawfully be made? Fourthly, it is proued from the practiſe of holy men of God; for *Abraham*, as we reade, ſwore vnto *Abimelech* by God, that hee would not hurt him, nor his children, nor his childrens children: And *Iſaac* and *Abimelech*, afterwards ſware one to another, to the like purpoſe: And ſo *Iacob* and *Laban* ſware one to another, to the like purpoſe: Likewiſe our Apoſtle oftentimes in his Epiſtle proteſteth, and calleth God to witneſſe of that he ſaith, *Rom.* 1. 9. 2. *Cor.* 1. 23. & 12. 19. And God himſelfe, becauſe hee had no greater to ſweare by, ſware by himſelfe, as it is ſaid in the Prophet, and as the Apoſtle witneſſeth. Laſtly, it is proued from a neceſſary conſequent, for if an oath be a part of Gods worſhip, will it not then neceſſarily follow, that an oath may lawfully be made? Now that an oath is a part of Gods worſhip, appeareth by many places of holy Scripture; as, where it is ſaid in the Prophet, *In that day ſhall fiue Cities in the land of Ægypt ſpeake the language of Canaan, and ſhall ſweare by the Lord*

Deut. 6 13.

Heb. 6. 16.

Exo 22. 10. 11.

Gen. 21. 23. 26. 31. 31. 53.

Eſay 45. 23. *Heb.* 6. 13.

Eſ. 19. 18.

Ier. 4. 2. *Lord of hosts*, that is, shall renounce their superstitions, and serue God as he hath appoynted. And againe, where it is said, *Thou shalt sweare the Lord liueth in truth, in iudgement, and in righteousnes.* And therefore the Lord by 5. 7. that Prophet, in the next Chapter complaineth of *Iudah*, and *Hierusalem*, that they had forsaken him: and how did that appeare? because they swore by them that were no Gods: *Thy children*, saith he, *haue forsaken mee, and sworne by them that are no Gods.* So that to sweare by them that are no Gods, is to forsake God. And why? because it is to giue his worship to another, euen to them that are no Gods: which, who so doth, he forsaketh God.

O, but will the godly soule say, this needed not in such a swearing age, to proue the lawfulnes of swearing; and will the cursed swearer say, this is well indeed, that I haue so good allowance for my swearing from the Preacher. Hearken therefore yet a while, and know how we may protest and sweare lawfully. First therefore, if wee will sweare lawfully, we must sweare by the name of God. For both the cõmandement & practise are so, as already we haue heard, & the reason therof is very plain: for who can witnesse, that he that sweareth lyeth not, but God onely that beholdeth the heart, and knoweth what is in man? Or who is omnipotent and able to maintaine and defend him that speaketh truth, or to punish and take vengeance on him that sweareth a lye, but God onely which is able to destroye both soule and bodie in hell? Secondly, if wee will sweare lawfully wee must sweare in Ier. 4. 2. truth, in iudgement, and in righteousnesse. In truth, for the confirmation of the truth, because wee may not call God to witnesse a lye, least hee giue vs our portion with lyers and swearers, in the lake that euer burneth. In iudgement, vpon causes weighty, certaine, and necessarie, when the glorie of God, or the good of our neighbour doth require it, because we may not eall God lightly, or rashly to witnesse vpon triall, or vncertaintie, or vnnecessarie causes, least our iudgement be as theirs that take

ake his name in vaine. In righteouſnes, for the confir-nation of things godly, iuſt, and lawfull, becauſe wee may not call God to witnes things vngodly, vniuſt, or vnlawfull, leſt we be not holden guiltles for taking his name in vaine: for thus much thoſe three points imply. Thirdly, if we will ſweare lawfully, it muſt be when wee haue no other way of proofe of our words, or confirma-tion of our promiſe: for if otherwiſe the thing for which we are to ſweare can be debated, decided, & ended, then by an oath we are not to ſweare, as by the end of an oath it doth appeare, which is to *end a ſtrife*; ſo that where the ſtrife may otherwiſe be ended, there an oath is not to be vſed. Sweare then wee may lawfully, but not otherwiſe then by the name of God, and that in truth, and in iudgement, and in righteouſneſſe, and that when things cannot otherwiſe be cleared and ended then by an oath.

Which ſerueth firſt for the confutation of that error of the Anabaptiſts, who deny it to be lawfull for a Chri-ſtian to ſweare at all: the plaine contrary whereof wee haue heard euidently proued out of the ſcriptures. The places of ſcripture whereon they ground their error are two; the one the ſaying of our bleſſed Sauiour in *Mat-thew*; the other the words of *Iames* in his Epiſtle. The ſaying of our Sauiour in *Matthew* is, *Sweare not at all, neither by heauen, for it is the throne of God &c.* The words of *Iames* are, *Before all things ſweare not, neither by heauen, nor by earth, nor by any other oath &c.* from both which places they conclude that a Chriſtian may not ſweare at all. For anſwer whereunto wee muſt vnder-ſtand, 1. that not all kindes of othes are forbidden in theſe places. 2. what kinde of othes are there condem-ned. For the firſt, that not all kinde of othes are forbid den in *Mathew*, appeareth by the very ſcope and drift of our Sauiour in that place. For what was his ſcope and drift there? It appeareth by his expoſition there of ſun-dry lawes, that his meaning was not to deſtroy the law,

Matth. 5. 34, 35, 36, 37. *Iam.* 5. 12.

Mat. 5 17. for ſo he ſaith, *I came not to deſtroy the Law and the Prophets*; but his meaning was to purge the Law from the corrupt gloſſes of the Phariſees, and to open the true meaning of it, as he doth firſt in the Law touching murther, and then in the Law touching adulterie, and next in the Law touching ſwearing. The Law then not hauing ſimply forbidden ſwearing, neither doth our Sauiour ſimply condemne ſwearing. Againe, if all kinde of othes be ſimply here forbidden, and onely yea, and nay commanded, what ſhall we ſay for our Apoſtle that contenteth not himſelfe onely with *yea* and *nay*? What ſhall we ſay for our Sauiour himſelfe, that not therewith content ſaith, *Verily, verily, I ſay vnto you*? And againe, othes being a part of Gods worſhip, as before we heard, if all kinde of othes be here forbidden a Chriſtian, then is a part of Gods worſhip forbidden and condemned. Seeing then thus it may appeare, that not all kinde of othes are here forbidden, let vs now ſee what kindes of othes are here forbidden and condemned. And this will appeare by a ſhort view of the corrupt gloſſes, which the Phariſees added to the Law touching ſwearing. The Law was, *Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine othes to the Lord.* Their gloſſe was, that if any ſweare by the name of God, or by the things that were immediatly belonging to the ſeruice of God, as by the gold of the Temple, or the offering on the Altar vainely, or perfidiouſly, not performing his oath, he offendeth; but if he ſweare by any other creature, as by heauen, or earth, or Ieruſalem, or his head, or the Temple, or the Altar, or any that is not God, hee offendeth not, nor is bound to performe his oath. Our Sauiour his expoſition of the Law againſt their gloſſe is, that not onely to ſweare in our common talke by the name of God, but alſo to ſweare by any other creature is an offence againſt the Law. So that here are not forbidden othes made in truth, in iudgement, and in righteouſnes, but all othes in common talke, either by God, or by any creature whatſoeuer,

soeuer, or by any thing that is not God. Yea but it is said, *Sweare not at all.* True, in common talke sweare not at all, not by the name of God, for that the Law forbids, nor by any creature, although the Pharisees allow you, but let your communication be *yea, yea; nay, nay.* Nay I adde in great and weighty matters sweare not at all, if any way you can auoide it, and when your *yea*, and *nay* may be trusted: for whatsoeuer is more then *yea and nay*, alwaies commeth of euill, euen of the deuill in thee if thou sweare of a wicked custome, and of euill in him to whom thou swearest, if hauing no cause to distrust thy *yea and nay*, he doe not trust thee but cause thee to sweare. The like answer is to be made to that of *Iames*, who vseth the very words of our Sauiour. Yea, but *Iames* addeth, *Sweare not by heauen, nor earth, nor by any other oath.* True, not vainely, or perfidiously. So that no oath by God, or any creature in common talke is lawfull for any Christian, nor in weighty and necessarie matters if wee can auoide it, but if wee cannot auoide it, an oath by the name of God in truth, in iudgement, and in righteousnes is lawfull, the Anabaptists grounds as yee see prouing nothing to the contrary.

The second vse of our obseruation is, to restraine the wicked othes of the prophane swearers of our time. For first are we when we sweare, only to sweare by the name of God, & not at all by any creature, or any thing that is not God? How then darest thou, whosoeuer thou art, sweare by the Masse, by thy faith, by thy troth, by our Lady, by S^t. George, or the like? Are these thy gods whom thou hast made to serue them? Or darest thou giue the worship due vnto God, vnto any but vnto him? Did the Lord threaten ruine vpon *Israel* because they swore by their idols in *Dan*, & *Beersheba*, saying, *they that sweare by the sinne of Samaria, and say, thy God O Dan liueth, and the maner of Beersheba liueth, euen they shall fall, & neuer rise vp againe*, & darest thou sweare by that idoll of the Masse, which was the sinne of England, and is the *Amos* 8. 14.

sinne of Rome? Did the Lord tell *Iudah* that her children had forsaken the Lord, because they swore by them that were no Gods, saying, *Thy children haue forsaken me,*
Ier. 5. 7. *and haue sworne by them that are no gods*, and darest thou sweare by our *Lady*, by *S. George*, by *S. Iohn*, or *S. Thomas*, or the like, which are no gods? Doest thou not see that thus swearing thou forsakest God, and bringest ruine vpon thy selfe? Did our blessed Sauiour tell the Scribes and Pharisees saying, *Whosoeuer sweareth by the Altar*
Matth. 23. 20, 21, 22. *sweareth by it, and by all things thereon; and whosoeuer sweareth by the Temple sweareth by it, and him that dwelleth therein; and whosoeuer sweareth by heauen sweareth by the throne of God, and by him that sitteth thereon*; and doest thou thinke that when thou sweares by thy faith, thou sweares not by him in whom thou beleeuest; or when thou sweares by thy troth, that thou sweares not by him in whom thou trusteſt &c? In one word, thou that commonly sweares by any thing that is not God, tell me what thinkest thou, doest thou therein sweare by God, or no? If so, then thou takest his name in vaine, and he will not hold thee guiltles. If no, then thou forsakest God, in that thou sweares by that which is no God. And looke then what comes vpon thy swearing by any creature, or any thing that is not God.

Againe, are we when we sweare not to sweare by any creature, or any thing that is not God, but onely by the name of God, and not thereby, but onely in truth, in iudgement, and in righteousnes, and when things otherwise cannot be cleared and ended? How then darest thou, ô wretched man, in thine ordinarie talke, vpon euery fond and light occasion, no necessitie of Gods glory, or thy neighbors good vrging, sweare by the holy name of God, and of Iesus Christ? How doth not thy flesh & thy spirit tremble within thee? how doth it not pierce thy very heart and soule to sweare by the life, by the body, by the sides, by the wounds, by the bloud of Christ Iesus? Doest thou, cursed wretch, hope to liue

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by his life that ſweareſt by his life; hope to be benefited by his bodie, that ſweareſt by his body; hope to be healed by his wounds, that ſweareſt by his wounds; hope to be waſhed from thy ſinnes by his bloud, that ſweareſt by his blod? Nay, thou that doſt theſe things, doſt crucifie againe vnto thy ſelfe the Sonne of God. Thou art one of them that ſpitteſt vpon him, and buffeteſt him, that nayleſt him vnto the croſſe, that thruſteſt thy ſpeare into his ſide, that art acceſſary to the death of that iuſt one, and his bloud ſhall ſurely be vpon thee, vnleſſe he grant thee grace vnto repentance. A pittifull caſe that a man can almoſt come into no place, into no companie, but he ſhall heare ſuch ordinarie ſwearing by the name of God, that euery third word almoſt ſhall be ſuch an oath. A pitifull caſe that a man cannot paſſe the ſtreets, but he ſhall heare little ones that haue little more then learned to ſpeake, yet ſweare wickedly by the name of God. And yet ſo it is, as if our yong ones had neuer learned to ſpeake, till they had learned to ſweare, and as if the elder ſort had neuer ſpoken well, till they had ſworne luſtily. A great many thinke themſelues no bodie, vnleſſe they can ſweare it with the beſt, and that it is their credit to ſweare ſtoutly. But wretched credit with men, that is got with the loſſe of Gods fauour: and better no bodie, then ſuch a ſwearing bodie. Heare the word of the Lord by his Prophet *Zachary*, *this* ſaith he *is the curſe that goeth forth ouer the whole earth: for euery one that ſtealeth ſhall be cut off, aſwell on this ſide as on that, and euery one that ſweareth &c.* Enough a man would thinke to make the ſwearers countenance change, and his knees to ſmite one againſt another. Zac. 5. 3, 4.

Let this be enough, beloued, to warne you of this foule ſinne of ſwearing, and to reſtraine you from it. Sweare not at all in your common talke, either by God, for then he will not hold you guiltles; or by any thing that is not God, for then yee forſake God, but *let your communication be yea, yea, and nay, nay.* Let not your chil-

dren, or your ſeruants, or your ſcholars ſweare by any thing that is not God; leſt in ſtead of performing their promiſe in their baptiſme to forſake the deuill, they forſake God: Neither let them ſweare by the name of God, leſt by vſing it without reuerence & feare, they prouoke him to plague them. You muſt all of you know and remember, that his name is glorious and fearefull, that he is a ielous God and a conſuming fire, and therefore ye may not thinke or ſpeake of him, but with reuerence and humbleneſſe, with feare and trembling. To conclude this point, *He that vſeth much ſwearing*, ſaith the ſonne of Sirach, *ſhall be filled with wickednes, and the plague ſhall neuer goe from his houſe, and if he ſweare in vaine he ſhall not be innocent, but his houſe ſhall be full of plagues. Accuſtome not therefore thy mouth to ſwearing, nor take vp for a cuſtome the naming of the holy One; for as a ſeruant which is often puniſhed cannot be without ſome skarre, ſo hee that ſweareth and nameth God continually, ſhall not be vnpuniſhed for ſuch things.* Haue your faith and your troth with God, but let your communication be yea, yea, and nay, nay, *for whatſoeuer is more then this commeth of euill.* Pardon my dwelling on this point, being ſo needfull to be ſpoken of, and hauing occaſion but ſeldome to ſpeake of it.

Eccl. 23. 11. 9. 10.

The ſecond thing which here I note, is the thing whereof the Apoſtle maketh ſuch vehement proteſtation, which is his ſincere loue of the *Philippians*. He proteſteth and taketh God to witnes, that he longeth after them all, or greatly loueth them all from the very heart roote in Ieſus Chriſt. Whence I obſerue how the Paſtor ought to be affected towards his people, and generally one Chriſtian towards another, and that is thus, the Paſtor ought to loue his people, and one Chriſtian ought to loue another, euen with ſincere loue. *Owe not hing* ſaith the Apoſtle, *to any man, but to loue one another.* Which rule is generall for all Chriſtians, and conteineth in it two good inſtructions; the one, to flie debt, that we ſhould

Rom. 13. 8.

not

not owe any thing one to another; the other, to follow after loue, that wee ſhould loue one another. And writing vnto *Timothie* more particularly, hee noteth the Paſtors loue of his people, where hee ſaith, *Be an enſample vnto them that beliéue in word, in conuerſation, in loue*; in loue I ſay, that as they ſee your loue to be towards them, ſo their loue may be one towards another: euen as the Apoſtle prayeth for the *Theſſalonians*, ſaying, *The Lord encreaſe you, and make you to abound in loue one towards another, and towards all men, euen as we do towards you.* Wherin his loue towards them is ſignified, the loue which ſhould be in the Paſtor towards his flocke, that as his is towards them, ſo theirs might be one towards another. 1 *Tim.* 4. 12. 1 *Theſſ* 3. 12.

But ſince there are ſo many ſleights in loue, how can Chriſtians ſhew that they loue one another, and Paſtors that they loue their people euen with ſincere loue? that is, our loue muſt be a great loue, ſo great, that if we be abſent from them whome wee loue, we long after them with a longing deſire to ſee them, that if we be their Paſtors, wee may beſtowe ſome ſpirituall comfort among them, and if otherwiſe, that we may performe ſome duties of loue vnto them. Such was our Apoſtles loue to the *Romanes*, as he witneſſeth, where he ſaith, that *hee longed to ſee them, that he might beſtow vpon them ſome ſpirituall guift to ſtrengthen them.* Such alſo was *Epaphroditus* loue towards theſe *Philippians*, as our Apoſtle witneſſeth in the next chapter, *verſe* 26. And ſuch was his owne towards them, as this place ſheweth. And ſuch after their example, muſt bee the loue of all Paſtors towards their people, and of all Chriſtians one towards another, if their loue be ſincere. Yea, but ſuch and ſo great may be their loue one towards another, as that they greatly long and deſire to ſee one another, and yet their loue be not heartie, but full of diſſimulation. True, and therefore a ſecond qualitie is requiſite in ſincere loue, namely, that it be without diſſimulation, *euen from the very heart roote.* Such loue our Apoſtle requireth in all Chriſtians one Rom. 1. 11.

towards another, saying, *Let loue bee without dissimulation.* And so the Apostle *Peter*, saying, *Loue one another with a pure heart fervently.* Such was our Apostles loue towards the *Philippians*, louing and longing after them *from the very heart roote*: and such must be the loue of all Pastors towards their people, and of all Christians one towards another, if their loue bee sincere. Yea, but yet such, and so great may bee their loue one towards another, as that they long one after another, *even from the very heart roote*, and yet their loue be not sincere, but after the flesh, as the manner of many carnall men and worldlings is to loue; as we see that *Shechems* heart claue vnto *Dinah*. True, and therefore yet a third qualitie is requisite in sincere loue, namely, that it be in the Lord, euen in Christ Iesus, a spirituall, holy, and sanctified loue in Christ, and for him. Such was our Apostles loue towards the *Thessalonians*, as himselfe witnesseth, saying, *We were gentle among you, euen as a Nurse cherisheth her Children. Thus being affectioned towards you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.* And a little after he saith, *We exhorted you, and comforted, and besought euery one of you, as a father his children.* And such, hee taketh God to witnesse, his loue was towards the *Philippians*. And still the precepts runne, to loue one another in the Lord, and such must be the loue of Pastors towards their people, and of Christians one towards another, if their loue be sincere, they must long after them in their absence from them, and that *from the very heart roote*, and that *in Iesus Christ*.

Rom. 12. 9.
1 Pet. 1. 22.
Gen. 33. 3.
1 Thes. 2. 7.
8.
11.

If Pastors should examine their loue towards their people, and Christians their loue one towards another by this rule; how much sincere loue (thinke yee) would there bee found either in Christians generally, or in Pastors particularly? For such is mens loue generally, that they doe not greatly long after one another to see them, if they be absent from them, at least, not *from the verie*

heart

heart roote, or ſurely, not *in Chriſt Ieſus*. Nay, be we abſent from them, or they from vs, we care not whether we ſee them againe, or no, but to long after them, or to loue them *from the very heart roote*, that we thinke needs not; or, if we doe, it is in ſome carnall or worldly reſpect, not for Chriſt Ieſus his ſake, or *in Chriſt Ieſus*. Nay, commonly wee can ſatisfie our ſelues well enough with our loue of one another, as Chriſtian inough, ſincere inough, and holy enough, though in our loue there bee neuer a one of theſe qualities, though neither we long after them *from the very heart roote*, *in Chriſt Ieſus*; nor long after them from the verie heart roote, nor long after them at all. And as it is with men generally, ſo is it with the Paſtors particularly. Too many that can bee long abſent from their flockes, and yet not long after them to ſee them, to beſtowe ſome ſpirituall gift vpon them: too many that loue not their flockes, *from the very heart rootes*: too many that loue their flockes onely for their fleece, but not *in Chriſt Ieſus*: but very few like vnto *Aaron*, beare the names of their people before the Lord, vpõ their two ſhoulders for a remẽbrance: very few that beare as *Aaron* the names of their people in a breaſtplate vpõ their hart, that is, very few that haue their people in their hearts, to deale vnto them not the goſpel only, but alſo their own ſoules, becauſe they are deare vnto thẽ, whereas it ſhould be ſo with all Paſtors. Well, ye ſee what loue ſhould be, both in a Paſtor towards his people, and generally in all Chriſtians one towards another. Thinke on theſe things, and bleſſed ſhall yee bee if yee thinke on them, and doe them.

Exod. 28. 12. 29.

LECT.

LECTVRE IX.

PHILIP. I.

Verſe 9. *And this I pray, that your loue may abound yet more and more in knowledge, and in all iudgement, that ye may diſcerne things that differ, &c.*

NOw, after the ſignification of the Apoſtles thankeſgiuing vnto God on the *Philippians* behalfe, for their fellowſhip in the Goſpell, and of his perſwaſion of their perſeuerance therein vnto the end, followeth for a full complement of teſtifying his loue vnto them, and winning their attention vnto him, a ſignification of his praying vnto God for them in theſe words, *And this, &c.* before hee had ſaid, *verſ.* 4. that alwaies in all his prayers he had them in remembrance; and now he ſheweth what his prayer for them was, and that was, *That their loue might abound, &c.* Which prayer, as it doth abundantly teſtifie his loue towards the *Philippians*, ſo doth it alſo imply a commendation of them, and an exhortation vnto them: for in praying, that their loue may abound yet more and more in knowledge and in all iudgement, hee giueth them teſtimonie of their loue, and of their knowledge, and iudgement, & that they did abound in theſe things, & his prayer is, that they may abound yet more & more in theſe things. And againe, in thus praying for them, he lets them in his owne example ſee what they are to pray for, and in effect, exhorteth them to giue all diligence hereunto, that *their loue may abound yet more and more in knowledge, &c.* And indeed, this is the very maine propoſition, and principall exhortation of this Epiſtle, that

eir loue may abound &c. But let vs a little more particularly ſift the meaning of the words in this his praier. His praier, yee ſee, is that *their loue may abound*, .i. that as a fountaine which keepeth not his waters in it ſelfe, but ſends them out vnto others, ſo their loue may not bee ſhut within their owne bowels, but iſſue out vnto the good of others. And hee praieth *that their loue may abound yet more and more*: whereby he implieth that their loue was manifeſt, and that their loue abounded: for the ſtreames thereof had flowed vnto him being in prison at *Rome*, and he praieth *that it may abound yet more and more*. but how? *in knowledge and in all iudgment*, that their loue being founded and grounded in ſound knowledge, and in ſound iudgement, *they might diſcerne things that differed &c.* Now by *knowledge* hee meaneth the generall knowledge of Gods will out of his word; and by *iudgement* he meaneth ſuch an experience and ſenſe in themſelues of ſpirituall things, as through, which men expert in the word of righteouſneſſe haue their wits or ſpirituall ſenſes exerciſed to diſcerne both good & euill, as by comparing this place with that to the *Hebrewes* it may appeare: for that which the Apoſtle there hath, *ſtrong meat belongeth to them that are of age, which through cuſtome haue their wits exerciſed to diſcerne both good and euill*, is as if we ſhould read after the phraſe of our Apoſtle here, thus, *ſtrong meat belongeth to them that are of age, which through iudgement can diſcerne both good and euill.* So that the Apoſtle praieth that they may abound as in loue, ſo in knowledge of Gods will out of his word, and in all iudgement, .i. in ſound iudgement through a feeling experience in themſelues, of ſuch ſpirituall things as they know by the word, whereon their loue may bee grounded. And why doth he pray for their growth and increaſe in theſe things? Euen for theſe ends; 1. that they may diſcerne things that differ one from another, good from bad, and vncorrupt from corrupt doctrine. 2. that they may be pure from ſtaine or corruption in doctrine,

Heb. 5. 14.

doctrine, faith, or maners. 3. that they may be without offence, neither slipping backe, nor standing at a stay, but holding on a constant course vntill the day of Christ. 4. that they may be filled with the fruits of righteousnes, abounding in euery good worke, which are by Iesus Christ, from whom they haue their beginning, vnto the glory and praise of God, which is their end. These were the ends for which he praied, *that their loue might abound yet more and more in knowledge, and in &c.*

So that the things principally to bee noted in these words, are three; First, the Apostles action of praying, *This I pray.* Secondly, the things for which he praied, which were three, 1. their increase in loue. 2. their increase in knowledge. 3. their increase in iudgement. Thirdly, the ends wherefore he praied for these things vnto them, which were foure, as euen now we heard. Now let vs see what notes we may gather hence for our farther vse and instruction.

The first thing which here I note is, that the Apostle praied for the *Philippians, that their loue might abound yet more and more &c.* The *Philippians* abounded in loue, in knowledge, and in iudgment, yet still the Apostle praied that they might abound yet more and more in these things. Whence 1. I obserue the continuall vse and necessitie of praier: whatsoeuer graces the Lord haue bestowed on vs, yet still we haue neede to pray, euen that we may yet more and more abound in those very graces. And therefore the Apostles exhortation is, *Pray continually*, whether yee be in aduersitie, or in prosperity, whether yee want, or yee haue, yet *pray continually.* If ye want, that he may supply your wants, and giue vnto you, which giueth vnto all men liberally, and reprocheth no man. For so *Iames* exhorteth, saying, *If any man lacke wisdome*, which is there meant of wisdome to endure patiently afflictions, but it is true in all graces generally, if any man lacke any grace, *let him aske of God which giueth to all men liberally, and reprocheth no man, and it shall bee*

1 Thess. 5. 17.

Iam. 1. 5.

giuen

giuen him. So likewiſe if yee haue, yet pray continually that yee may increaſe and abound, and if yee abound, yet pray continually that you may abound yet more and more in thoſe graces wherein yee abound. So wee ſee the Apoſtle praied for the *Theſſalonians*, ſaying, *The Lord increaſe you, and make you abound in loue one towards another, and towards all men.* In the firſt chapter hee had commended their diligent loue: ſo that it was not for the hauing of that which they lacked that the Apoſtle praied, but for their increaſing and abounding in that grace which they had. And ſo here our Apoſtle praied for the *Philippians, that they might abound yet more and more &c.* What, was it for the hauing of that which they lacked that hee praied? No. Was it that they might abound in that which they had? Nor onely ſo: but that they might more and more abound in thoſe graces wherein already they abounded. And the Apoſtle thus praying for the *Theſſalonians*, that they might increaſe and abound in that grace which already they had; and for the *Philippians* that they might increaſe and abound more and more in thoſe graces, wherein already they abounded, therein taught them, and in them vs, that we are to make our requeſts vnto God in praier and ſupplication, as for the hauing of ſuch graces as we want, ſo that we may increaſe and abound in thoſe graces wch we haue, & that we may abound ſtill more & more in thoſe graces wherein already we doe abound. So that whatſoeuer graces we haue, ſtill we are to pray that wee may continually more and more abound therein. And the reaſon why wee are continually ſo to pray is very plaine: for 1. ſuch is our weaknes through the ſinne that hangeth ſo faſt on vs, that vnto whatſoeuer meaſure of grace we be growne, yet ſtand therein we cannot, vnleſſe he doe continually ſtay vs and vphold vs with his hand. Let *Peter* witnes, whoſe faith faileth, and he ſinketh, if the Lord ſuſteine him not, and ſaue him. *Paul* alſo may witnes the ſame, whoſe courage in his bands may faile

1 Theſſ. 3. 12.

Matth. 14. 31.

Ephes. 6. 20. faile him, if by the power of the ſpirit through the prier of the Saints hee be not aſſiſted, that therein hee may ſpeake boldly as he ought. In regard therefore of our vnablenes to ſtand or grow, without his continuall ſupport and ſupply, ſtill we had need to pray vnto the Lord, whatſoeuer meaſure of grace we be growne vnto. 2. In whatſocuer grace we abound, yet therein, we come ſo far ſhort of that perfection wherein we ſhould endeuour, that continually we had neede to pray that we may abound yet more and more therein. And therefore *Dauid* that was well taught in the Lord his ſtatutes, yet ſtill

Pſal. 119. praieth vnto the Lord to teach him his ſtatutes, and hauing more vnderſtanding then all his teachers, yet ſtill praied vnto the Lord to giue him vnderſtanding; and taking as great delight in the way of his teſtimonies, as in all manner of riches, yet ſtill praieth vnto the Lord, that he will incline his heart vnto his teſtimonies. And what was this, but his prier that hee might abound yet more in the knowledge, and in the vnderſtanding, and in the delight of the Law of the Lord, becauſe howſoeuer hee abounded therein, yet he came farre ſhort of that he ſhould? And for the ſame reaſon it behoueth vs ſo to doe, as we haue him for an enſample.

This then may ſerue, to condemne our great negligence and ſlacknes, our great coldnes and faintnes generally, both in publique and priuate prier vnto the Lord our God. For is there ſo continuall vſe and neceſſitie of prier, whether we want any grace that we may haue it, or haue any grace that we may increaſe and abound in it, or abound in any grace, that we may abound yet more and more in it? How then is it, that we are ſo negligent and ſlacke, ſo cold and faint in prier generally? Vnto publique prier wherein we pray for what we want, and for increaſe in that we haue, and that we may more and more abound in that wherein we abound, how negligent and ſlacke are we, and how cold and faint are we therein? Some of vs come ſo ſeldome thereunto as that there is

very little difference betweene vs, and plaine Recusants; others of vs come so slowly thereunto, as that we come, as they say it is good to come to a fray, to the end of it; others of vs in time of publique praier are occupied either in priuate praiers, or in reading vpon some booke or other, or in talking one vnto another; others of vs either fall asleepe, or are troubled with wandring and by-thoughts, and haue our mindes at home, or in the fields, vpon our commodities, or vpon our pleasures, and rather vpon euery thing then vpon that we should. Generally so defectiue and wanting vnto our duties wee are herein, as if either we knew not, or cared not how to account of, and how to carry our selues in publique praier. And as we faile of that we ought in publique, so doe wee also in priuate praier. For how seldome doe we, as our blessed Sauiour willeth vs, *enter into our chambers, and shut our doores vpon vs, and pray vnto our father which is in secret?* Can our wants presse vs to pray priuately vnto the Lord that he will supply our wants? Nay seldome wee humble our selues in priuate before the Lord, euen for the supply of our wants; or if we doe, our praiers are so cold, and so faint, and so troubled with wandring and by thoughts, that we pray and haue not, because we pray not as wee ought. Can the graces which we haue, and wherein we abound, presse vs to pray priuately vnto the Lord that we may increase in those graces we haue, and abound yet more & more in those wherein we abound? Nay here commonly we forget our selues, and as if we were well and needed no more, wee pray not vnto the Lord for increase, but carrying our selues like vnto the Pharisee, we thinke we are not as other men, and we say depart from mee, for I am more holy, more learned, more wise, more sober, more modest, more patient then thou, and forget God by whom we are so. Surely not the best of vs all, but we are guilty of very many defects touching praier. Let vs therefore hereafter vse more carefullnesse herein then heretofore we haue done. Let

Matth. 6. 6.

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vs reforme our negligence and ſlackneſſe in comming to publique prayer. It hath the promiſe, that where two
Math. 18.20. or three bee gathered together in Gods name, there will he be in the middeſt of them; and oftentimes hee bleſſeth vs, becauſe of them that pray with vs. Let vs pray in faith, and wauer not, *and whatſoeuer we aske in prayer,*
21,22. *if we beliene, we ſhall ſurely receaue it.* Let vs not ceaſe, but in publike, and in priuate, powre out our prayers vnto the Lord, both for ſuch graces as wee want, and for encreaſe in ſuch as we haue, and that we may abound more and more in euery good grace. Continuall neede wee haue: let vs therefore, as the Apoſtle exhorteth, *Pray continually*, euen whatſoeuer graces wee haue, let vs pray that we may abound more and more therein.

The ſecond thing which hence I obſerue is, that Chriſtians are not to ſtand at a ſtaie, or to content themſelues with reaſonable good beginnings, but whatſoeuer grace it is wherein they ſtand, they are continually to labour, that they may abound more and more therein. Which, as this place ſheweth, ſo farther that of the Apo-
Heb. 6. 1. ſtle to the *Hebrewes*, where he ſaith, *Therefore, leauing the doctrine of the beginning of Chriſt, let vs be led forward vnto perfection.* Where the Apoſtle ſhewes, that wee are not alwaies to be a learning the principles and beginnings of Religion, but as children which at the firſt are fed with milke, doe afterwards take and digeſt ſtrong meate; ſo from principles in religion, we ſhould goe forward vnto perfection in religion, growing vp daily more and more in the vnity of faith, and of the knowledge of the Sonne of God into a perfect man. Adde herevnto the example
Pſal. 3. 12. of our Apoſtle, he hauing attained vnto a great meaſure of perfection, yet counted not himſelfe that hee had attained vnto it, but hee followed hard after it, that hee might comprehend it, and ſtill endeauoured himſelfe vnto that which was before. In whoſe example (as in a glaſſe) we may ſee that we are not to reſt in any perfection that we can grow vnto in this life, but ſtill we are to

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go forward from perfection to perfection, and still to labour to encrease and abound more and more in euery grace wherewith wee are blessed. And how should any man thinke otherwise, considering what enemies we haue which hinder our perfection. For, can we haue the diuell euer seeking like a roaring Lyon to deuour vs, the world laying a thousand baites to deceaue vs, our owne flesh as a strong armed man euermore assaulting vs, so that our whole liues bee a continuall sharpe warfare vnto vs, and yet hope for such perfection in this life, that wee neede not striue farther? Nay, these continually bid vs such battaile that if either wee stand or giue backe, wee may quickely take the foyle. Still therefore, wee must hold on, and as long as the Lord continues our life, so long we must giue all diligence to abound more and more in euerie grace wherein we stand.

This then serueth to condemne the miserable corruptions of our times, for so it is with vs, that a great many of vs rather go backeward, and growe worse and worse, then better and better. Many which seemed to haue begunne in the spirit, make an end in the flesh; which seemed for a time to haue runne well with the *Galathians*, are with them drawen away with diuers lusts, which drowne them in perdition. Others of vs pawse at the matter, and, as if there were danger in euery step farther, we stand at a stay and moue not our foote forward. But what doe I say, that wee stand at a stay? Nay, indeede, and in truth, we plainely go backeward: for not to go forward in the way of Christianitie, is to goe backeward; and not to encrease in the graces of Gods spirit, is to decrease in them! And therefore the iudgement of the *Laodiceans* because they were not hot, was as if they had been cold, euen to be spewed out of the Lord his mouth. *Apoc. 3. 16.* Others of vs can be content to make a shew of going forward, and encreasing in religion and pietie, but it is for our aduantage an gaine, that vnder a colour of zeale and forwardnesse, we may the better compasse our commo-

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ditties, and bring our purposes to passe: for we like better of the account that gaine should bee godlinesse, then that godlinesse should be gaine, and a gaine we will make of a shew of godlinesse. The least number by farre is of them that hauing begun well, doe in their soules labour after perfection, that they may abound more and more in the grace wherein they stand. But let our care, beloued, be, to be of this number. Let vs so striue after perfection, that we may daily grow from perfection to perfection, till we become perfect men in Christ Iesus. Let vs continually pray with the Apostles, *Lord encrease our faith*; and let vs labour by all holy meanes of hearing the word preached, and reuerent vse of the blessed Sacrament to growe more and more in faith. Let vs pray with the Prophet, *Stablish the thing (O God) that thou hast wrought in vs*; and let vs labour to bee daily more and more grounded & stablished in euery grace that the Lord hath wrought in vs. And if alreadie we do thus, let vs comfort our selues in this that we doe as we ought, and let vs hold on our good course vnto the end.

Ps. 68 28.

The third thing which here I note is, that the Apostle prayeth, that *their loue might abound more and more*; their loue towards God, their loue one towards another, their loue towards the poore Saints and afflicted members of Christ Iesus. Whence I obserue, that in all Christians this must bee a continuall care, that they may abound alwaies more and more in loue towards God, in loue one towards another, and in loue towards the poore Saints and afflicted members of Christ Iesus. For, first, touching the loue of God, how can we loue him enough, who so loued vs, euen when we were enemies vnto him, that hee sent his onely begotten sonne into the world to suffer death for vs, that we might liue through him? This was loue passing the loue of women, and how should wee loue him that thus loued vs first? Sure our care can neuer bee enough, that still wee may more and more abound in loue towards him. Againe, touching

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the loue one of another, we see how the Apostle prayeth for the *Thessalonians*, saying, *The Lord encrease you, and make you to abound in loue one towards another, and towards all men.* Which his prayer for them, was a plaine signification of that care which was behoouefull to be in them, namely that they might encrease and abound daily more and more in mutuall loue one towards another, and not in them onely, but in vs also, vnto whose edification and instruction those things were plainely written. Also, touching our loue towards the poore Saints and afflicted members of Christ Iesus; we see how the Apostle presseth and vrgeth the *Corinthians*, and in them vs therevnto, commending their good beginning, and exhorting them by the example of the *Macedonians*, and of our blessed Sauiour, to continue, and to abound more and more therein. But, what should farther proofe of this poynt need then this, that loue and charitie towards the poore Saints is so often commanded, and commended in the holy Scriptures, and so greatly rewarded? for the oftener that it is commaunded and commended in the holy Scriptures; and the more, that it is rewarded, the more carefull it behoueth vs to be, that wee abound therein. *Thou shalt not harden thine heart, nor shut thine hand from thy poore brother, but thou shalt open thine hand vnto thy brother, to thy needy and to thy poore in the land, saith the Lord: Thou shalt not harden thine heart, but open thy bowels of compassion, and bee mercifull, and louing, and tender-hearted towards thy poore brother.* The like commandement is often giuen in the holy Scripture. And what a cõmendation was it generally vnto the Churches of *Macedonia*, that out of their most extreame pouerty, they were so richly liberall vnto the poore afflicted Saints, and perticularly vnto these *Philippians*, that they communicated to our Apostle in his bands? Or what greater reward can be giuen vnto any, then is promised vnto them that giue the Saints meate when they are hungrie, that giue them drinke when they are thirstie,

1 *Thess.* 3. 12.

2 *Cor.* 8.

Deut. 15 7. 11.

that cloath them when they are naked, that visite them when they are sicke, that relieue them when they are in prison, &c. euen a kingdome of glorie? In a poynt so cleare, many proofes are not needfull. For more care is not needfull, that we may encrease and abound more and more in faith, hope, or other grace of the spirit, then that wee may abound more and more in loue, euen in loue, both towards God, and towards one another, and towards the poore Saints in their affliction and miserie.

Which serueth to condemne the more then keicolde loue of Christians in our daies. To censure any of you so sharpely, beloued, as if yee loued not God, or at least but with a colde loue, would seeme it may be hard. For all of you loue God, and hee that thinketh otherwise is much deceaued. But, tell me, do all of you loue one another? It may be that some of you will here yeeld a little. And, I tell you, or rather the holy Ghost telleth you, that *hee that loueth not his brother, whome he hath seene, loueth not God, whom he hath not seene.* The Apostles exhortation is, *Bee affectioned to loue one another, with brotherly loue*: And againe, *Let brotherly loue continue*: And againe, *Aboue all things haue feruent loue amongst you.* But our often brawlings, and diuisions, and quarrels, and contentions, and swellings, and discords shew, that wee haue not hearkened nor obeyed their counsell, so farre haue we been from abounding more and more in loue one towards another? And if we doe not loue one another as wee should, iudge yee by the former place whether wee loue God as we should. *Behold*, saith the Prophet, *how good & ioyfull a thing it is brethren to dwell together in vnity.* Surely in any thing we cannot be liker vnto God, then if we loue one another: for God is loue, and wee by loue are made Gods house, wherein he liketh to dwell; *For he that dwelleth in loue, dwelleth in God, and God in him.* We haue beene too colde in loue one towards another, and therefore too colde in loue towards our God. Aboue all things let vs haue feruent loue amongst our selues, and so

1 Ioh. 4 20.
Rom. 12.10.
Heb. 13. 1.
1 Pet. 4. 8.
Psal. 133. 1.
1 Ioh. 4. 16.

so shall we be sure that we loue God indeed. And as we haue beene too colde in loue one towards another, and consequently in lone towards God, so can I not much commend our loue towards the poore Saints and afflicted members of Christ Iesus. I cannot reprooue you for not abounding more and more in this loue, because, as yet, you do not abound in this loue. Through a good and godly statute lately made, the poore Saints come not now vnto your doores; but through want of reliefe they faint in their houses: insomuch, that as the children of *Israell* when their burthen was heauier, and their taske greater, cryed out vpon *Moyses*, and *Aaron*, saying, *The Lord looke vpon you and iudge, for ye haue made our sauiour to stinke before Pharaoh and his seruants, in that ye haue put a sword in their hand to slay vs*: So they cry out vpon them that were the meanes of this statute, saying, *The Lord looke vpon them that haue done thus vnto vs, for they haue made our sauiour to stinke before our brethren, and haue put a sword in their hands to slay vs.* And where is the cause of this cry? Not in the statute: for it is as good a statute as could be deuised both for you and them: but the cause is in you. Ye are well content that they come not to your doores as they were woont; but there wanteth in you a willing and readie mind to contribute to their necessities as the statute requireth. When some taske or burthen should be leuied vpon you for their maintenance, in respect of that reliefe, which they were woont to finde at your doores, here ye draw back the shoulder, and euerie man would giue so little, that the statute cannot haue his entendment. And thus it is that you haue a sword to kill the poore withall: for, by the statute, they may not come to your doores, & yet you will not contribute to their maintenance according vnto the statute. Beloued, open the bowels of your compassion, let your loue towards the poore Saints appeare, communicate to their affliction, miserie, and pouerty, and as God hath giuen to euerie man, so let him giue, not grudgingly, or of

neceſſitie, but willingly and cheerefully. They are Gods ſaints, they are members of Chriſts bodie, they are your brethren, and many of them it may be as rich in Gods fauour as the moſt of you, and that which yee willingly and cheerefully now giue vnto them, ſhall further your reckoning in the day of Chriſt Ieſus. Be therefore ready to giue, and glad to diſtribute, laying vp in ſtore for your ſelues a good foundation againſt the time to come. Let your loue towards God, towards one another, towards the poore ſaints of Chriſt Ieſus be manifeſt vnto all men, that they which ſee your loue may glorifie God on your behalfe. So ſhall yee be loued of loue it ſelfe, and liue for euer where your loue ſhall haue none end.

LECTVRE X.

PHILIP. I.

Verſe 9. *In knowledge, and in all iudgement.*

THe next thing which here I note is, that the Apoſtle praieth, that the *Philippians* may abound more and more in knowledge, namely in knowledge of Gods will out of his word. Whence I obſerue another continuall care neceſſarie for all Chriſtians, and that is, that they may abound more and more in the knowledge of Gods will out of his holy word. *My brethren*, ſaith the Apoſtle, *be not children in vnderſtanding, but as concerning malicionſnes be children, but in vnderſtanding be of a ripe age.* The Apoſtle had before, ſignified his owne minde of praying and ſpeaking in ſtrange tongues without vnderſtanding, and in a knowne tongue with vnderſtanding, therein taxing their

1 Cor. 14. 20.

their too great admiring of ſtrange tongues, and too little regard of knowledge and vnderſtanding. Now in effect hee tells them that therein they are like vnto little children, which if they ſee faire and great and coloured letters in a booke, are in great loue with the letters, but care not for the ſenſe and vnderſtanding of the words. But he exhorteth them, *be not children in vnderſtanding*, as if he ſhould haue ſaid, Children indeed care not for vnderſtanding, but it may not be ſo with you, yee were children ſometimes and cared not for vnderſtanding, and yee were children ſometimes, and but yong in vnderſtanding and knowledge, but yee may not be ſo ſtill, but yee muſt grow to be of a ripe age in vnderſtanding, yee muſt increaſe in knowledge as in yeeres yee doe increaſe. And leſt they ſhould ſay that Chriſt would haue them to *be like vnto little children*, he preuenteth that, and tells them that he would haue them to be like vnto little children *concerning malicioufneſſe*, but concerning knowledge and vnderſtanding he would haue them to be no children, but of *a ripe age*. So that hence we ſee that our care is to be that we be not children, but men of a ripe age touching vnderſtanding, .i. that wee may increaſe and grow forward more and more in knowledge, euen from knowledge to knowledge To the like purpoſe is that of the Apoſtle, where he ſaith, *Leauing the doctrine of the beginnings of Chriſt, let vs be led forward vnto perfection.* He had in the end of the former chapter, ſomewhat ſharply told the *Hebrewes*, that *when as concerning the time they ought to be teachers, yet they had neede to be taught the very principles of the word of God.* Now therefore he doth exhort them that they would not be ſtill a learning the principles and beginnings of religion, but that they would goe forward from perfection to perfection, and abound more and more in knowledge. We may not then be as idle loyterers, which ſpend their time and profit not, but as our time ſpent in the ſchoole of Chriſt doth require of vs, ſo muſt our profiting be in the

Mat. 18 3.

Heb. 6. 1.

knowledge of his will out of his word. Yea looke into our owne practise, and we shall finde our owne iudgment to be such. If wee haue children, and set them to their books, we looke that according to their time spent thereat their profiting should be, and that they should increase in knowledge and learning, as they grow in yeares, and in time spent at their booke, and if they doe not so profit, we take them from the schoole and set them to some other thing. So that by our owne iudgement, so many of vs as are taught in the schoole of Christ, we should increase in the knowledge of Christ, and as we spend more and more time in the schoole of Christ, so should wee abound more and more in the knowledge of Christ, and if we doe not so, by our owne iudgements we are to bee excluded as *non proficients* out of the schoole of Christ. And what then becomes of vs? Nothing then to set vs vnto, but as it was said to the vnprofitable seruant, *Cast that vnprofitable seruant into vtter darknes, there shall be weeping and gnashing of teeth*, so shall it be said to such *non proficients*, cast that *non proficient scholar* into vtter darknes, there shall be weeping and gnashing of teeth.

Matth. 25. 30.

This then, first may teach vs to beware of that leauen of theirs that would haue vs nusled vp in ignorance, and beare the world in hand that *ignorance is the mother of deuotion*. For such a brood of Sathan there is, as will tell you that the Scriptures are darke, and hard to be vnderstood, and perilous to bee read; that will highly commend your modestie, if yee presume not to read the Scriptures; that will tell you it is enough for you to beleeue as the Church beleeueth, though yee know not how to giue account of your faith; that will allow well of learning nothing, and after many yeares to be neuer the wiser; in a word, that will the sooner suspect you of heresie, the more knowledge yee haue in the Scriptures. Such are they that would haue praying, singing, reading, and all other rites of the Church done in a strange language, that would haue vs barred from the reading of the

the Scriptures in a knowne tongue, that would haue none but great Clerks and Diuines ſeene in the Scriptures. But what ſaith the Holy Ghoſt? *Search the ſcriptures*, ſaith our bleſſed Sauiour, *for in them yee thinke to haue eternall life, and they are they which teſtifie of me.* Ioh. 5.39. *Grow* ſaith *Peter* vnto the Church, *in grace, and in the knowledge of our Lord and Sauiour Ieſus Chriſt.* 2 Pet. 3.18. And our Apoſtle, *Let the word of Chriſt dwell in you plenteouſly in all wiſdome.* Col. 3.16. And in this place his praier is for the Church of *Philippi, that they may abound more and more in knowledge.* Now what can be more contrary and repugnant vnto other, then this doctrine of the Holy Ghoſt vnto that doctrine of theirs? Our bleſſed Sauiour ſets vs vnto the Scriptures to ſearch them, and they would not haue vs to preſume to read the Scriptures. The Apoſtle *Peter*, would haue vs to *grow in the knowledge of our Lord and Sauiour Ieſus Chriſt*, and they would not haue vs looke into the ſcriptures leſt we fall into hereſies. Our Apoſtle would haue *the word of Chriſt to dwell in vs plenteouſly*, and they would haue vs onely to beleeue as the Church beleeueth, and care not though we know not how to giue account of our faith. Our Apoſtle would haue vs *to abound more and more in knowledge*, and they tell vs that ignorance is the mother of deuotion. See then whether there be not cauſe to beware of them, and to bid fie vpon the beaſt, that ſpeaketh ſo preſumptuouſly againſt the word of God. As the Apoſtle ſaith vnto the *Galatians* touching the falſe Apoſtles, *they deſire to haue you circumciſed, that they might reioyce in your fleſh*; ſo I ſay vnto you touching theſe falſe Apoſtles, they deſire to haue you cloſe ſhut vp in ignorance, that they may lead you blindfold at their pleaſures into all their deuiliſh errors, and that they may reioyce in their aduantage by your ignorance. Beware therefore of them, and hearken not vnto them, leſt if yee erre in your hearts, becauſe yee know not his waies through your ignorance in the ſcriptures, he ſweare as ſometimes he did vnto the *Iſraelites* in his wrath, that yee Gal. 6.13.

yee ſhall neuer enter into his reſt, euen to the heauenly *Canaan*, whereof that earthly *Canaan* was a type.

2. This may teach vs to giue all diligence vnto the reading, and hearing, and meditating of the holy ſcriptures, that ſo we may abound more and more in all knowledge and vnderſtanding. Very lamentable it is, beloued, to ſee and conſider how many hundreths, nay thouſands in this cleare light of the goſpell, when the ſcriptures are or may be read and knowne of vs all, yet are as ignorant in the ſcriptures, and of the things that belong to their ſaluation, as when they ſate in the darknes of *Egypt*, when they could ſee no light of the ſcriptures, by reaſon of the ſtrange language. We haue had many *Ezraes* that haue read in the booke of the law of God diſtinctly, & giuen the ſenſe thereof that the reſt might vnderſtand; many Miniſters of Chriſt Ieſus, that haue read the law & the goſpell vnto vs euery Sabbath day in our Churches; many Preachers of the Goſpel that haue plainly opened the ſcriptures vnto vs, whereby we might be made wiſe vnto ſaluation, euen 40 yeares long. And haue not the ſcriptures beene read vnto the greateſt number of vs in vaine? Notwithſtanding ſo much preaching, and teaching of the holy word of life, are we not ſtill ignorant, and haue ſtill neede to be taught the very beginnings of Chriſt, the very principles of religion? Haue we not many maſters of *Iſrael*, that thinke themſelues great men, like vnto *Nicodemus*, that know not thoſe things, which the very babes in Chriſts ſchoole ought to know? Haue we not many leaders of the people, and maſters of families, vnto whoſe ſhame it may be ſpoken, that they haue not the knowledge of God? Haue we not many that if they be asked, are not able to giue an account of their faith, nor know truth from error, religion from ſuperſtition? The thing is too true, and too lamentable. Beloued, hath not the Lord our God ſaid vnto vs all, *Theſe words which I command thee this day ſhall be in thy heart, and thou ſhalt rehearſe them continually*

Deut. 6. 6.

continually vnto thy children, and ſhalt talke of them &c. and ſhall we not hearken to his voice to doe according to all he hath commanded vs? Hath not our bleſſed Sauiour told vs, that *this is eternall life to know God to be the onely very God, and him whom he hath ſent Ieſus Chriſt*, and ſhall not we labour to grow in the knowledge of God, and of our Lord Ieſus Chriſt? Hath not the holy Prophet ſaid, that *bleſſed is the man whoſe delight is in the law of the Lord, and which meditateth therein day and night*, and ſhall wee not giue all diligence to the reading, and hearing, and meditating of the holy ſcriptures? Nay let me I beſeech you exhort you, as that godly Father did his people, Prouide you Bibles which are the medicine of your ſoules, if you will nothing elſe, at leaſt get the new Teſtament. In the Bible, there yee haue the whole will of your heauenly father, there yee ſhall ſee what legacies he hath bequeathed vnto you, and what duties he requireth of you. If the father of our bodies had bequeathed vs a great legacie by his will, it would not be much needfull to wiſh vs get our Fathers will, and to looke diligently into it, to ſee if not what he requireth of vs, yet what he bequeatheth to vs, neither would wee ſticke at the coſt for the ſearch of it, if we knew where to haue it. And ſhall the father of our ſoules leaue vs his Will, and by his Will bequeath vs euerlaſting life, and ſhall we not labour to get his Will? Shall a matter of ten ſhillings ſtay vs from the hauing of his Will? ſhall not we ſearch it and looke diligently into it? Let vs beloued get the booke of Gods law into our hand, *and let it not depart out of our mouthes, but let vs meditate therein day and night, that we may obſerue and doe according to all that is written therein*, as the Lord exhorted *Ioſua*. Let vs likewiſe flocke as Doues vnto the windowes, vnto the places where the word is preached, and when we haue heard let vs meditate and conferre of that we haue heard. If the children of our bodies had gone to the ſchoole, and in the ſpace of ſeauen yeares had profited nothing, what would we ſay vnto them, or thinke

Ioh. 17. 3.

Pſal. 1. 2.

Chryſ.

Ioſ. 1. 8.

thinke of them? Hardly enough, no doubt. And what ſhall we then thinke of our ſelues, that in the ſpace of fortie yeares, are ſcarce yet paſt our *A. B. C.* and haue not yet attained vnto any reaſonable knowledge? Let vs hereafter recompence our former negligence, with greater diligence, and let vs ſlacke no holy meanes, whereby we may growe into all holy knowledge. Let vs labour to be rich in all knowledge, and leauing the doctrine of the beginning of Chriſt, let vs be led forward vnto perfection. Let vs henceforth be no more children, wauering and carried about with euerie winde of doctrine, but let vs grow vp vnto a perfect man, and vnto the meaſure of the age of the fulneſſe of Chriſt, that we may be able to comprehend with all Saints, what is the bredth, and length, and depth, and height, and to know the loue of Chriſt, which paſſeth all knowledge, that we may be filled with all fulneſſe of God. By reading, by hearing, by meditating, by praying, let your care bee *to abound more and more in knowledge.*

The next thing which here I note is, that the Apoſtle prayeth for the *Philippians*, that *they may abound more and more in all iudgement*, in all iudgement, that is, in ſound iudgement, that hauing their wits exerciſed through long cuſtome, they may diſcerne both good and euill. So that, as hee would haue them to abound more and more in knowledge, ſo farther, he would haue them alſo to abound more and more, in a ſound and feeling experience of ſpirituall things in themſelues, that they might ſpiritually feele in their hearts and ſoules that which they knew out of the word. Whence I obſerue a further continuall care neceſſarie for all Chriſtians, and that is, that they may abound daily more and more, not in knowledge onely of Gods will out of his word, but in ſound iudgement alſo, through a feeling experience in themſelues, of ſuch ſpirituall things as they know out of the word, that what they know out of the word, they may feele the truth of it by experience in themſelues. This

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care our Apoſtle ſheweth that hee had, where hee ſaith, that the thing which he eſteemed was *to know Chriſt, and the vertue of his reſurrection.* Hee knew the doctrine of Chriſt his reſurrection, and hee knew this to be the vertue of Chriſt his reſurrection, that by it the Saints of God riſe from the death of ſinne vnto the life of righteouſneſſe. But his deſire farther was, that he might feele in himſelfe, and know by his owne experience the vertue of Chriſt his reſurrection, by the death of ſinne, and the life of righteouſneſſe in himſelfe; that as he knew by the word *Chriſt his reſurrection*, to haue ſuch a vertue; ſo by experience in himſelfe he might know Chriſt his reſurrection to haue ſuch a vertue. And this care the Prophet exhorteth all men vnto, where he ſaith, *Taſte and ſee how gracious the Lord is.* Where yee may not thinke that the Prophet ſpeaketh, as if the gracious goodneſſe of the Lord could be taſted on with the mouth, or ſeene with the eye, but his meaning is, that ſuch is the gracious goodneſſe of the Lord vnto his children, that they may haue as ſound experimentall knowledge thereof, as if they ſhould taſte it with their mouths, or ſee it with their eyes. It is then as if the Prophet had thus ſaid, *Know yee doe the gracious goodneſſe of the Lord, by his manifolde mercies*; and more then ſo, yee may know it by your owne experience. Acknowledge therefore him to bee gracious, whom by your own experimentall knowledge ye doe (as it were) taſte and ſee to be gracious. As then the Prophet doth exhort vs, and as our Apoſtle both by example and exhortation moueth vs, our care ſhould be that beſides our knowledge out of the word, we might haue a feeling knowledge of that wee know out of the word, by experience in our ſelues.

Phil. 3. 10.

Pſal. 34. 8.

This then ſhould teach vs to obſerue the mercies and iudgements of the Lord, to obſerue the proofe and experience in our daily life, of ſuch things as wee know by the word, that ſo we may haue not a contemplatiue onely, but an experimentall knowledge of things in our ſelues.

selues. As for example, the scripture telleth vs, that the *poore crieth and the Lord heareth him, and saueth him out of all his troubles.* This we know to be true, because wee finde it so in the word. But our care should be farther to know it by a feeling experience in our owne selues. We must then obserue the mercies of the Lord in hearing vs when we call vpon him, and deliuering vs in euery needfull time of trouble: & so shall we know not only by the word, but by experience in our own selues, that *the Lord heareth the poore when they cry vnto him, and saueth them out of all their troubles.* So *Dauid* besides this knowledge out of the word, that *the Angell of the Lord pitcheth round about them that feare him, and delivereth them,* had obserued the truth of it by his owne experience in his deliuerance out of the paw of the Lyon, and out of the paw of the Beare, and thereupon was bold to encounter that great Goliah, that vncircumcised Philistim. Againe, we know that *the gates of hell* shal not preuaile against Christ his Church, because the scripture saith so. But will wee so know it to be so as if our owne senses should tell vs that it were so? Then we must obserue the stormes and tempests, the persecutions and troubles, the batteries and assaults, that Satan in his members makes against the Church, and how the Lord bringeth all their counsels to naught, and maketh their deuises to be nothing else but the imagination of a vaine thing. And thus in all things we must obserue, that by long experience our spirituall senses may be exercised to know the truth of euery thing that wee know out of the word. But so careleslie commonly we are, that wee passe ouer the mercies and the iudgements of the Lord, without obseruation at all, whereby we might grow in all iudgement and sound experience. It may be that some of vs sometimes, will desire to know somewhat out of the scriptures touching the Sacraments, touching the resurrection, touching faith, touching good workes, &c. But what is it? It is onely to know it there, it is not to haue a feeling of it in

Psal. 34.6.

Psal. 34.7.

1 Sam. 17.37.

Matth. 16.18.

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our owne ſoules. If wee haue the text of ſcripture for proofe, we thinke we haue knowledge enough, but for proofe out of our owne experience in our owne ſoule we look not after it. But beloued, ye ſee we ſhould haue care, as to abound in knowledge out of the Scriptures, ſo in ſound iudgment out of a feeling experience in our ſelues of the truth of that we know. Let vs not therefore, lightly paſſe ouer the things that we know out of the word, but let vs labour to increaſe in a feeling knowledge of them in our owne ſoules. Let vs obſerue in our daily experience, that as it is written, ſo it is indeed, that when we heare or read ſuch and ſuch things out of the word, our owne ſoules within vs may giue witneſſe vnto the ſame, and ſay, it is ſo indeede, in mine owne experience I finde it to be moſt true. Thus the Apoſtle exhorteth, and thus it behoueth vs to doe.

The next thing which here I note, is that the Apoſtle praieth for the *Philippians, that their loue may abound more and more in knowledge, and in all iudgement*, which is, that their loue might bee founded and grounded in ſound knowledge, and in ſound iudgement, that each hauing helpe of other, and each being furniſhed by other, they might the better *diſcerne things that differ &c.* Whence I obſerue yet a farther continuall care neceſſarie for all Chriſtians, and that is, *that their loue may abound in knowledge, and in all iudgement.* *Though* (ſaith the Apoſtle) *I had all knowledge, and had not loue I were nothing.* So on the other ſide, though we ſay we haue all loue, and haue not knowledge, it is nothing. for what is all our loue if it be not grounded in knowledge, and in iudgement? Then theſe are good when they grow vp together, and each hath helpe of other, and which of theſe ſoeuer growes vp without other, like vnto *Ionas* gourd, it will quickly wither. Our care then muſt be that our loue may abound in knowledge, and in all iudgement. In *knowledge*, that we may know on whom our loue ought principally to be ſet. And *in all iudgement*, that knowing whom

1 Cor. 13. 2.

whom we ought to loue, we may loue them whom we ought, and as we ought. *Let vs doe good,* saith the Apostle, *vnto all men, but especially vnto them which are of the houshold of faith.* Here we are taught whome we ought principally to loue. We are to loue all men, *but especially them that are of the houshold of faith,* thē that are ioyned vnto vs in the band of Christianity. And knowing that they are those whō we ought principally to loue we are to loue them in deed & in truth, & the more neerely that they are linked vnto vs in the bands of Christianitie, the more dearely we are to loue them. Otherwise our loue, *If it be not in knowledge, and in all iudgement,* may do more harme then good, euen as wee see that zeale doth without knowledge; for it was in zeale, but without knowledge, that *Paul* persecuted the Church of God extreamely, and wasted it. And it was in a zeale of the law that the *Iewes* submitted not themselues vnto the righteousnesse of God: but their zeale was not according to knowledge, as the Apostle sheweth, where hee saith, *I beare them record that they haue the zeale of God, but not according to knowledge.* So in our loue we may doe good vnto those, and shew kindnesse vnto those to whom wee ought not, if our loue bee not grounded on knowledge, and in all iudgement. And this was it which the Apostle taxed in the *Galathians,* where hee said, *It is a good thing alwaies to loue earnestly in a good thing.* That they loued, and loued earnestly he misliked it not, nay, *It is a good thing,* saith he, *to loue earnestly.* But that their loue was not in knowledge and iudgment, that he misliked. They encreased in loue towards thē that seduced them, and abated their loue towards him that had taught them the truth. This he misliked, and therefore tolde them, that *it was a good thing to loue earnestly alwaies in a good thing.* We must loue, but wee must know that the thing we loue is good, that the person whome we loue is good. And therefore our loue must abound in knowledge, and in iudgement.

Gal.6.10.

Gal.1.14.

Rom. 10.2.

Gal.4.18.

This

This then ſerueth to condemne our great careleſneſſe in making choiſe on whome wee ſet our loue, and vnto whom we doe good, and performe duties of loue. Our loue ſhould abound in knowledge out of Gods word, whom to loue; and in iudgement to performe the duties of loue, to whome wee ought. But commonly wee care not where we caſt our loue, but as he fits our humor; ſo commonly wee caſt our loue vpon him. If hee will bowze and drinke with vs, if he will game and play with vs, if he will curſe and ſweare with vs, if he will play the good fellow, and runne to the diuell with vs, then wee will loue him, and what wee can wee will doe for him. Neither can it bee that they ſhould beſtowe their loues better, who themſelues are no better. Nay, where better graces are, yet is there no better choyce of our loue. We commonly looke rather how he ſutes our affections and likings, whom we would loue and fancie, then how he is beautified with the graces of Gods ſpirit, how well he is grounded and ſtabliſhed in the faith. And howſoeuer he be ſcarce ſound in the faith, yet if he ſute our affectiõs & likings, we grow to more entire loue wth him then with others, more to be loued. If this, beloued haue beene a fault in any of vs, let vs learne hereafter to' reforme it, and *let our loue abound more and more in knowledge, and in iudgement.* Let vs know out of the word whom we ought to loue, and vnto whome wee ought to doe good, and let vs loue them and do good vnto them. Let neither our knowledge bee without loue, nor our iudgement without loue, neither let our loue be without knowledge, or iudgement. Let vs abound more and more in loue, and in knowledge, and in iudgement; and let our loue abound more and more in knowledge, and in all iudgement.

LECTVRE XI.

PHILIP. I.

Verſe 10. *That yee may diſcerne things that differ one from another, that yee may bee pure and without offence, vntill the day of Chriſt.*

NOw, hauing ſpoken of the Apoſtles praying for the *Philippians*, and of the things for which his prayer vnto God for them was, namely, for their encreaſe in loue, in knowledge, and in iudgement, that their loue might abound more and more in knowledge, and in iudgement; it remaineth now that we ſpeake of the ends, wherefore the Apoſtle prayed for the *Philippians* encreaſe in theſe graces, ſet downe in theſe words, *That yee may diſcerne, &c.*

That yee may diſcerne, &c.] The firſt end wherefore the Apoſtle prayed for the *Philippians*, that they might *abound more and more in knowledge, and in all iudgement*, was, that they might diſcerne things that differ one from another; that is, by their knowledge out of the word, and by their iudgement out of their owne experience, they might diſcerne betweene good and euill, vertue and vice, falſe and true Apoſtles, corrupt and vncorrupt doctrine, and ſo might follow the good, and fly the bad. The ſame phraſe of ſpeech that is heere vſed, is alſo vſed in the Epiſtle to the *Romanes*, though not ſo tranſlated in our Engliſh Bibles there, as here. *Behold*, ſaith the Apoſtle there, *thou art called a Iewe, and reſteſt in the law, and glorieſt in God, and knoweſt his will, and alloweſt the things that are excellent*: Thus it is there tranſlated and read; as alſo ſome tranſlate the phraſe here in this place, reading

Rom. 2. 18.

reading thus, *That ye may allow the things that are excellent.* But in that place to the *Romanes*, the reading in the Margent is better then the reading in the Text, and is all one with the reading here vſed in this place of our Apoſtle; howbeit, the matter is not great whether reading we admit, both comming much to one: for whether wee reade thus, *That yee may diſcerne things that differ*, the meaning is, that vpon triall they might allow the things that are excellent: or thus, *That ye may allow the things that are excellent*, the meaning is, that vpon the diſcerning of things that differ, they may allow the things that are excellent. But I follow the reading, as in this place we haue it.

The firſt thing then which heere I note is, the end wherefore the Apoſtle prayed for the *Philippians*, that *they might abound in knowledge, and in all iudgement*, and it was, that they might trie and diſcerne things that differed, right from wrong, truth from error, religion from ſuperſtition, &c. that being able to put a difference betweene them, they might allow and follow that which were good, that which they ought. Whence I obſerue the end wherefore all Chriſtians ought to labour for encreaſe in knowledge, and in all iudgement, and that is, that they may diſcerne things that differ, good from euill, right from wrong, truth from error, religion from ſuperſtition, &c. that ſo they may be pure and without offence, vntill the day of Chriſt, &c. For, therefore are we to follow after knowledge, that we may know what is good and what is euill, what is truth and what is error, and may be able to trie the ſpirits, and to put a difference between things that differ one from another: and therefore are we to labour after a ſound iudgement, through a feeling experience in our owne ſoules, of the truth of thoſe things which wee are taught out of the word, that hauing our wits exerciſed to diſcerne both good and euil, we may be pure, and without offence, &c. This place of our Apoſtle is proofe pregnant enough to this purpoſe;

where yee ſee that the Apoſtle in his loue toward the *Philippians* praied for them *that they might abound in knowledge and in all iudgement*, to this end, *that they might diſcerne &c.* And wherefore is it that now we the Miniſters of Chriſt, and diſpoſers of Gods ſecrets doe preach vnto you the Goſpell of your ſaluation, and labor amongſt you that yee may be rich in all knowledge, and in all iudgement? Is it not to this end, that ye may be taught in the waies of God, that yee may be able to try the ſpirits, which is the ſpirit of truth, and which is the ſpirit of error, that yee may be able to put a difference betweene good and euill, that yee may be pure in doctrine, in life, and in manners, that yee may be without offence vntill the day of Chriſt? Yes, beloued, therefore we labour amongſt you and admoniſh you, therefore wee ſhew you the whole counſell of God, therefore as much as we can we helpe forward your knowledge, therefore wee call vpon you to obſerue in your owne experience the truth of thoſe things which yee know out of the word; yea therfore as the Apoſtle, we pray *that your loue may abound in knowledge, and in all iudgement*, that in this dotage of the world, wherein there are ſo many ſpirits of error, ſo many that walke not as they ought, becauſe they erre in their hearts, yee may be able to try the ſpirits, whether they be of God, that yee be not deceiued by them, that yee may be able to put a difference betweene things that differ one from another; that ye may flie the corruptions which are in the world and be pure; that ye may hold a right courſe, and be without offence; that ye may denie vngodlineſſe and worldly luſts, and be filled with the fruits of righteouſnes &c. And if for theſe ends we thus doe, then for theſe ends alſo yee ought euen all of you, all that heare vs, to labour for increaſe in knowledge and in all iudgement. Reading, hearing, meditating, praying, euery holy courſe ye ought to vſe, that ye may increaſe and abound in knowledge and in all iudgment, to this end, that in ſuch ignorance ye may be able to diſcerne

cerne things that differ, that in ſuch corruption ye may be pure, that in ſuch declination ye may be without offence vntil the day of Chriſt, and that in ſuch wallowing in vnrighteouſnes ye may be filled with the fruits &c.

Very iuſtly then are they hence to be reproued, that in ſeeking after knowledge euen out of the ſcriptures, propoſe rather any other end which they ſhould not, then thoſe which they ſhould. For of thoſe that doe vouchſafe to ſearch the ſcriptures, many there are whoſe end is to peruert the ſcriptures, thence to build the fancies of their owne braine, and to beguile vnſtable ſoules. Such are they that ſeeing the chaſte ſpouſe of Chriſt to leane vpon the ſcriptures, do by their corruptions of the text, their corrupt gloſſes vpon the text, their falſe concluſions from the text labour to ouerthrow the truth, and to build their owne errors. Others there are, whoſe end in ſeeking knowledge out of the ſcriptures is onely a vaine oſtentation, that men may thinke and ſpeake of them as great Rabbins, good expounders of the law, and very skilfull in the ſcriptures. Such are they of whoſe knowledge the Apoſtle ſpeaketh, when hee ſaith, that *knowledge puffeth vp*: for as they regarded nothing in ſeeking after knowledge but a vaine oſtentation, ſo hauing atteined vnto knowledge they ſwell and looke ſo bigg as if all knowledge were ſhut vp in their breaſts. Others there are whoſe end is, to informe their owne vnderſtanding, that they may not be ignorant in the law of their God, but may know the ſtorie of the Bible, the courſe and meaning of the ſcriptures. Such are they that delight themſelues onely with the knowledge of the myſteries of God, but ſhew not any fruits of their knowledge in a ſober, honeſt, and godly life. Indeede men generally in ſeeking knowledge, out of the ſcriptures ayme rather at euery other end, then at that whereat they ſhould. But wee, beloued, may not be like vnto them. Here yee ſee wherefore we ſhould labour to abound more and more in knowledge, and in all iudge

1 Cor. 8. 1.

ment. Whatſoeuer others doe, let this be our direction what we are to doe. And though the ſmalleſt number by farre make the bent of their increaſe in knowledge the informing of their vnderſtandings, and the reforming of their liues, yet let vs ſet in with this little number, and let this end ſtirre vp our deſires to increaſe in knowledge. Let vs labour, and let vs pray that we may abound more and more in knowledge and in all iudgement, euen therefore that *we may diſcerne &c.* Let vs know that our increaſe in knowledge is nothing, if it be not for theſe ends, and let the deſire of theſe ends increaſe our thirſting after knowledge.

My next note is from the things themſelues wherefore the Apoſtle praied, *that they might abound more and more in knowledge, and in all iudgement.* Whereof the firſt was, *that they might diſcerne things that differed* one from another, that being able to ſee the difference of things concerning either doctrine, life, or manners, they might in each flie that which were euill, and follow that which were good. Whence I obſerue an imployment neceſſarie and behouefull for all Chriſtians, namely, that *hauing their wits exercised through long cuſtome, they may diſcerne good and euill,* that ſeeing the difference betweene things, in all kinde of things they may chuſe the good, and refuſe the bad. *Try all things,* ſaith the Apoſtle, *and keepe that which is good.* The word there vſed is the ſame with this in this place of our Apoſtle, and it ſignifieth to try, to ſifte, to examine; and that which is here ſpoken vnto the *Theſſalonians*, is ſpoken in them vnto all the faithfull children of God. What is then the meaning of the Apoſtle in theſe words? This yee muſt know that then there were, as ſtill there are, peſtilent and deceiuing ſpirits, which trouble the Church, and corrupt, or diſcredit the doctrine of the Goſpell. And this alſo yee muſt know, that then there were, as ſtill there are ſome, which becauſe of ſuch men wilfully reiect the doctrine of the Goſpell, and others which fooliſhly beleeue euery ſpirit that

1 Theſſ. 5. 21. δοκιμάζετε.

that ſpeaketh in the name of Chriſt. The Apoſtle therfore willeth them, and in them vs, neither wilfully to reiect euery thing, becauſe of ſome wicked men; nor yet fooliſhly to admit euery thing that is ſpoken in the name of Chriſt, but to try, and ſift, and examine all things by the rule of the word. And what then? when by tryall we ſee and diſcerne things that differ one from another, he willeth vs to *keepe that which is good*; for that is the end wherefore we are to try things. So that hence we ſee that it is an imployment very behouefull for vs all, that we may be able to diſcerne things that differ one from another, that ſeeing the difference of things wee may imbrace that which is good, & auoide the contrary. The ſame alſo we may ſee by the Holy Ghoſts commendation of the men of *Berea*, for *ſearching the Scriptures to ſee whether the things that were ſpoken were ſo.* It was *Paul* that preached vnto them, and when he preached vnto them, they turned their books, and lookt diligently into the ſcriptures to ſee whether in any thing he differed from the doctrine of the Holy Ghoſt. And this is regiſtred both for their commendation, and our inſtruction, to admoniſh vs that we are to care that we may diſcerne things that differ either in doctrine from corrupt doctrine, or in faith from ſound, or in manners from a Chriſtian and holy conuerſation. And why? The reaſon is very plaine: euen that we *be not like to the beaſts that periſh*, as the Prophet ſpeaketh of a *man that is in honor and hath no vnderſtanding.* For what will yee thinke of ſuch a man that cannot diſcerne betweene chaffe and wheat, droſſe and gold, ſowre and ſweet? Will yee not ſay that he is like to the beaſt that periſheth? What then muſt yee needs ſay and thinke of that Chriſtian that can not diſcerne betweene truth and error, religion and ſuperſtition, vertue and vice, good and euill? Any better? Nay ſurely: for theſe are as wheat & chaff, gold & droſſe, and not to diſcerne betweene them is not to diſcerne between wheat and chaffe, gold and droſſe. If then we

Act. 17. 11.

Pſal. 49. 20.

will not be like vnto the beasts that perish, our care must be that out of our knowledge in the Scriptures we may be able *to discerne things that differ*.

But doe we thus imploy our care? Nay thus farre I haue onely said what we should doe: but what we doe, our vnableneſſe to diſcerne betweene things that differ one from another too too plainly diſcouer. For what is the cauſe why ſo quickly wee hearken vnto thoſe deceiuers that compaſſe ſea and land to make one of their profeſſion, and when he is made they make him twofold more the childe of hell then they themſelues are? Why we are ſo eaſily ſeduced to beleeue the ſpirits of error, and to fall from our owne ſtedfaſtnes? Is it not euen hence becauſe we cannot diſcerne things that differ one from another? They bring vnto vs the fancies of their owne braine, the traditions of their owne Church, lies out of their owne Legends, and we receiue them becauſe wee cannot diſcerne them from the truth of Chriſt Ieſus. They come vnto vs in the name of Chriſt Ieſus, but bring with them the doctrine of Deuils forbidding to marrie, and commanding to abſteine from meats which God hath created to be receiued with thankſgiuing, and we beleeue them, becauſe we cannot try the ſpirits whether they be of God, to ſee which is the ſpirit of truth, and which is the ſpirit of error. For God forbid that I ſhould thinke that if we could diſcerne betweene truth and error, religion and ſuperſtition, any of vs would follow their damnable hereſies, by whom the way of truth is euill ſpoken of. Againe, what is the cauſe why we are often deceiued with the ſhadowes of good things, with the ſemblances of things honeſt, and iuſt, and pure, with the dimme ſhewes of vertue, and praiſe, and holines of life? Is it not euen hence, becauſe we cannot diſcerne things that differ one from another? Oftentimes we thinke we runne well, when we runne quite a wrong courſe; oftentimes we count that our praiſe, which is indeed our diſpraiſe; and a great many of vs thinke that

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we haue Abraham to our father, when indeed we are of our father the deuill. And all hence (as I thinke) because we cannot discerne things that differ.

And yet, tell a great many of vsthat we know not good from euill, that we cannot discerne between truth and error, right and wrong, &c. we cannot brooke it, but we disdaine to be counted so simple and ignorant that we cannot discerne things so different. But let me but aske these questions. How is it that so commonly we fly that which is good, and follow that which is euill? How is it that so easily we are drawen oftentimes from the way of truth into error? How is it that vice vnder the colour of vertue, so often doth deceiue vs? Is it not because we cannot discerne good from euill, truth from error, vertue from vice? Either it is so, or worse, for either ignorantly we erre, as not able to discerne betweene things that differ, or wilfully we runne a wrong course, as discerning well enough things that differ, but wilfully running our selues on the rockes. Beloued, let vs thinke of these things, and let vs be ashamed of it, that we cannot discerne betweene things that differ one from other. It is enough for vs that we haue spent the time past ignorantly and foolishly. Let vs henceforth redeeme the time, and learne to discerne things that differ. If we consider the time that we haue spent in the schoole of Christ, we may well thinke that now we should haue so much knowledge as to discerne things that differ one from another. And if truth and error, good and euill, &c. be vnto vs (as yet) as colours vnto blinde men, that we cannot discerne betweene them, we may well thinke that we are blinde. Let vs therefore go vnto Christ Iesus in his word that we may receaue sight, and see clearely. Let vs reade, and heare, and meditate in the holy word of God, that thence we may know what *is good and acceptable vnto God*. Let vs pray, and labour by all holy meanes that we may *abound in knowledge, and in all indgement*, that we may discerne things that differ one from another.

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The ſecond thing wherefore the Apoſtle prayed that the *Philippians might abound more and more in knowledge, and in all iudgement*, was, that they might be pure, namely, from any leauen of corruption in doctrine, life, or manners: for ſo the word heere vſed ſignifieth, ſuch as are cleare and free from all mixture of corruption, as white wooll neuer dyed, fine flower neuer leauened. And this was ſo an end of the Apoſtles prayer, for their *encreaſe in knowledge, and in all iudgement*, that it ſeemeth to be ſubordinate to the former end; for hee would haue them able to diſcerne things that differ, corrupt from vncorrupt doctrine, &c. that they might be pure from all corruption in doctrine, life, and manners, and for both theſe cauſes he prayed that they *might abound more and more in knowledge*. Henee then I obſerue another employmẽt behouefull for all chriſtians, namely, that they may be pure & free frõ all corruption in doctrine, life, or manners. For it is not enough that we be able to diſcerne things that differ one from another, and to know what in doctrine is corrupt and vncorrupt, what in life is good and euill, and what in manners is holy, and what prophane; but farther alſo it is behoouefull that we be pure from whatſoeuer is corrupt in doctrine, from whatſoeuer is euill in life, from whatſoeuer is vnholy in manners, *Know ye not*, ſaith the Apoſtle, *that a little leauen leaueneth a whole lumpe? Purge out therefore the olde leauen, that ye may bee a new lumpe, as yee are vnleauened; for Chriſt our Paſſeouer is ſacrificed for vs.* The Apoſtle ſpeaketh there of the inceſtuous perſon, and hauing ſharpely reproued the *Corinthians* negligence in not puniſhing him, and willed them to excommunicate him, hee whetteth them thereunto, ſaying, *Know ye not that a little leauen, &c.* as if he ſhould haue ſaid, Ye know very well that a little leauen leaueneth the whole iumpe or batch, and know yee not that one naughtie man infecteth and poyſoneth the whole congregation? What is then to be done? *Purge out therefore the olde leauen that ye may be a new lumpe*, cut off

εἰλικρινεῖς.

1 Cor. 5. 6. 7.

off that naughty man from your body, that ye may bee an holy congregation vnto the Lord, as yee are vnleauened, as ye are called to be holy: for Christ our Passeouer is sacrificed for vs. Which his exhortation, as it serued for that purpose, so did it lessen them, and in them vs, that forasmuch as a little leauen, a little corruption marreth and poysonneth the whole man, therfore we should purge out, we should be pure from all leauen of malitiousnesse and wickednes, euen from all corruption whatsoeuer, that wee may be a new lumpe, holy vessels for the habitation of the holy spirit, as we are vnleauened, and holy, and pure by our calling in Christ Iesus. And why? for Christ our passeouer is sacrificed for vs: whereby the Apostle implieth thus much, that as the Iewes in the celebration of the feast of the passeouer were to put away for all that time all leauen out of their houses, and onely to eat vnleauened bread; so we, now that Christ our passeouer is sacrificed for vs, are to purge our selues, and to clense the houses of our bodies from all leauen, and filthines, & corruption, & to keep the feast with the vnleauened bread of sinceritie, and truth, holinesse and godlinesse, so that for the whole time of the feast, the whole terme of our life, there be no leauen, no corruption at all found in the houses of our bodies. Can any thing be more plaine for that puritie which ought to be in vs? Much to the like purpose is that of our blessed Sauiour to his Disciples, where he warneth them, saying, *Take heede and beware of the leauen of the Pharises and Sadduces.* In which words he warneth them, and in them vs, to look vnto it, that we be pure from all corruption in doctrine. And in that he doubleth the caueat, saying, *Take heede, and beware,* he sheweth how very behouefull it is to looke vnto it: and in that he calleth corruption in doctrine *leauen,* he sheweth both the poyson of it that it marres the whole man, as a little leauen that leaueneth the whole lumpe, and likewise the riddance that should be of it out of the houses of our bodies, as of leauen out

Matth. 16. 12.

of

of the houſes in the feaſt of the paſſeouer. So that yee ſee how behouefull an imployment for vs it is that we be pure from all corruption in doctrine, life, and manners. And the reaſon is plaine: for what fellowſhip hath truth with error? or what communion hath good with euill? We cannot ſerue both God and Mammon: wee muſt flie that which is euill, and follow that which is good. Halting betweene God and Ball will not ſerue; we muſt *worſhip the Lord our God, and him onely muſt we ſerue.* If we be circumciſed Chriſt ſhall profit vs nothing: if there be any mixture of corruption in vs, our religion is in vaine. It is but the one of two; either pure, or impure. If we will not be impure, our care muſt be to be pure.

Here then are met withall ſuch tollerations and indulgences, as either in policie, or vpon any carnal reaſon, we are wont to take and allow vnto our ſelues. Whereas the Apoſt. would haue vs purged of all corruptiō, we will allow ſome mixture of corruption, and all things ſhall be well notwithſtanding. Againe, we like not of thoſe hot headed fellowes, that preciſely vrge a conformitie in all things, according vnto the word, we cannot away with thoſe pure men, that would haue vs ſo pure, that we ſhould not ſpeake a word amiſſe, or doe any thing that is euill: We are men, and we muſt play the good fellowes now and then, we muſt ſweare now and then, we muſt runne at ryot now and then, we muſt drinke, and daunce, and play now and then more then wee ſhould, wee muſt paſſe the bounds of modeſtie, honeſtie, and Chriſtian dutie, now and then. And if ſome of vs happily will not breake out into ſuch termes, yet wee will thinke that ſometimes wee may aduenture a little vpon ſome breach of the law, that we may without great offence commit ſuch and ſuch little ſinnes, that a little corruption, a little yeelding vnto the faſhions of the world, cannot doe ſo much harme, that too much ſtrictneſſe and preciſeneſſe is naught; and that to ſtand ſo much vpon purity and ſincerity, is but to make our ſelues the

talke,

talke, and mocke, and by-word of the people. Thus we will be moderaters ouer the holy Ghoſt, and when hee ſeemes vnto vs to ouer-reach, wee will bring him to the meaſure of our owne ſcantling.

But beloued, let vs not deceaue our ſelues, God is not mocked, but what he requireth of vs, it ſtandeth vs vpon to take care of the performance of it. The end of our calling is, that we be holy in all manner of conuerſation, as he which hath called vs is holy. And therefore hath God choſen vs in Chriſt Ieſus, before the foundation of the world, that wee ſhould bee holy, and without blame before him in loue. And Chriſt our Paſſeouer is once, and for euer ſacrificed for vs, that henceforth we ſhould keepe the Feaſt of the Paſſeouer vnto the Lord for euer; ſo that now no leauen of corruption at all may be found in all our houſes. Let vs therefore take heede how wee make tollerations and indulgences vnto our ſelues. Let vs take heed how we ſuffer any leauen of corruption in the houſes of our bodies: and let vs rather purge out the olde leauen, that we may be a new lumpe. Let vs ſtriue as much as poſſibly we can, after this purity that is required of vs; and let vs aſſure our ſelues, that when we haue ſtriuen all that euer we can, after this purity wee ſhall bee impure enough, and too much. We ſee what it is that is required of vs, as therefore the Apoſtle willeth *Timothy*, Let vs keepe our ſelues pure, pure from corruption in doctrine and pure from corruption in life and manners, that as our Apoſtle afterwards exhorteth, we may bee blameleſſe and pure, and the ſonnes of God without rebuke in the middeſt of a naughty and crooked nation. Let our care bee firſt to diſcerne things that differ, that wee may skill what is pure, what not, either in doctrine, life, or manners; and then knowing that, let vs care and ſtudie to be pure, and ſincere, and without all leauen of corruption, either in doctrine, life, or manners. 1. *Tim.* 5. 22.

The third thing wherefore the Apoſtle prayed that the *Philippians* might abound more and more in knowledge,

ledge and in all iudgement was, that they might be without offence, .i. that they might not stumble at any thing, but hold on in a constant course without stumbling, or slipping backe, or standing at a stay, vntill the day of Christ, when their constant perseuerance should be rewarded. For the Apostles desire was, 1. that they *might be able to discerne things that differed*, what were corrupt and bad, and what were pure and good. 2. That being able to discerne and try all things, they might keep that which were good, and might be pure from all leauen of corruption. 3. That being pure from all leauen of corruption, they might keepe a constant course in their puritie without stumbling, or shrinking backe, or standing at a stay, and for these causes he praied *that they might abound more and more in knowledge &c.* Whence I obserue a third imployment very behouefull for all Christians, namely that being in a good course they hold on without stumbling, or standing, or shrinking, being pure and cleare from all leauen of corruption, they keep themselues so vntill the day of Christ. *Are yee so foolish,* (saith the Apostle to the *Galathians*) *that after yee haue begun in the spirit, yee would now be made perfit by the flesh.* Gal. 3. 3. The *Galathians* had embraced the Gospell, and obeyed the truth: but now through certaine false Apostles they had fallen from the pure doctrine of Christ, and admitted some corruptions of that doctrine. And therefore the Apostle reproues them sharply, and tells them that it is no course for a Christian to begin in the spirit, and to end in the flesh, but hauing begun in the spirit by embracing the pure doctrine of Iesus Christ, they should end in the spirit, and hold fast that pure doctrine which they had embraced, euen vntill the day of Christ. So that hauing obeyed the truth, we are not to yeeld to any corruptions of the truth, or to let our hold slip, but to hold fast the same vnto the end. It is for the dogge to returne to his owne vomit, and for the sowe that was washed to returne to her wallowing in the mire; but the man that

hauing

hauing *put his hand to the plough looketh backe, he is not apt to the kingdome of God.* Being in a good way, wee muſt with our Apoſtle ſtill endeuour to *that which is before, and follow hard toward the marke for the price of the high calling of God in Chriſt Ieſus.* But I haue lately ſpoken to this purpoſe, and therefore now the time being paſt I will not farther trouble you. Onely with the Apoſtle I pray, *that your loue may abound more and more in knowledge and in all iudgement &c.* Luk 9.62.

LECTVRE XII.

PHILIP. I.

Verſe 11. *Filled with the fruits of righteouſnes, which are by Ieſus Chriſt vnto the glory and praiſe of God.*

IT remaineth now that we come vnto the fourth and laſt end here mentioned, wherefore the Apoſtle praied that the *Philippians might abound more and more in knowledge, and in all iudgement*, and that was that they might be fruitfull in all good works, ſet downe in theſe words, *Filled with the fruits &c.* In which words I note, 1. the meaſure of good works, which the Apoſtle wiſheth to be in the *Philippians*, which is, preſſed downe and ſhaken together, euen that they may be *filled with the fruits of righteouſneſſe.* 2. The definition of good works, in that they are called *the fruits of righteouſneſſe.* 3. The fountaine whence, or author from whom good works, if indeed they be good works are, and that is *Ieſus Chriſt.* 4. The end whereunto good works, if indeed they be good works, doe tend, and that is,

is, *vnto the glory and praise of God.* So that besides the maine point, which is the Apostles desire that the *Philippians* might be full of good works, here hence wee may know all the causes of good works. The materiall cause, or matter and substance of good works is hereby known that they are called *the fruits of righteousnesse:* for this sheweth that the very matter and substance of good works is those good actions which as good fruit grow and spring out of the righteousnes of God in vs. The formall cause, or reason which causeth our works to be good works, is hereby likewise knowne that they are called *the fruits of righteousnesse:* for this sheweth that the reason why our works are good works, is because of their conformitie vnto the law of God, because they are done in righteousnes according to the righteous law of God. The efficient cause, or author from whom good works are is hereby knowne, that it is said that they are *by Iesus Christ:* for this sheweth that Iesus Christ worketh in vs whatsoeuer works are good & agreeable to the righteous law of God. The finall cause, or end of good works whereunto they are to be referred, wherfore they are to be done is hereby knowne, that it is said that they are *by Iesus Christ vnto the glory and praise of God:* for this sheweth that the end wherefore we are to abound in euery good worke, is the glory and praise of God, that his name thereby may be glorified. These are the things which these words seeme vnto me to conteine. Now let vs see what obseruations we may gather hence for our farther vse and instruction.

The first thing then which here I note, is the rich grace wherewith our Apostle would haue the *Philippians* to abound, in good works: for he praied *that they might abound more and more in knowledge and in all iudgement*, as for other ends before spoken of, so for this, that they might be filled with the fruits of righteousnes, that they might abound in euery good worke. My obseruation hence is, that we are not onely to doe the things that are good,

good, and to worke the works of righteousnes, but we are to abound in euery good worke, to be filled with the fruits of righteousnes. To doe good, and to haue our fruit in holines and righteousnes, is a thing much vrged, and often commanded by the Holy Ghost in the scriptures, and it is so cleare a case that it cannot be denied or shifted, but that we are to do the things that are good, & to worke the works of righteousnes. Yet so cũning are we to deceiue our selues, that if at sometimes we haue done some things well, we thinke we haue obeyed the voice of the Lord herein, though we come far short of being filled wᵗʰ the fruits of righteousnes. The Holy Ghost therfore to meet with our fooliſh wisdom, and to cleare the point, plainely sheweth in many places of the scripture, that as wee are to shew forth good works, so we are to be rich in good works; as we are to liue righteously in this present world, so we are to be filled with the fruits of righteousnes, that in our whole spirit, soule, and body throughout our whole life, the fruits thereof may appeare. *We cease not to pray for you*, saith the Apostle to the *Colossians*, *and to desire that yee might be filled with knowledge of his will, in all wisdome and spirituall vnderstanding, that ye might walke worthy of the Lord, and please him in all things, being fruitfull in all good works.* The words are much like to these of our Apostle: wherein yee see he saith he praied for them vnto the Lord, that they *might be filled with the knowledge of his will, in all wisdome and spirituall vnderstanding*, to the end that they might walke worthy of him, and please him in all things, and be fruitfull in all good works: giuing them, and in them vs thereby to vnderstand, that we are to walke worthy of the Lord, & therefore to please him in all things; that we are to please him in all things, and therefore to be fruitfull in all good works, like good trees bringing forth much fruit, *vnto the glory and praise of God.* Againe, *he that abideth in me*, saith our Sauiour, *and I in him, the same bringeth forth much fruit*; *and herein*, saith he, *is my father glorified, that ye beare much* Col. 1. 9 10. Ioh. 15 5. 8.

much fruit. In which place our Sauiour likeneth himselfe vnto the vine, and his disciples and children vnto the branches of the vine. Now how shall wee know that wee are branches of the vine Christ Iesus? If wee beare much fruit in him, if we will glorifie the Father, if we will know that we abide in Christ Iesus, and that he abideth in vs, if we will know that we are branches of the true vine Christ Iesus, wee must not be like vnto the figge tree that bare no fruit but onely leaues, but we must beare fruit, and much fruit, and much fruit in Christ Iesus. It is not here a grape and there a grape, here a cluster and there a cluster that will serue the turne, but we must beare much fruit; neither is it wilde grapes, and fruit in the flesh that we must beare, but wee must beare much fruit in Christ Iesus, we must be rich in the fruits of the spirit, rich in good works. And this was it that was commended in that vertuous woman *Tabitha*, that *shee was full of good works, and almes which shee did.* Whose example we may not passe ouer with a bare reading or hearing of it, without making farther vse of it then to know that it was so; but we must know, that it was written for our learning, to admonish vs, that as she was, so we should be full of good works and almes deeds, of good works in generall, and of almes deeds in particular.

Act. 9. 36.

But what is the reason that we should be filled with the fruits of righteousnes? We haue already heard many reasons: as that we may please the Lord in all things; for so we doe please him in all things, if we *be fruitfull in all good workes.* Againe, that wee may glorifie God the Father: for *herein is the father glorified if we beare much fruit.* Againe, that we may know that we abide in Christ and Christ in vs: for *he that abideth in Christ and Christ in him, the same bringeth forth much fruit.* Againe, that there may be none vnrighteousnes in vs: for so shall we be free from vnrighteousnes, if we be *filled with the fruits of righteousnesse.* Againe, because we our selues should be

Col. 1. 10.

Ioh. 15. 8.

5.

s good trees, *the planting of the Lord, trees of righteouſnes,* Eſay 61.3.
s the Prophet ſpeaketh: for ſo ſhall we be knowne to
e good trees, if we bring forth good fruit, and the more
ood fruit that we beare, the better trees we ſhall be.
That therefore we may be trees of righteouſneſſe, wee
hould be filled with the fruits of righteouſnes; that we
ay be the planting of the Lord, we ſhould bring forth
uch fruit in the Lord; that we may be as trees planted
y the water ſide, we ſhould alwaies bring forth fruit in
due ſeaſon. All times of the yeare our boughes, euen
he boughes of our ſpirit, ſoule, and bodie ſhould be full
f the fruits of the ſpirit, of the fruits of repentance, of
he fruits of holineſſe, of the fruits of righteouſnes. The
rees of the garden haue their ſeaſons to beare their fruit,
nd in their ſeaſons they doe not alwaies take; but all
imes are due ſeaſons for our bearing of fruit, and at all
imes our trees ſhould be ſo well taken, that their tender
oughes ſhould be euen loden with fruit.

Here then firſt beloued take a caueat, to beware of
hem that tell you that we make no reckoning of good
works, that all our preaching is of an idle and dead faith,
hat we are afraid in our Sermons to make any mention
f good works, and that when we mention them, either
we condemne them, or ſpeake ſo coldly of them, as if
here were no worth at all in them. Let your owne eares
witneſſe what we preach vnto you, and whether they do
not moſt vntruly ſlander vs that thus ſpeake of vs. What
more doe we beat vpon and vrge then that yee may be
ure, that ye may be without offence vntill the day of
Chriſt, that yee may be filled with the fruits of righte-
ouſneſſe, and abound in euery good worke? Anſwere
hem therfore out of your owne knowledg, & tell them
hat *they are of their father the deuill, who is a lier, and the father thereof.* Yee your ſelues know it, and therefore
may boldly ſpeake it.

Secondly, let this be as a ſpurre to pricke vs forward,
and to ſtirre vs vp to euery good worke. For ſhould we

be filled with the fruits of righteouſnes, and abound in euery good worke? How is it then that we are ſo barren in good works, like vnto the heath in the wildernes that bringeth forth no fruit that is good. Abound in works we doe, but it is in the ſinfull works of the fleſh, not in good works of the ſpirit: and full of fruits we are, but it is of the fruits of vnrighteouſnes, maliciouſnes, cruelty, oppreſſion, and the like, not full of the fruits of righteouſnes. If there be here and there a cluſter of grapes, as in the gathering after the vintage, if wee doe ſome things well, though they be nothing in comparison of the euill that we doe, if after we haue runne at ryot a long time, at length we haue ſome fruit in holineſſe, if in the moderation and gouernment of our affections and actions, we doe more ſauour of the ſpirit then in the common courſe of the world men doe, then we thinke well of our good works, and count our ſelues ſuch as haue well profited in the ſchoole of Chriſt. But to vrgevs to be filled with the fruits of righteouſnes, to be fruitfull in all good works, to haue our whole conuerſation holy, to ſhew forth the fruits of the ſpirit, in our whole ſpirit, ſoule, and bodie throughout our whole life, this we cannot brooke, and this is a thing wherein the Preacher may well ſtriue with vs, but wherein he ſhall not preuaile with vs. For here it is with vs, as it was with the young man in the Goſpell, who ſoothed vp himſelfe as if he had beene as good a man as liued, till it was ſaid vnto him, *If thou wilt be perfit, goe ſell that thou haſt, and giue it to the poore, and thou ſhalt haue treaſure in heauen*; but then he hung downe the head, and went away ſorrowfull: ſo we, many of vs while it is ſaid, doe that which is good, let your conuerſation be honeſt, haue your fruit in holineſſe, we comfort our ſelues as hauing obſerued theſe things, but when it is ſaid, abound in euery good worke, be yee filled throughout your whole man, and throughout your whole life with the fruits of righteouſneſſe, then we hang downe the head, and all the exhor-

Matth. 9.

tation

tations in the world will not preuaile thus farre with vs. That the Lord ſhall open his hand, and fill vs with plenteouſneſſe in all good things, we can brooke it very well but where is he that is filled with the fruits of righteouſneſſe, to the glory and praiſe of his name? Some one *Tabitha*, it may be may be full of good works, but with the reſt it is well if they be not as bad as the worſt. Let vs beloued now that we know what we ſhould be, ſtriue vnto that which ſhould be. Let vs as we ſhould be, be trees of righteouſnes, filled with the fruits of righteouſneſſe. As as we are purged by Chriſt Ieſus to be a peculiar people vnto him, zealous of good works; ſo let vs abound in euery good worke. Let vs not onely flie that is euill, and doe that is good, but as men ſanctified throughout in ſpirit, ſoule, and bodie, let our whole life and conuerſation be ſuch, as becommeth the Goſpell of Chriſt Ieſus. The more fruit we beare, the better trees we are; the more by our fruits we glorifie God the Father, the more ſure we are that we are branches of the true vine Chriſt Ieſus. Let vs therefore giue all diligence, vſe all holy meanes, and pray that we may abound more and more in the knowledge of Gods will, that we may diſcerne things that differ, that we may be pure, and without offence vntill the day of Chriſt, filled with the fruits of righteouſneſſe, and being fruitfull in all good works.

The next thing which here I note is, that the Apoſtle calleth good works, *the fruits of righteouſnes*. For it is as if he had ſaid, filled with good works which are the fruits of righteouſnes, therefore called the fruits of righteouſnes, becauſe they ſpring from righteouſnes, as the fruit from the tree. The obſeruation then hence is, that good works are the fruits of righteouſnes. Righteouſnes that is the tree, and good works they are the fruit of the tree; ſo that as firſt muſt be the tree, and then the fruit; ſo firſt we muſt be righteous, euen by the righteouſnes of God in vs, before we can doe the works that are good. Now

what is our righteousnes before God? Our Apostle te-
verſ 9. leth vs in the third chapter of this epistle, euen that righ-
teousnesse which is through the faith of Christ; for as
Abraham beleeued God, & it was imputed to him for righte-
ousnes so our faith in Christ Iesus *who is made of God vnto*
vs wisdome, and righteousnes, and sanctification, and redem-
ption is accounted vnto vs for righteousnes before God.
First then we must beleeue in Christ Iesus, whom God
hath set forth to be a reconciliation through faith in his
bloud, before we can doe any works acceptable vnto
God; and being iustified by faith in Christ, then are our
works good and acceptable vnto God. And to this our
Apostle giueth testimonie where he saith, *Vnto the pure all*
Tit. 1. 15. *things are pure, but vnto them that are defiled and vnbelee-*
uing, is nothing pure, but euen their mindes and consciences
are defiled. In which words, by *pure* he meaneth them
whose hearts are purified by faith in Christ Iesus, as the
antitheſis in the next clause sheweth, where he expresseth
whom he meaneth by *impure men*, euen vnbeleuing men.
Hence then it is plaine, that when once our hearts are
purified by faith in Christ Iesus, not onely the things
which by the law are counted vncleane are cleane and
pure vnto vs, but our works also are good and holy; but
till our hearts be purified by faith in Christ Iesus, neither
any of the things which by the law are counted pure are
pure vnto vs, neither is any worke of ours good, but
how good soeuer it be in shew, yet it is indeed abomina-
ble before God. To the like purpose is that of the Apo-
Heb. 11. 6. stle, where he saith, that *without faith it is impossible to*
please God: where the Apostle shewing the dignitie and
excellencie of faith, amongst other things commendeth
it for this, that by it, as *Henoch* did, we please God; but
without faith, saith he, *it is vnpossible that any worke of ours*
whatsoeuer should please God. So that our works if they
be good, they are the fruits of righteousnes, euen of the
righteousnes which is of God, through the faith of Iesus
Christ, otherwise if they spring not from that roote they
are not good.

Here

Here then, first learne to beware of them that tell you that our good workes, are that righteousnesse whereby we are iustified before God. Yee see the Apostle telleth you, that they are the fruites of righteousnesse. Aswell therefore may they tell you, that the fruite of tree is the tree, as that our good workes are our righteousnesse before God. *Let God bee true, and euery man a lier.* If hee haue said, that they are the fruites of righteousnesse, then assure we our selues, that they are spirits of error that tell vs that they are our righteousnesse.

Secondly, hence learne to beware of them that tell you, that men not begotten in the faith of Christ Iesus, are able to doe the things that are good and pleasing vnto God; for either you must not beleiue the holy Apostle, or rather the holy Ghost, speaking by the mouth of the Apostle; or else you must know, that they onely do the things that are good and pleasing vnto God, that are iustified by faith in Christ Iesus: for this the holy Apostle hath said, *That good workes are the fruites of righteousnesse.* Either then our good workes must spring and proceed, from the righteousnes of God by faith in Christ Iesus in vs, or else they are not good: so that they onely that are iustified by faith in CHRIST IESVS, doe the things that are good. And therefore they that tell you otherwise, they are led by the same spirit of error that they are who tell you, that by our workes we are iustified before God.

Thirdly, let this teach vs how to examine our workes whether they be good or no. Are they the fruites of righteousnesse? Do they proceed from a true and liuely faith in Christ Iesus? Is the fountaine pure whence they spring, and their end good whereunto they tend? Then bee bolde they are good workes. Otherwise, if there bee no such warrant for them, seeme they neuer so good, yet they are not good. Examine but our works according to this rule, and surely we will not all of vs be found full of good workes.

The third thing which here I note is, that the Apostle saith, that these fruites of righteousnesse wherewith hee would haue the *Philippians* filled, are by Iesus Christ. Whence I obserue the Author of euery good worke in vs, and that is Christ Iesus, by the grace of his holy spirit: for as the Apostle saith, *We are not sufficient of our selues, to thinke any thing as of our selues, but our sufficiencie is of God.* Now, if of our selues we be not sufficient to thinke a good thought, but that must onely be suggested by Gods spirit, then how shall wee bee sufficient of our selues to doe any thing that is good? Nay, our Apostle tels vs in the next Chapter, that *it is God which worketh in vs both the will and the deed, euen of his good pleasure.* Neither thought of the heart, nor affection of the will, nor worke of the hand, but if it be good, it is by the operation of the holy spirit in vs. Nay, take an argument euen from hence; Good workes they are the fruites of righteousnesse. Now doth the fruite of a tree bud or grow by the labour or skill of man. Nay, hee planteth and watereth, but God onely giues the fruite in due season. Right so it is not in man to doe that is good, but if he doe that is good, it is of God. Worke of himselfe he may, and to worke that which is euill hee is too proane of himselfe; but if he worke any thinke that is acceptable vnto God, it is wholly by the spirit of God. And why? That God may be all in all, and that he may haue the glorie of all.

2 Cor. 3. 5.

13.

Let this sufficiently warne vs to beware of them, and arme vs against them, that would perswade vs that wee are able of our selues to doe that is good, at least if wee be holpen by grace. If wee thinke, or will, or doe any thing that is good, whatsoeuer fruite of righteousnesse it is that is in vs, it is by Iesus Christ, not of our selues, for then we had wherein to reioyce in our selues, but only of his good pleasure, that by his good spirit worketh it in vs. This our Apostle telleth vs, and this wee learne from him, and if any man preach vnto vs, or teach vs otherwise then this that wee haue receaued, let him bee accursed.

Secondly,

Secondly, let this teach, vs vnto whome all praise is due for whatsoeuer good is in vs. Whatsoeuer good is in vs, it is by Iesus Christ. So that our song is alwaies to be as the song of the Angels in the Apocalips, *Praise, and honour, and glorie, and power be vnto him that sitteth vpon the throne, and to the lambe for euermore.* His name is to bee blessed, and the power of his spirit is to bee acknowledged, in whatsoeuer good in whatsoeuer good worke is wrought in vs. *Apoc. 5. 13.*

The last thing which here I note is, touching the end of good workes, which as they are by Iesus Christ, as the author and worker of them in vs, so they are to be done to the glorie and praise of his name. Whence I obserue, vnto what end our workes must be done if they be good, and that is vnto the glorie and praise of God. Ye know that of the Apostle, where hee saith, *Whether yee eate, or drinke, or whatsoeuer ye doe, doe all to the glorie of God.* As also that of our Sauiour, where he saith, *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.* And that of *Peter*, where he saith, *Haue your conuersation honest amõg the Gentiles, that they which speake euill of you, as of euill doers, may by your good workes which they shall see, glorifie God in the day of the visitation.* By which, and many other places which might be alleaged to this purpose, it appeareth, that the end whereunto our workes (if they bee good) must bee referred, must be the glorie and praise of God that thereby he may be glorified, both by vs, and by others which see our good workes. *1 Cor. 10. 31. Matth. 5. 16. 1 Pet. 2. 12.*

Here then, first, we learne not to credite any that shall tell vs, that any action of any vnregenerate man can be good. For, what is the end of such men in their actions? Is it the praise and glorie of God? Nay, it is their owne praise, and the praise of men which they seeke after, in all the most glorious things that they doe. But hence wee learne that so our workes are good works, if they be by Iesus Christ, vnto the glorie and praise of God.

Secondly,

Secondly, hence we learne, that the end of our good workes is not to be, that thereby we may merite heauen, but that thereby God may bee glorified. Nay, if our workes bee thereby to merite heauen, they cannot be to the glorie and praise of God. For how much so euer is giuen to merite, so much is taken from the glorie of God. Either therefore we must renounce all merite, or else whatsoeuer we say, our workes are not to the glorie of God.

Thirdly, this teacheth vs, whatsoeuer we doe, to do it to the honour and praise of God. Let this therefore bee our end in all that euer wee doe, that thereby God may be glorified: and let vs know that, so onely, that which we doe is good, if we do it to this end.

LECTVRE XIII.

PHILIP. I.

Verse 12. *I would yee vnderstood, brethren, that the things which haue come vnto me, are turned rather vnto the furthering of the Gospell.*

13. *So that my bands in Christ are famous throughout all the iudgment hall, & in all other places,*

14. *Insomuch, that many of the brethren in the Lord are boldened through my band, and dare more frankly speake the word.*

WE haue spoken of the Apostles exordium, or entrance to his Epistle, and therein of such things as whereby he testified his loue towards the *Philippians*, thereby to winne their attention vnto him, and likewise of such obseruations as that scripture offered, together with such vse and

d instructions thence as seemed most behouefull for
. Now in the rest of this chapter is set downe the Apo-
les narration. Wherein first he tells them of his pre-
nt state, how at this present when he wrote vnto them
atters stood with him, and this he doth from *vers.* 12.
19. Secondly, hee tells them for hereafter what his
ope is, namely, that all shall turne to his owne saluation,
the furthering of the Gospell, and to their ioy and
mfort, and this he doth from *vers.* 19. to the end of
e chapter. The end and drift of the whole narration
as, to comfort the *Philippians*, that they should not be
allowed vp of ouer-much heauinesse for his bonds,
or therefore shrinke from their good profession.

Now touching the former part of the Apostles narra-
on, wherein he tells them in what state his matters now
resently were, what effect the bands which he susteined
r Christ his sake and the Gospels, at that present had.
. Therein we haue the proposition of the narration, or
e maine point whereof he speaks. 2. The confirma-
on or proofe thereof by two notable effects of his
ands. 3. An amplification of the latter effect, toge-
her with an answer to an exception which might be ta-
en. The proposition, or maine point of the former
art of the narration is this, that his persecution and im-
risonment rather furthered then hindered the Gospell,
t downe *vers.* 12. Now this is confirmed and proued,
y two notable fruits and effects of his persecution and
mprisonment: the former whereof was this, that by oc-
asion of his bands, Christ and his Gospell were knowne
n *Nero* his Court, in *Rome*, and in other places;
nd many brought vnto the faith of Christ Iesus both
n *Nero* his Court, and in other places, set downe
ers. 13. The latter fruit and effect of his persecu-
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ands and constancie therein, many of the brethren
ere emboldned more freely and frankly, to professe
nd preach the Gospell of Christ Iesus then before, set
downe

downe *verſ.* 14. ſo that by his bands the Goſpell was both farther diſperſed into many places, and likewiſe more fruitfully embraced in the hearts of many brethren. The amplification of this latter fruit and effect of his bands is by way of diſtribution. For of thoſe brethren, that through his bands were emboldened to preach Chriſt more frankly then before, all of them were not of one minde in preaching Chriſt, but ſome preached Chriſt through enuy and ſtrife, not purely and of a good minde, but to adde affliction vnto his bands; others preached Chriſt of a good minde towards the Goſpell of Ieſus Chriſt, and of loue vnto the Apoſtle, ſet downe *verſ.* 15.16.17. And becauſe it might be ſaid, that hee had no cauſe to reioyce in that any preached Chriſt not of a ſincere and good minde, he anſwereth that, and ſaith, that he reioyceth and thinketh he hath good cauſe ſo to doe that Chriſt is preached, be it ſincerely, or not ſincerely, let them looke to that, but be it glad that Chriſt is preached, ſet downe *verſ.* 18. Thus much for the generall order, and meaning of theſe words in this former part of our Apoſtles narration. Now, let vs a little more particularly examine the meaning of theſe words, wherein are ſet downe the propoſition, or maine point, and the prooſe thereof.

I would yee vnderſtood, brethren, that the things which haue come vnto me] What were thoſe? Euen all thoſe things which befell him in his ſayling towards *Rome*, at his firſt going thither from *Ieruſalem*, but eſpecially his bands in his firſt impriſonment at *Rome*. For this yee muſt vnderſtand, that *Paul* was twiſe priſoner at *Rome*: once in the beginning of *Nero* his reigne, about the ſecond yeare of his reigne; and againe in the latter end of his reigne, about the thirteenth yeare of his reigne. For when being at *Ieruſalem* he was put from *Claudius Lyſias* vnto *Felix*, and againe from *Felix* vnto *Feſtus*, and ſtill the Iewes hunted after his bloud, at length he was conſtreined to appeale vnto *Ceſar*, vnto the Emperor

of *Rome*, then *Nero*. Whereupon he was sent thither, and after many perills and dangers escaped by the sea, he came to Rome, where he was prisoner two yeares at the least, *Luke* testifying so much. At which time hee wrote diuers Epistles vnto the Churches, which he had planted in the East, as vnto the *Galathians*, vnto the *Ephesians*, vnto the *Colossians*, vnto the *Thessalonians*, as some thinke, and this vnto the *Philippians*. But as the Apostle hoped that the Lord would, as we read in the next chapter; so at this time he did deliuer him from the mouth of that lyon *Nero*, both he being lesse cruell now then afterwards he grew to be, and the Lord hauing ordeined that by him many of the Gentiles should heare the Gospell, vnto whom it had not as yet been preached. This, as I said, was about the beginning of *Nero* his reigne. Againe, about the latter end of his reigne he was cast into prison at *Rome*, and then he was indeed deuoured by that lyon, slaine by that cruell tyrant and persecutor *Nero*. Whatsoeuer then in this Epistle is spoken of the Apostles bands, yee must vnderstand it meant of his first imprisonment at *Rome*. By the things then which came vnto him in this place, we must vnderstand his bands in his first imprisonment at *Rome*. Now what of these? These (saith the Apostle) are turned rather to the furthering of the Gospell, then to the hindering of it, contrary to the hope of the aduersaries of the Gospell, which did cast him into prison: for they hoped, that his bands would preuaile much to hinder the course of the Gospell; but he tells the *Philippians*, that the Lord had turned them rather to the furthering then to the hindering of the Gospell. But how could that be? Very well. For so his bands in Christ, .i. which he susteined for Christ his sake and the Gospels, were famous throughout all the iudgement hall, .i. throughout all the Emperors Court, and in all other places both of the Citie, and of other Countries. But how were his bands famous in all these places? Namely, because by that occasion the Gospell

Euseb. l. 2. c. 25.

The third thing which here I note is, that the Apoſtle ſaith, that theſe fruites of righteouſneſſe wherewith hee would haue the *Philippians* filled, are by Ieſus Chriſt. Whence I obſerue the Author of euery good worke in vs, and that is Chriſt Ieſus, by the grace of his holy
2 *Cor.* 3. 5. ſpirit: for as the Apoſtle ſaith, *We are not ſufficient of our ſelues, to thinke any thing as of our ſelues, but our ſufficiencie is of God.* Now, if of our ſelues we be not ſufficient to thinke a good thought, but that muſt onely be ſuggeſted by Gods ſpirit, then how ſhall wee bee ſufficient of our ſelues to doe any thing that is good? Nay, our Apoſtle
13. tels vs in the next Chapter, that *it is God which worketh in vs both the will and the deed, euen of his good pleaſure.* Neither thought of the heart, nor affection of the will, nor worke of the hand, but if it be good, it is by the operation of the holy ſpirit in vs. Nay, take an argument euen from hence; Good workes they are the fruites of righteouſneſſe. Now doth the fruite of a tree bud or grow by the labour or skill of man. Nay, hee planteth and watereth, but God onely giues the fruite in due ſeaſon. Right ſo it is not in man to doe that is good, but if he doe that is good, it is of God. Worke of himſelfe he may, and to worke that which is euill hee is too proane of himſelfe; but if he worke any thinke that is acceptable vnto God, it is wholly by the ſpirit of God. And why? That God may be all in all, and that he may haue the glorie of all.

Let this ſufficiently warne vs to beware of them, and arme vs againſt them, that would perſwade vs that wee are able of our ſelues to doe that is good, at leaſt if wee be holpen by grace. If wee thinke, or will, or doe any thing that is good, whatſoeuer fruite of righteouſneſſe it is that is in vs, it is by Ieſus Chriſt, not of our ſelues, for then we had wherein to reioyce in our ſelues, but only of his good pleaſure, that by his good ſpirit worketh it in vs. This our Apoſtle telleth vs, and this wee learne from him, and if any man preach vnto vs, or teach vs otherwiſe then this that wee haue receaued, let him bee accurſed.

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The laſt thing which here I note is, touching the end of good workes, which as they are by Ieſus Chriſt, as the author and worker of them in vs, ſo they are to be done to the glorie and praiſe of his name. Whence I obſerue, vnto what end our workes muſt be done if they be good, and that is vnto the glorie and praiſe of God. Ye know that of the Apoſtle, where hee ſaith, *Whether yee eate, or drinke, or whatſoeuer ye doe, doe all to the glorie of God.* As alſo that of our Sauiour, where he ſaith, *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.* And that of Peter, where he ſaith, *Haue your conuerſation honeſt amõg the Gentiles, that they which ſpeake euill of you, as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of the viſitation.* By which, and many other places which might be alleaged to this purpoſe, it appeareth, that the end whereunto our workes (if they bee good) muſt bee referred, muſt be the glorie and praiſe of God that thereby he may be glorified, both by vs, and by others which ſee our good workes. 1 Cor. 10. 31. Matth. 5. 16. 1 Pet. 2. 12.

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Euseb. l. 2. c. 25.

Gospell came to be knowne, and to be beleeued by many in all these places. This was the first fruit of his bands, by them the Gospell was farre dispersed. Againe, through his bands and constancie therein, many of the brethren in the Lord, many Pastors and Teachers of the Church, were emboldened more frankly and freely to speake the word, .i. to professe and preach the Gospell, then before they durst. And this was the second fruit and effect of his bands, by them the Teachers of the word tooke courage, to speake the word more boldly then before they had done. Plaine therefore it was that contrary to the hope of the aduersaries of the Gospell, his bands were turned rather to the furthering, then to the hindering of the Gospell, inasmuch as by occasion of his bands both the Gospell was farther spred and dispersed then before, and likewise the Preachers of the Gospell more incouraged and emboldned to preach the Gospell then before. Thus much of the sense of the words. Now to the obseruations.

Here might be noted the Apostles carefulnes to take away the scandall and offence of his bands, wherewith the *Philippians* might happily bee troubled, and thereat take offence. And thence might bee obserued the care which Pastors ought to haue, of taking away whatsoeuer may breed any doubt, or occasion, any offence amongst their people. The neglect of which care doth often so much harme, that their silence in the Church were as tolerable, as their careles nesse to remooue all scruples and occasions of offence from the people. But I rather come vnto the maine poynt here to be noted, which is the Apostles asseueration, that his bands and imprisonment turned rather to the furthering then to the hindering of the Gospell, for contrarie to the expectation and hope of those aduersaries of the Gospell, that cast him into prison.

Whence I obserue, that the persecutions & afflictions of the Saints of Christ Iesus, do rather further then hinder

der the gospel, rather encrease thē diminish the Church. Ye know the burdens & afflictions of the children of *Israell* in *Egypt*, the house of their bondage vnder *Pharaoh*, and the *Ægiptians*. *Come*, saith *Pharaoh*, *let vs worke wisely with the people of the children of Israell, least they multiply, and it come to passe that if their bee warre, they ioyne themselues vnto our enemies, and fight against vs &c.* Wherevpon by cruelty they caused the children of *Israel* to serue, and made them weary of their liues by sore labour in clay, and in bricke, and in all worke in the field, with all manner of bondage which they laid vpon them most cruelly. Yea and a commandment came from the King vnto the midwiues, that so many sonnes as were borne to the weomen of the *Ebrewes* they should kill them. Notable practises indeede that they should not multiply. But what saith the Holy Ghost? The more they vexed them, the more they multiplied and grew. The *Egyptians* they vexed the *Israelites* lest they should multiply, but the more they vexed them, the more they multiplied: the *Egyptians* they laid vpon them all cruell burdens to hinder the growth of the Church there, but the Lord turned that which they did, rather to the increasing then to the diminishing of the Church there. Ye know also the great danger of the three children, *Shadrach*, *Mesech*, and *Abednego* in the land of their captiuitie, how greeuously the *Chaldeans* accused them vnto *Nebuchadnezzar*, for not worshipping the golden image which he had set vp, and how the King in a great furie and rage, commanded them therefore to be cast into the middest of an hote fiery furnace, which also was done as the King commanded. So that now it was like that idolatry should increase, and that the worship of the true God of *Israel* should decrease, because of this cruell execution vpon these three children, for the maintenance of his holy worship, and refusall to worship the image. But loe how the Lord turned this to the spreading and propagation of his holy worship, throughout all the dominions

Exod. 1. 10. 13. 14. 15. 12. Dan. 3 8. 20. 21.

nions of *Nebuchadnezzar*. For the Lord hauing wrought
a mighty deliuerance for the three children, in saueing
27. them from the power of the fire, so that neither an haire
of their head was burnt, nor their cotes changed, nor any
smell of fire was vpon them, both all the Nobles and
great Princes which came to worship the golden image,
were spectators of this great wonder which the true God
of *Israel* wrought, and *Nebuchadnezzar* himselfe *blessed*
28. *the God of Shadrach, Meshach, and Abednego*, for deliue-
ring his seruants that yeelded their bodies, rather then
they would serue or worship any God saue their owne
29. God; and likewise made a decree, that none of all his
people should dare to speake any blasphemy against the
God of *Israel*. Thus the Lord turned their practises
and deuises against his holy worship, vnto the propaga-
tion of his holy worship, so that when it seemed almost
to haue perished it was farther dispersed. And as this
may be seene in *Moses* and the Prophets, so also it is
clearely ouer-ruled in the new Testament. You know
the rage of Satan, and his instruments against our blessed
Sauiour. from his cradle to his crosse how did they per-
secute him, and all to destroy & to abolish his kingdom
for euer? How was he persecuted and forced to flie from
place to place euen in his infancie? How often was he
tempted by the Deuill in the wildernes? How despite-
fully was he intreated by the high Priests, the Scribes,
and Pharisies, and the rest of the Iewes? How was he
mocked, buffeted, spit vpon, crowned with a crowne of
thornes, accused, condemned, and crucified betweene
two theeues? And when they had taken him and cru-
cified him, then they thought they had made sure worke
for the rooting out of his name, and of his doctrine for
euer. But so the Lord prouided, that by his crosse his
kingdome was established, and by his death the life of
his Church was preserued, so that his sufferings and his
wrongs were turned to the best, and that which they pre-
sumed would haue hindered the Gospell, turned to the

furthering

furthering of the Goſpell. Not to trouble you with moe proofes to this purpoſe, ye know the perſecutions and affli-ctions, the bands and impriſonment of our Apoſtle. And when his aduerſaries had now gotten him caſt into priſon, they thought that now he ſhould be ſafe from preaching any more in Chriſt his name, that the reſt when they ſhould heare of him ſhould be daunted, and not dare to preach the Goſpell, and indeed that thus the whole courſe of the Goſpell ſhould moſt certainely be hindered. But ſuch was the Lord his prouidence, that he turned their deui-ſes into the imagination of a vaine thing, and that which they thought ſhould haue beene to the hindering, he turned rather to the furthering of the Goſpell. For, as himſelfe here witneſſeth, by occaſion of his bands, both the Goſpell was farther propagated, euen vnto the Emperors Court, into all places of the Citie of *Rome*, and into many other Countries, in all which places many thereby were brought vnto the obedience of the faith, and of the Goſpell of Chriſt Ieſus; and likewiſe thereby the Goſpell tooke bet-ter ſetling, and deeper rooting in the hearts of many of the Paſtors of the Church, inſomuch that many of them were ſo farre from being danted by his bands, that thereby they were a great deale bolder then before, and durſt more frankly and freely profeſſe and preach the Goſpell then be-fore. So that whether we looke into *Moſes*, or the Pro-phets, vnto Chriſt, or his Apoſtles, ſtill we ſhall finde that the perſecution, afflictions, and bands of Gods Saints rather further then hinder the Goſpel, rather make for then againſt the increaſe of Chriſt his kingdome vpon earth, rather help then hurt the Church.

But how comes this to paſſe? The aduerſaries of Gods Saints intend no ſuch thing. No indeed, their whole deſire and endeuour in troubling and perſecuting the ſaints of God, is to make hauocke of the Church, and to hinder or aboliſh the Goſpell of Ieſus Chriſt. How then? Is it by the merits of the Saints, by the vertue of their ſufferings, by the force of their bloud which they ſhed for the Goſpell? No,

nor so: for all their merits are not of that worth, all their sufferings and deaths haue not that vertue, that thereby the Gospell should be furthered, or the Church increased. How then comes it to passe that the persecutions and sufferings of the Saints doe further the Gospell? 1. By the power of Christ. 2. By the example of the Saints constancie in their sufferings. 3. By the freedome of the Gospell then when the Saints are bound for the Gospell. For such is the power of Christ, that howsoeuer their enemies doe bend themselues against his Saints, so to worke the subuersion of the Gospell, and of the truth of Christ Iesus, yet he can at his pleasure, and doth make their deuises to be of none effect, nor onely so, but turneth them to a cleane other end then they had imagined. And therefore the *Psalmist* saith,

Psal. 2. 1. *Why doe the heathen rage and the people murmure in vaine? The kings of the earth band themselues &c.* As if he should haue said; The enemies of Christ plot and practise all that euer they can against him, and against his truth and gospell but all in vaine: for the God of heauen sees them and laughes them to scorne, he either frustrateth their wicked plots and practises, or turnes them to his owne glory. Againe, when men see the Saints constancie in their sufferings, how little are they daunted with the furie of their aduersaries? how patiently they suffer their bands and persecutions? how by the mighty power of God assisting them and strengthning them, they do euen in their death triumph ouer death, this very example of their constancie brings many vnto the Church, and much furthereth the Gospell. And hereupon is that knowne saying that *the blood of the Martyrs is the seede of the Church.* Againe, the word of God is not bound, though the Saints doe suffer euen vnto bands, as the Apostle saith, *I suffer trouble as an euill doer euen vnto bands, but the word of God is not bound.* And therefore in their bands for the Gospel sake, they may preach and publish the Gospell so much, that their bands may be to the furthering rather then to the hindering of the gospell as we read that our Apostle in this his imprisonment at

2 Tim. 2. 9.

Rome

Rome for two yeares space *preached the kingdome of God, and taught those things which concerned the Lord Iesus Christ, with-out let*: and that he wrote almost as many Epistles there vnto the Churches as he wrote else at all. And thus yee see both that the persecutions of Gods saints rather further then hinder the Gospell, and likewise how it commeth to passe that they doe so. Act. 28 31.

Now the vse which we are to make hereof is, hence to be comforted in all our persecutions and troubles which the wicked raise vp against vs. For what though they seeke all occasions against vs, because of the truth which wee profesſe? What though they bring vs before Kings and Rulers, Iudges and great Officers, and there vniustly accuse vs or arreigne vs as euill doers for the Gospels sake of Christ Iesus? What though they preuaile to get vs cast into prison, or throwne out of our liuings, or deliuered vnto death for the hope of our profession? It may be that they may haue their will vpon vs, and bring their wicked purposes against vs to passe. But what of all this? Is thus the gospels furthered? Doth the Lord turne these things to the enlargement of his Church? A chip then for all these, or all that man can doe against vs. Nay herein we ioy and will ioy, that by our sufferings or deaths the Gospell is furthered, and the Church enlarged. If together with our bands the Gospell also were bound; if together with the torment or fall of our bodies, they could ruine & plucke downe the walles of our Church, then might we well shrinke at our suffering and wrongs; then might we well be vexed in our soules, for the malicious practises of the wicked against vs. But seeing the Lord turnes all that they doe vnto vs to the glory of his name, to the furtherance of his Gospell, and to the propagation of his Church, howsoeuer they intended the cleane contrary, we may well reioyce and be glad, when they say or doe all manner of euill against vs for Christ his sake and the Gospels. And thus in all our persecutions and sufferings we may resolue, that therein the Lord will doe that which shall be to the glory of his name, the good of

his Church, and the furtherance of his gospell. If our de-
liuerance from our enemies, or our sufferings will make
most hereunto, then will he deliuer vs as he did *Daniel* from
the Lyons, the three Children from the hote fierie furnace,
and our Apostle from this his imprisonment. But if our suf-
ferings or deaths will make most thereunto, then they that
hate vs shall haue their will ouer vs as they had ouer *Steuen*,
our Apostle, in his latter imprisonment, and ouer many
blessed Martyrs which are dead in the Lord. Bee wee then
deliuered, or not deliuered from the will of our enemies still
this is our comfort, that in his gracious prouidēce the Lord
turneth all to the furthering of the gospell: Onely, let vs
be constant in all our troubles, let vs cleaue stedfastly vnto
the Lord, and let vs not loue our liues vnto the death, that
men seeing our holy constancie in our sufferings, for Christ
his sake, and the gospels, may acknowledge the mightie
power of God in strengthening vs, to endure such suffe-
rings for the truths sake, and so may bee woone to embrace
the same truth with vs. And howsoeuer we be bound yet let
vs giue proofe as much as we can, that the gospell is not
bound. By teaching, and writing, and how else we can, let
vs euer in our bands labour to turne many vnto righteous-
nesse, and to enlarge the Kingdome of Christ Iesus. So
shall our sufferings be but as the pounding of spice to make
our smell the sweeter, or as the pressing of the Palme tree,
to spread the gospell farther. Our enemies maine purpose
shall be disappoynted, and the name of our great God shall
be glorified.

Againe, this serueth to condemne the faintnesse and
backe-sliding of manie in their persecutions and troubles.
Much seede sowen in stonie ground: Many, that when
stormes and persecutions arise because of the word, by and
by are offended. A caime Sea they can, but a storme they
cannot brooke. They can well endure to haue Christ cru-
cified, preached vnto them, but if Christ come vnto them
with his crosse, they cannot away with him. Nay, then ma-
ny faint, and many fall away. What then? Such fainting
as

the things whereby the Gospell may be furthered? Such
lling away, for feare of the things whereby the bounds of
e Church may be enlarged? Can your liues or liuely-
oodes be more deare vnto you, then the propagation of
e Church, the furtherance of the Gospell? *If any man* Matth. 14.
me vnto mee, saith our Sauiour Christ, *and hate not father,*
d mother, and wife, and children, and brethren, and sisters, 26.
a, and his owne life also, he cannot be my Disciple. And who- 27.
euer beareth not his crosse, and commeth after mee, cannot bee
y disciple. Where our blessed Sauiour teacheth vs, that if a-
y thing in the world, euen our liues be more deare vnto vs,
hen his glory, and the encrease of his kingdome, then we
annot be his disciples. If we do not beare our crosse, what-
oeuer it be that is laid vpon vs, we cannot be his disciples.
And withall I adde, that howsoeuer they seemed to admire
he word, and to kisse the Gospell, yet, if when the winde
loweth, and the storme ariseth, they start aside like a broken
owe, surely they were neuer borne a new by the immortall
eede of the word of God; for that endureth for euer, as
rue in it selfe, so grounded in him that is begotten thereby,
in such sort, that it is dearer vnto him than his life. Let them
then looke vnto it, that when stormes arise, fall away from
the hope of their profession. If they faint or shrinke, it is
more then they should doe, because the Lord may turne
their sufferings to the furtherance of the Gospell. But if
they fall away, it is as if they refused to take vp their crosse,
and to follow Christ. And whereas their liues should not
bee deare vnto them vnto the death, for the furthering of
the gospell; their liues, and liuelyhoodes are so deare vnto
them, that to saue them they hinder the gospell. Let this be
our rule, the Lord turnneth the persecutions of his Saints
to the furthering of the gospell, therefore in persecutions
and troubles we may not faint, or slide backe.

Againe beloued, this may teach you not to doubt of the
truth, or to dislike of the professors of the truth, because
they are disgraced, persecuted, and cruelly entreated. Yee
shall not want enough that will insult ouer them in their

troubles, that will tell you they are odious men, and mo
vnto whom such sufferings and troubles most iustly do b
fall, and so cunningly will labour to discredite the tru
which they professe. But be not deceaued; Whatsoeue
this kinde can bee said, no doubt was spoken vpon Paul
bands and troubles, so to discredite the gospell which he
preached. And it cannot be but that the world should hat
and persecute, and reuile the children of the light, becaus
they loue darkenesse better then light. But howsoeuer the
world hate them, and whatsoeuer it practiseth against them,
the Lord shall turne all their sufferings and their wrongs t
the furthering of the gospell. Let not therefore the perse
cutions and troubles of Gods Saints bee any argument a
gainst the truth, but rather for the truth, and rather let them
cause vs to like then to dislike thē. It is Satans arte to turne
their troubles to the slaunder of them, and of the truth, but
the Lord turneth them to the furtherance of the gospell,
and of their reckoning in the day of Christ. And let this be
spoken touching this, which is the maine poynt princi-
pally to be noted in these words.

The next thing which I note is, that the Apostle in his
proofe that his bands were turned rather to the furthering
of the gospell, then the hindering, saith, that his bands in
Christ .i. wch he sustained for Christ his sake were famous
throughout all the iudgement Hall, and in all other pla-
ces. Whereby he meaneth, that by occasion of his bands
Christ and his gospell came to be knowen, and to be belie-
ued, both in the Emperours Court, and in the Citie of
Rome, and in many other countries. Which as it sheweth
a notable fruite and effect of the persecution of gods Saints,
namely, the propagation of the gospell, which falleth in
with the former obseruation. So farther, hence I do obserue
the power of God, to raise vp a Church vnto himselfe
where he will, and by what meanes he will, in Kings courts,
in great Cities & Countries where the gospell is scant heard
of, or little regarded, there hee can, if hee will, euen by the
bands of his Saints, raise vp a Church vnto himselfe. No

place

lace ſo prophane, ſo farre without God in the world, but if e will haue his name there called vpon, there it ſhall be cal- d vpon. *Rome* at that time (it is likely) was as heatheniſh, now it is ſuperſtitious. *Nero* his Court (it is like) was then prophane, and as far without God in the world as might e; and the Countries thereabout, it is like, had not ſo much heard of Ieſus, nor knew what the goſpell meant. Yet, ere the Lord would haue his Church; and therefore hee ith vnto *Paul*, *Be of good courage Paul, for as thou haſt teſti-* Act.23.11. *ed of mee in Hieruſalem, ſo muſt thou beare witneſſe alſo at Rome.* Here the purpoſe of God was reuealed, and accor- ing to his purpoſe he brought *Paul* to *Rome*, and euen by is bands there begat Children vnto himſelfe in *Neroes* Court, in the Citie of *Rome*, and in the Countries there a- out. *Eliſha* may ſend his ſeruant with his ſtaffe, and the *Shunamites* Sonne not be raiſed, but if the Lord ſend his ſer- ant whither he will, a Church ſhall be raiſed to the honour f his name, by what meanes he will, for he can do what he ill, and what meanes he liſteth he vſeth to do his will.

Let no man then meaſure the Lord by himſelfe. If hee end thee whom he hath called to the worke of his miniſte- ie, to the Princes Court, or to the great Citie, goe when he endeth thee, and feare not thy weakeneſſe, but remember his ſtrength that ſendeth thee. If thou goe thither bound with a chaine for the goſpels ſake, euen by thy chaine thou halt ſo preach vnto their hearts, that thou ſhalt gaine chil- dren in the faith. As it is all one with him to ſaue with ma- y or with few, ſo it is all one with him to gather his church by this or that meanes, which pleaſeth him beſt. Whatſoe- uer be thy weakeneſſe, hee will perfect his ſtrength in thy weakeneſſe. Onely bee of good courage, and thou ſhalt ſee the power of the Lord.

Againe, let no man thinke any place ſo prophane, but that the Lord may haue his Church there. Kings Courts are cõmonly not the beſt, pride, pleaſure, eaſe, & abundance of all things commonly choakes the word therein, ſo that it is vnfruitfull. *Nay*, ſaith *Amaziah* to *Amos*, *propheſie no* Amos 7.13.

more at Bethell, for it is the Kings Chappell, and it is the King's Court. In great Cities likewise sinnes most commonly rage and reigne. No lewdnesse or wickednesse so grieuous and abhominable, but there it is so rife that it ouerfloweth all. Yet in these places the Lord hath his Church, euen those that know him, and belieue in his holy name. Euen in *Iezabels* Court he hath an *Obadiah* to hide and feede his Prophets; and in sinnefull *Sodome*, hee hath a righteous *Lot*, whose soule is daily vexed with their vnlawfull deeds. Farre be it therefore, from vs, to condemne where the Lord hath not condemned. Who are his he onely knoweth, but that in all places he hath those that are his, we are not to despaire, yea, euen at this day in *Cæsars* Court, and in sinnefull Rome it selfe.

The third thing which I note is, that the Apostle saith, that many of the brethrē in the Lord were emboldned through his bands, and durst more franckely speake the word. Whereby hee meaneth, that through his constancie in his bands & sufferings, many Pastors & teachers were emboldned to professe and preach the gospell more freely then before. Whence I obserue another notable fruite and persecution of Gods Saints, namely, the emboldening of others to the profession of the gospell more freely. Which, as it serueth very notably for the proofe of the maine poynt, that the persecution of Gods Saints rather furthereth then hindereth the gospell, so may it be a strong consolation for the children of God against the time of persecution. It may bee that some of vs in the time of the peace of the gospell, may doubt how wee shall stand in the time of persecution, and feare, that when the tryall shall come, we shall not quit our selues like men. But let vs plucke vp our hearts, and be of good comfort. When wee shall see the constancy of other of Gods Saints in their sufferings, then shall we also be emboldened freely to professe the truth of Christ Iesus, the Lord shall turne the constancie of them in their sufferings, for the hope of their profession vnto our encouraging and emboldening to make a good profession. Thus we finde it

to

to be in *Ioseph* of *Arimathea*, of whome it is said, that he had beene the Disciple of Iesus before his Passion: But he shewed it not till then, and then hee went euen to *Pylate* himselfe, and professed himselfe his Disciple, and begged his bodie, and entombed it. The like we finde to be in *Nicodemus*, of whome it is said, that till the death and passion of Christ Iesus, he onely came vnto him by night, for feare of the *Iewes*: But then he professed himselfe, and ioyned with *Ioseph* of *Arimathea*, to burie him most honourably. By whose examples, as also by the example of these heere mentioned in our Apostle, yee see how the Lord, by the sufferings of his Saints, giues that boldnes and courage vnto others of his children, which neither themselues felt, nor euer any saw in them before. Let vs not therfore feare how we shall stand when persecution commeth, but let vs depend on the Lord, who alone giueth strength and perseuerance, and he will strengthen vs to stand.

Mat. 27. 57

Ioh. 19. 39.

LECTVRE XIV.

Verse 15. *Some preach Christ euen through enuie and strife, and some also of good will.*

16. *The one part preacheth Christ of contention and not purely, supposing to adde afflictions to my bands.*

17. *But the other of loue, knowing that I am set for the defence of the Gospell.*

18. *What then? yet Christ is preached all manner of wayes, whether it be vnder a pretence, or sincerely, I therin ioy: yea and will ioy.*

NOw followeth the amplification of the latter effect and fruit of the Apostles bands, which was the third thing noted in the former part of the Apostles narration, set downe in these words, *Some preach Christ &c.* In which words the Apostle sheweth that of those brethren in the Lord

Lord which through his constancie in his bands, were emboldened to preach Christ more frankly then before, all of them did not preach Christ with the same minde, nor vpon the same motiue, nor for the same end, but some with a corrupt minde, moued through enuy and strife, and to the end to adde more afflictions to the Apostles bands; and others of a good minde, moued through loue, and to the end that with the Apostle they might defend the gospell. So that here is set downe a distribution of such as preached Christ, according to the diuersitie of the mindes wherewith, of the motiues wherevpon, and of the ends whereforethey preached Christ. The distribution is this, that some preached Christ sincerely, and others not sincerely, set downe *ver.* 15. The minde wherewith, the motiues wherevpon, the end wherefore the worse sort preached Christ is set downe *ver.* 15.16. Likewise the minde wherewith, the motiues wherevpon, & the end wherefore the better sort preached Christ, is set downe *verſ.* 15.17. Touching their mindes, the better sort preached Christ of good will, and a good minde toward the Apostle, and toward the Gospell; but the worse sort preached Christ not purely, but of a corrupt and bad minde toward the Apostle. Touching their motiues, the better sort preached Christ euen vpon loue towards the Apostle, and towards the Gospell; but the worse sort preached Christ vpon enuie toward the Apostle, and to stirre strife and contention in the Church among the brethren. Touching their ends, the better sort preached Christ to helpe the Apostle in the defence of the gospell, knowing that he was appointed of God for the defence of the gospell; but the worse sort preached Christ to adde more affliction to his bands, thinking by the contentions which they raised in the Church, both to greeue him, and to exasperate *Nero* against him. Thus I resolue the order and meaning of these words.

The thing which hence I obserue is, the great difference of such as preach Christ in the Church of God. For not to speake of such as set abroche false doctrine in the

Church

Church, whereby either the foundation of our faith is either pluckt downe, or ſhaken, or the Church is burdened with vaine traditions and commandments of men, which are not after God: as the Apoſtle in his day, ſo we in our day, may ſee that of thoſe that preach Chriſt truly and ſoundly for doctrine, ſome preach Chriſt as they ſhould, and others otherwiſe then they ſhould, ſome may be called good, and others bad preachers of Chriſt. Which difference of Preachers, as then it did, ſo now it doth come to paſſe through the diuerſitie partly of the mindes wherewith they preach, partly of the motiues which cauſe them to preach, and partly of the ends wherefore they doe preach. For in ſome it is very cleare, that they preach the glad tidings of your ſaluation vnto you of a very good minde towards God, towards you, and towards the goſpell of Chriſt Ieſus, only deſiring and that from the ground of their hearts, the glory of God, the ſaluation of your ſoules, and the growth of the goſpell of Chriſt Ieſus. But in others, it is greatly to be feared, that they preach Chriſt of a naughty and bad minde, affecting rather their owne glory then the glory of God, ſeeking rather their owne things then the things which are Ieſus Chriſts, hunting after yours rather then you, minding any thing elſe rather then the growth of the goſpell of Chriſt Ieſus. Againe, in ſome it is very cleare, that the motiues drawing them to preach Chriſt, is a ſincere and holy loue both towards you, that they may preſent you holy and vnreproueable before God in that day, and in the meane time may reioyce ouer your faith, loue, and holy obedience, and likewiſe towards the truth, that the truth by them may bee knowne in all places. But in others it is greatly to be feared, that their comming to preach Chriſt is vpon ſpitefull enuie towards the faithfull ſeruants of Chriſt Ieſus, maligning the gifts and graces of Gods holy ſpirit in them, vpon contentious humor, caſting vp and downe the firebrands of ſchiſmes, ſtrifes, and debates to ſet the Church on fire; or vpon euery other inordinate affection, rather then vpon loue. Againe, in ſome it is very cleare, that the end of their comming

comming to preach Christ is to glorifie the Lord, to beget children in the faith, to comfort the humbled and afflicted soule, to build vp the ruined walles of Sion, and to turne them that belong vnto the Lord vnto righteousnesse, that they may receiue forgiuenesse of sinnes, and inheritance among them which are sanctified by faith in Christ Iesus. But in others it is greatly to bee feared, that the end of their comming to preach Christ, is to grieue the soule which the Lord would not haue greeued, to cast dunge in the faces of their brethren, to adde affliction vnto them that already are afflicted, and vnder the name of the Church, to wound the Church euen with a deadly wound. I wish indeede euen from my very heart roote, that all that preach Christ in our Church at this day were of the better sort, and that our day might haue this exception from the Apostles day. And I doe assure my selfe that there were neuer moe in our Church, then at this day there are, which preach Christ of a pure and good minde, vpon a sincere and holy loue towards the Church, and towards the truth, to gaine men vnto the Church, and to ground men in the truth. Neither doe I, or dare I pronounce of any but that he so preacheth Christ. But as I said, it may greatly be feared, that in this our day there are such as doe not so preach Christ. For as the Apostle reasoneth, *where as there are among you enuying, and strife, and diuisions, are yee not carnall, and walke as men?* So doe I reason touching this point: where as there are amongst vs, such as are euer obscuring the light of our Church, euer girding at them whose graces haue beene and are most eminent in the Church, euer crossing and thwarting the things most behouefull for the Church, euer snarling and catching at euery aduantage they can take, euer casting firebrands of schismes and contentions in the Church, are there not that preach Christ vpon enuy and strife, and not purely, but of purpose to greeue? As I wish there were no such diuersitie among them that preach Christ, so this diuersitie for me might haue beene buried in silence, if this scripture had not forced me to so much as haue spoke.

1 Cor. 3. 3.

The

The vse which I make hereof is, for the Minister and eacher of the gospell, who hence may take good notes, hereby he may know whether he be a good minister and eacher of the gospell. The first note whereby hee may ow this is, if hee speake the worde; for it is not the wiseme of man, or the traditions of the Church, or the sophiie of the Schooles; but it is the word of the euer-liuing od that he must speake, if he be a good minister and preaer of the gospell; as it is written, *If any man speake, let him ake as the word of God.* Whereby is implyed, that if hee eake not so, he speaketh not as he ought. 1 Pet.4.10

The second note whereby hee may know this, is if hee eake the word franckely and boldly, for it is not for the ord his Ambassador to be babish, or bleatish, or for feare keepe backe any part of the Lord his counsaile; but as hn vnto *Herod*, so he must speake boldly vnto the faces of e greatest, and feare not the face of any man, as it is writn, *Cry aloud and spare not, lift vp thy voice like a trumpet, d shew my people their transgression, and to the house of Iacob eir sinne:* whereby he implieth that this is most requisite the Lord his Prophet and Minister, that he boldly do the ill of him that hath sent him, whether he be to plucke vp, to roote out, or to destroy, and throw downe, or what se soeuer. Esa.58.1.

The third note whereby he may know this is, if he speake e word boldly, and of a good minde. For it is not enough at he speake the word, and speake it boldly, but if he will proue himselfe for a good Minister and Preacher of the ospell, he must also speake out of a good minde towards od to glorifie him, towards them that heare him to saue em, and towards the truth of Christ Iesus to make it owne in all places, as it is written, that they should *haue e mysterie of the faith in a pure conscience*, or in a sincere nd good minde. 1 Tim.3.9.

The fourth note whereby hee may know this is, if hee eake the word vpon a sincere and holy loue. For this al is requisite, that he preach the word not vpon strife and con-

contention to moue brawles and ſtirres in the Church, b
vpon loue towards him, who hath commanded to feede h
ſheepe and his lambes; vpon loue towards the ſheepe
Chriſt, that they wander not as ſheepe without a ſhepher
and vpon loue towards the word, that it be not hid as vnd
a buſhell, if hee be a good Miniſter and Preacher of t
word.

The laſt note whereby he may know this is, if he ſpea
the word to the end that God may be glorified, his Churc
builded, and his Goſpell defended. If I ſay, he finde the
notes in himſelfe, hereby hee ſhall know that he is a good
Miniſter and Preacher of the word. Otherwiſe if he ſpeak
not the word, but the deuiſes of his owne braine, or ſpeak
the word coldly and fearefully fearing mens perſons; or
ſpeake the word of a corrupt and naughty minde, or vpo
an enuious and contentious humor, or to greene the godly
and hinder good things, let him know that he is not a good
Miniſter and Preacher of the word. Let euery man there-
fore that is ſet apart vnto this worke, examine himſelfe of
theſe things, and ſo let him iudge of himſelfe, and where
hee findes a fault in himſelfe, let him mend that which is
amiſſe.

Now if any man ſhall here except and ſay; how then
If the caſe thus ſtand among the Preachers of the word
that ſome of them preach Chriſt euen through enuie and
ſtrife, not of a pure and good minde, but rather to vex the
ſoule of the righteous, then to build the Church of God;
how ſhall we brooke to heare ſuch, how ſhall we loue or like
ſuch, how ſhall we take joy or comfort in ſuch? Where-
vnto, 1. I anſwer out of the rule of charitie, that becauſe we
know not who doe ſo preach Chriſt, therefore we are to
preſume the beſt of them whom we heare. The Lord only
knoweth the hearts of men, and the purpoſes and intents
of their hearts. *Who art thou then that iudgeſt? he ſtandeth or
falleth to his owne maſter.* 2. I anſwer out of the Apoſtle in
this place, that if Chriſt Ieſus be truely and ſoundly pre-
ched, we are to take great ioy and comfort therein, and wil-
lingly

ly & gladly to heare them that deliuer the truth ſound-
with what minde ſoeuer, and to what end ſoeuer it is, that
y doe ſpeake the word. That is for them to looke vnto,
for vs to ioy in the other. Hence then I obſerue that, that
iſter and preacher of the word is gladly and ioyfully to
eard that preacheth Chriſt, and the doctrine of the go-
l ſoundly and truely, with what minde ſoeuer, vpon
t motiue ſoeuer, or to what end ſoeuer he preach Chriſt
his goſpell. To which purpoſe alſo, is that of our Saui-
, where he willeth to hearken vnto the Scribes and Pha-
s, ſitting in *Moſes* ſeate: whereby he meaneth, that the
trine which the Scribes and Pharities deliuered faithful-
ut of *Moſes*, was gladly to bee receaued, how ſoeuer in
r action, and liues, they were iuſtly to be noted. And
reaſon is, becauſe the word is the Lords which they
g, with what minde ſoeuer they bring it, or how vitious
ad ſoeuer they bee that bring it. And tell, I pray you,
ch of you would much looke at the minde or affection
he meſſenger towards you, or other qualities in him,
ch ſhould bring you a bill ſigned from the Prince, for
e penſion or liuing for you? If he ſhould faithfully deli
he bill from the Prince vnto you, would ye not ioyful-
eceaue it? How much more gladly then, and ioyfully
ht yee to receaue the word of the Lord, wherein is your
when it is faithfully deliuered from the Prince of Hea-
and Earth, with whatſoeuer minde and affection the
niſter thereof deliuer it? If Chriſt crucified be preached,
e holy word of life be truely and ſoundly deliuered, this
uld ſo warme our hearts, and glad our ſoules, that other
gs whatſoeuer ſhould not greatly trouble vs.

This then, firſt, ſerueth for the confutation of their er-
r, that cut themſelues from vs, ſo that they neither will
re the word of vs, nor communicate in the Sacrament
h vs, becauſe of ſome defects in our Church, becauſe of
e blemiſhes in vs. For, I demaund, is the word of truth
ly taught with vs, are the Sacraments rightly admini-
d with vs, doe we labour amongſt our people with vn-

Mat. 23.3.

corrupt

corrupt doctrine? Then surely, if there were the same m
in them that was in the Apostle, they would so reioyc
this, that they would brooke all things the better for
If we be defiled in our minds, or in our liues, euery th
that we touch is likewise defiled. What? to you? N
but to vs. The word that we preach shall saue you, and
Sacraments which wee administer shall profite you, h
fruitfull or vnfruitfull soeuer they be vnto vs.

Secondly, this serueth for the reproofe of them, that
cutting themselues from vs yet, cannot brooke to heare
word of such of vs, as they thinke haue gauled them,
spoken the word with an hard minde towards them. F
thus commonly it is said, he is a good Preacher, he decl
good and sound doctrine, he teacheth the word faithfu
but in his Sermons I see hee saith many things vpon
macke against mee, with a minde to girde mee, and of
pose to note and brand me before all the people, and
fore I cânot brooke to heare him, I take no comfort
hearing of him. But *Paul* was of another minde; for th
there were that preached Christ of a badde minde tow
him, through enuie and strife touching him, and of
pose to adde affliction to his bands, yet that Christ was
ched, that gladed him, that reioyced his heart. And
would it each of vs, if we were so singly and sincerely
cted towards the gospell, as hee was; whatsoeuer minde
Preacher carried towards vs, yet would we most gladly
ioyfully heare the word at his mouth. It were indeede
of all, if they that speake the word, were as in doctrine,
in life vncorrupt, and that they spake of a good minde
waies, and vpon loue. But if they preach Christ soun
and truely, we are not so much to be troubled what their
fection, or what their life be. If persecution should com
then wee would bee glad if wee might heare the word pr
ched, and not curiously looke with what minde it were
liuered. Seeing the word, and the worth and price there
is the same, now let vs with the Apostle, reioyce and be
if Christ bee preached, whether it bee vnder a pretence
sincerely.

LECTURE XV.

PHILIP. I.

Verse 19. *For I know that this shall turne to my saluation through your prayer, and by the helpe of the spirit of Iesus Christ.*

20. *As I fervently looke for and hope, that in nothing I shall be ashamed, but that with all confidence as alwaies, so now Christ shall bee magnified in my bodie, whether it be by life or by death.*

NOw followeth the latter part of the Apostles narration, wherein hee tells the *Philippians*, what successe he hoped his bands, and the practises of those brethren which imagined mischiefe against him, should haue. And the summe of it is, that he certainely hoped and knew that his bands, and all the practises of the wicked against him should turne to his saluation, and to their good and comfort by his comming againe vnto them; first then, the Apostle setteth down the proposition or main poynt for his hope hereafter, in these words, *For I know*, &c. Secondly, he setteth downe the meanes whereby this shall come to passe, namely, through the prayer of the *Philippians*, by the helpe of the spirit of Iesus Christ, and according to his owne faith and hope, in these words, *Through your prayer*, &c. And thirdly, he explicateth what saluatiō he hopeth for, and assureth himselfe of by these meanes; as first, the saluation of his soule, in that by these meanes he hopeth, that in nothing he shall be ashamed, but that with all confidence Christ shall be magnified in his bodie, whether it be by life or by death, in these words, *That in nothing*, &c. And secondly, the saluatiō, or deliuerance of his bodie out of prison, to their good & comfort, in *vers.* 25. & 26. For the

meaning in general thē of theſe words, it is as if the Apoſt
had thus ſaid, they by preaching Chriſt, ſuppoſe to adde
fliction to my bands, that when *Nero* ſhall heare that ſo m
ny preach Chriſt, and that ſo much ſtrife is among them
as the chiefe man, and maintainer of that way, may either
forced to deſiſt from preaching of Chriſt, and ſo bring
ſhame on my ſelfe, or elſe may be put to death. But I kno
that this which they practiſe againſt me, ſhall through yo
prayer, and by the helpe of Gods ſpirit, and according
my certaine expectation & hope, turne to my ſaluation,
uen to the ſaluation of my ſoule, becauſe of my confide
conſtancie in the defence of the Goſpell, whether it be b
life, or by death, and to the ſaluation and deliuerance of m
bodie out of priſon, ſo that neither ſhall I bee put to ſha
for leauing the defence of the Goſpell, nor put to death f
ſtanding in the defence of the Goſpell. This I take to be
order and meaning of theſe words in generall. Now it
be needfull that yet a little more perticularly we ſift and e
amine the meaning of them, *For I know, &c.*

Theſe words, ye ſee, containe in them a reaſon of ſom
thing that went before. Before the Apoſtle had ſaid,
Chriſt be preached, whether it be vnder a pretence, or
cerely, I therein ioy, yea, and will ioy. Will ioy? why? F
I know that this, &c. I know, how? euen by the reuelatiō of
ſpirit, and by warrant out of the word. What did he kno
I know, ſaith he, *that this*, this? what? euen that this cha
wherewith I am bound, and this practiſe of ſome bretħr
in the Lord, to bring me to ſhame, by leauing the defence
the goſpell, or to bring me to death if I ſtand in the defen
of the Goſpell. *I know*, ſaith he, *that this ſhall turne to my ſa
uation.* Now, what is meant by ſaluation, all doe not agre
Some thinke, hee meaneth thereby his bodily deliuera
out of priſon, as the word is often vſed for a bodily deli
Act. 7.25. rance: as, where it is ſaid of *Moſes, That he ſuppoſed that h
bretħren would haue vnderſtood, that God by his hand wou
haue giuen thē deliuerance, σωτηρίαν*, as here it is ſaid, and of
elſewhere. Others thinke hee meaneth the ſaluation of h
ſoul

le in the day of Christ, as the word is most of all vsed
t, I thinke the Apostle may be vnderstoode to speake of
th, whether we consider the opposition betweene θλῖψις,
d σωτηρία, or the matter of the *Philippians* prayer. For,
at was the affliction which they supposed to adde vnto
bands? Euen this, that he, as the chiefe, by the threats
Nero, should be forced to leaue the defence of the gospel,
his shame, and the hazard of his soule; or, if hee should
nd in the defence of the Gospell, should be deliuered vn-
death. Now in opposition to this he saith, that whatsoe
r they supposed hee knoweth, that this, euen this their
actise against his constancie, or his life, should turne to his
luation, euen the saluation of his soule, through his con-
ncie in the defence of the Gospell, so that in nothing hee
ould be ashamed, &c. And likewise, to the saluation and
eliuerance of his body out of prison, quite otherwise then
ey had intended. And againe, the *Philippians* prayer no
oubt was for both these, euen that hee might abide con-
nt, so that in nothing he might be ashamed, and that hee
ight be deliuered from the mouth of the Lyon. And for
ese causes, I vnderstand saluation in this place both of
oule and bodie, in such sort as hath beene said. *I know that*
is shall turne to my saluation. How? by what meanes? first,
hrough their prayer, praying for his constancie, and deli
arance. Secondly, *By the helpe of the spirit of Iesus Christ,*
hich should be giuen vnto his seruant to helpe him euery
ay against all practises. And thirdly, according to his fer-
ent desire, for so the word is translated, or according to his
arnest expectation and hope, whereof he should surely not
e deceaued. *I know*, saith hee, that by these meanes, *this*
all turne to my saluation. How, to his saluation by these
neanes? that is, in that thus it should come to passe, that in
othing pertaining to the defence of the Gospell he should
ee ashamed, but that with all confidence and liberty to
peake in the defence thereof, as alwaies; so now, where hee
trengtheneth his hope by his experience, Christ should be
magnified and honoured in his body, whether hee should

Rom. 8.19.

liue by preaching the goſpell, or ſhould die by ſealing it with his bloud. Wherevpon he ſignifieth his owne indifferency to either, life, or death, and the conueniencie of his life in reſpect of them, and then he tells them how this ſhall turne to his ſaluation, in the deliuerance of his bodie out of priſon. And thus much for the opening of the meaning of theſe words in particular, which as yee ſee is ſomewhat intricate and obſcure. Now let vs ſee what notes we may gather hence for our farther vſe and inſtruction.

The firſt thing which I note is in the maine propoſition, in that the Apoſtle ſaith, that he knoweth that this caſting of him into priſon, and this practiſing againſt him being in priſon, ſhall turne to his ſaluation, not onely of his bodie, by deliuerance out of priſon; but of his ſoule becauſe of his conſtancie in the defence of the Goſpell. Whence I obſerue, what fruit the godly may aſſure themſelues ſhall follow vpon their ſufferings and wrongs, euen their ſaluation in the day of Chriſt Ieſus. For though the Apoſtle might know this ſome other way then now the godly can, euen by the reuelation of the ſpirit, as no doubt he did know of his deliuerance out of priſon, yet may the godly thus farre goe with the Apoſtle, and ſay, I know that my ſufferings and wrongs ſhall turne to my ſaluation in the day of Chriſt Ieſus. But how ſhall they know this, or aſſure themſelues of this? Euen becauſe the Holy Ghoſt hath ſaid, that *all things worke together for the beſt vnto them that loue God.* In which place, amongſt many other arguments for the comfort of the godly againſt afflictions and troubles, he vſeth this drawne from the prouidence of God, who ſo wiſely ordereth and diſpoſeth all things, that euen the croſſes and afflictions of his children worke for the good of his children, euen their beſt good, their ſaluation. Be it then tribulation, perſecution, famine, nakednes, ſword, impriſonment, or what croſſe ſoeuer that doe preſſe vs, we know that all things, euen all croſſes and calamities worke together for the beſt vnto them that loue God; ſo that if we loue God, we needs not ſhrinke at all theſe, or any ſuch like,

Rom. 8. 28.

like, but certainely know that they shall turne to our saluation. More plaine it may be to this purpose will be thought that of the Apostle, where he saith, that *if we suffer with Christ we shall also be glorified with Christ:* and againe, *if we suffer with Christ, we shall also reigne with Christ.* Where it is to be noted, that the Apostle saith, *this is a sure word, this is a true saying, that if we suffer with him, we shall also reigne with him.* This then is a promise of the Lord vnto his children that loue him, that if they suffer with him for his sake, and his Gospels, they shall also reigne with him, and be glorified with him. So that either the godly must doubt of the Lord his promises, all which are *yea and amen*, most certaine and sure; or else the godly may assure themselues that their sufferings and their wrongs shall turne to their saluation in the day of Christ Iesus. For what better assurance then that which is grounded on the Lords promise? Or what plainer promises can there be, then these of the Apostle in these places, or rather of the Holy Ghost by the Apostle? And therefore the Apostle saith in another place, that *it is a righteous thing with God to recompense tribulation to them which trouble others, and to them that are troubled, rest, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, and shall come to be glorified in his Saints.* It is a righteous thing with God: righteous indeed for his iustice sake, to recompense tribulation to them that trouble others; and righteous for his promise sake, to recompense rest to them that are troubled. Because then God is righteous, and keepeth promise for euer, therfore the godly may assure themselues, that their sufferings and wrongs shall turne to their saluation in the day of Christ Iesus.

Rom. 8. 7.
2 Tim 2. 12.

2 Thess. 1. 6. 7. 10.

Here then is a notable consolation for all the godly in Christ Iesus against all crosses, persecutions, and troubles whatsoeuer. As Christ was to suffer many things, and so to enter into his kingdome; so the godly in Christ Iesus, are through many tribulations to enter into the kingdome of God. But the comfort is, that they shall all turne vnto their saluation in the day of Christ Iesus, when they shall be *for*

Apoc. 7. 15. 16 17 14. *euer in the presence of the throne of God, and serue him day and night in his Temple, when they shall hunger no more, nor thirst any more, nor the sunne shall light on them, nor any heat; when he that sitteth on the throne shall dwell among them, and the Lambe which is in the middest of the throne shall gouerne them, and wipe all teares from their eyes*, as the Lambe himselfe witnesseth touching them that *haue suffered tribulation, and washed their long robes in the blood of the Lambe.* The flesh I know will suggest and say, in the meane while our case is hard, no man with vs, euery mans hand against vs, we hunger and thirst, we are reuiled and persecuted, we are cast into prison, and made the talke and wonder of the world, we are driuen to many hard shifts, and put to shreude plunges. But what of all this, when wee know that these shall turne to our saluation? Be they what they will, how great they will, how lasting they will, yet they are but light, and but for a moment, in respect of that farre most excellent and eternall weight of glory which they cause vnto vs, as our Apostle witnesseth, where he saith, that *our light affliction* 2 Cor. 4. 17. *which is but for a moment, causeth vnto vs a farre most excellent, and an eternall weight of glory.* Here is the fruit and consequent of our affliction, glory; our affliction causeth vnto vs glory: and here is both the smallnes and the shortnes of our affliction, in comparison of that glory which shall be reueiled; be it neuer so great and heauy, it is but small and light in comparison of that farre most excellent glory; be it neuer so long and lasting, it is but for a moment, in comparison of that eternall weight of glory laid vp for vs in the heauens. Howsoeuer therefore when we suffer any crosse, persecution, or trouble, these things for the time be grieuous & vnpleasant vnto vs, as *no chastizing for the present seemeth to be ioyous but greeuous*, Heb. 12. 1. yet seeing *they bring the quiet fruit of righteousnes vnto them that are thereby exercised*, seeing they cause vnto vs *a farre most excellent, and an eternall weight of glory*; seeing they shall *turne to our saluation*, let vs be of good comfort, whatsoeuer in this kinde doth befall vs. And 1. *let vs*, as the Apostle willeth, *runne with patience the race*

that

hat is ſet before vs, looking vnto Ieſus the author and finiſher of ur faith, who for the ioy that was ſet before him endured the roſſe, and deſpiſed the ſhame, and is ſet at the right hand of the hrone of God. And whatſoeuer our ſufferings be, let it be ith vs as it was with the Apoſtle, that with him we may ay, *as the ſufferings of Chriſt abound in vs, ſo our conſolation* 2 Cor. 1. 5. *boundeth through Chriſt.*

Againe, here is a good ground and warrant for vs againſt hat vncomfortable doctrine of doubting of our ſaluation. For, if we may aſſure our ſelues that our ſufferings and our wrongs ſhall turne to our ſaluation, then may wee aſſure ur ſelues of our ſaluation. Yea but it will be ſaid, what an rgument and reaſon is this, *Paul* might, therefore wee nay? I ſay, it is a good one, becauſe vpon the ſame ground hat he might, we may. Yea, but he might know this by he reuelation of the ſpirit, which now we are not to looke or. True: but he might alſo know this out of the holy cripture, where the Lord hath paſſed his promiſe for this, nd ſo we may: & on the ſame promiſe whereon he might uild his knowledge and aſſurance, on the ſame may we, nd all the faithfull children of God build our knowledge nd aſſurance, the promiſe being made vnto all that loue God, and are in Chriſt Ieſus. Many doubts indeed we haue, nd full of diſtruſtfulneſſe we are oftentimes euen the beſt f vs: but yet yee ſee that vpon good ground of Gods romiſe, by the example of our Apoſtle, we may aſſure our elues of our ſaluation, if as the Apoſtle did, ſo we doe be- long vnto Chriſt Ieſus, at leaſt if we ſuffer perſecution, and rouble for his ſake; for ſo farre this place will go, that if we uffer perſecution and trouble for Chriſt his ſake, then we may aſſure our ſelues of our ſaluation, becauſe we may aſſure our ſelues, that our ſufferings and troubles ſhall turne to our ſaluation. Suffer not your ſelues therefore, to be de- ceiued by thoſe vncomfortable teachers of doubting, which teach that not any man, to whom it is not reuealed by the ſpirit in particular, can be ſure of his ſaluation, but onely in an vncertaine hope. As this place doth ſhew, that ſuch of

the godly as ſuffer perſecution and trouble may aſſure themſelues that their troubles ſhall turne to their ſaluation, and ſo conſequently may aſſure themſelues of their ſaluation; ſo many other places doe euidently conuince, that ſo many as are in Chriſt Ieſus, may and ought to aſſure themſelues of their ſaluation. But I haue diuers times heretofore ſpoken of this point more at large. Let vs now therefore proceede.

If any man therefore here aske, how and by what meanes it could come to paſſe, that this the Apoſtles impriſonment, and this practiſing againſt him in his impriſonment could turne to his ſaluation, himſelfe in the next words ſheweth the meanes to be, the *Philippians* praier, the helpe of Gods ſpirit, and his owne hearty and earneſt expectation and hope, *I know &c. through your praier &c.* Of which three, two, namely their praier, and his hearty expectation and hope were indeede meanes, but the third, namely the ſpirit of Ieſus Chriſt was the author, which by and according to theſe meanes turned his ſufferings and wrongs to his ſaluation. Howbeit in a generall ſignification of meanes, we may ſay, that hee knew that by and according to theſe meanes that that he ſuffered, & that they practiſed againſt him ſhould turne to his ſaluation. Whence I obſerue how according to the promiſe, the ſufferings and wrongs of Gods children turne to their ſaluation, namely by the helpe of Gods ſpirit, through the praier of the Church, according to their faith and hope that are troubled and afflicted. For through the praier of the Church, the ſpirit of Ieſus Chriſt which dwelt in him in all fulneſſe is giuen vnto the godly to helpe them in their troubles, and he according to their faith and hope in him, if they put their truſt in him, helpeth them, & turneth their ſufferings and their wrongs vnto the beſt, as it is written, *The Lord is neere to all that call vpon him, to all that call vpon him faithfully*; the Lord is neere in the day of trouble to helpe, and to turne all to the beſt: but vnto whom is hee thus neere? Euen vnto them that call vpon him: what to all that call vpon him? Nay to all that call

Pſ. 145. 18.

vpon

pon him in faith and in truth, beleeuing in him, and put-ing their truſt in him. And that vnto ſuch he is neere to uch purpoſe, euen through the praier of the Saints, and of he Church, may appeare by the ſtorie of *Peters* impriſon-ment, who being in priſon, and earneſt praier being made of the Church vnto God for him, was deliuered by an An-gell out of priſon. Thus the Lord by his ſpirit worketh for his children through the praier of the Saints, and according o their faith and hope in him. So that thus we are to re-ſolue, all afflictions and troubles worke for the beſt, and turne vnto ſaluation: but vnto whom? and how? vnto ſuch as *Paul*, vnto the elect of God, the redeemed of Chriſt, the ſanctified by Gods ſpirit, the members of Chriſt his Church, by the helpe of the ſpirit, through the miniſtery and praiers of the Church, and according to their faith and hope in Chriſt Ieſus. *Act.* 12. 5.

Firſt then here can be no hope, nor ſhall be any helpe vnto ſuch as either are out of the Church, or are in the Church, but not of the Church. For albeit ſuch may haue ſufferings and wrongs, yet ſhall they not turne to their ſal-uation. Neither can they turne vnto ſaluation, becauſe they are not for Chriſt his ſake or the Goſpels, to which kinde onely the promiſe is made. Nay vnto ſuch alients from the couenant of promiſe, their troubles in this life are but the beginnings of that fearefull iudgement which in flaming fire is reſerued for them againſt that great day.

Secondly, hence we learne that euen vnto the godly in Chriſt Ieſus, their ſufferings and wrongs turne to their ſal-uation, not for any their merits, or through the vertue of their ſufferings, but through the praiers of the Saints &c. If we thinke vpon merit, we may well thinke that our Apoſtle might as well haue ſtood vpon merit, as the beſt that liue could: nay in ſufferings and wrongs he was more a-bundant then the beſt that liues is, as that place to the *Co-rinthians* ſheweth. Yet he ſtands not vpon them, but that his troubles turne to his ſaluation, he imputes it to the praier of the Church, & to the help of Gods ſpirit, according to the faith *2 Cor* 11.

faith and hope which God had wrought in him by his spirit, and by his example teacheth vs so to doe. Nay, hee vterly disclaimeth all merit of saluation by affliction, and by his example teacheth vs so to do, where he saith, *I count that*
Rom.8.18. *the afflictions of this present time are not worthie of the glorie which shall bee shewed vnto vs.* Whence it is plaine, that because there is no proportion betweene the sufferings of this life, and the reward of eternall glorie, Therefore the sufferings of this life, doe not merit the reward of eternall glory. Whatsoeuer therefore any merit-monger shall tell you, touching the merit of our sufferings, trust it not. For it is not for our merits by them that they turne to our saluation, but *through your prayer, and by the helpe of the spirit of Iesus Christ.*

Now, to speake somewhat more in perticular of the meanes. First, I note, that the Apostle saith, that he knoweth that this shall turne to his saluation, through the *Philippians* prayer. Whence I obserue the power and efficacie of the prayers of the Church, powred out for the afflicted members of Christ Iesus, which is, that through the prayers of the Church their troubles turne to their saluation.
Iam. 5.16. *The prayer of a righteous man,* saith *Iames, auaileth much, if it be feruent.* Here is a condition requisite in prayer, if it bee powerfull with GOD, that it bee feruent, and proceede from an holie zeale: and beeing such, it auaileth much, and hath great power with the Lord, as to saue the sicke, to stay, or to bring raine, &c. as it is in that
Ioh.15.7. place. Now, if the prayer of one righteous man bee of such power with the Lord, how much more the prayer of the Church? Againe, *If yee abide in me,* saith our Sauiour, *and*
16.23. *my words abide in you, aske what yee will, and it shall bee done*
Mat.2122. *vnto you.* And againe, *Whatsoeuer ye shall aske the father in my name, hee will giue it you.* And againe, *Whatsoeuer yee shall aske in prayer, if ye beliue, ye shall receaue it.* From all which places I note, that the prayers which shall haue power with God; first, they must bee the prayers of the righteous, of them that are engraffed into Christ, of them in whome the word

ord of Christ dwelleth. And secondly, they must be fer-
ent, they must be made in Christ his name, they must bee
ade in faith: and then wee being such, and our prayers
eing such, whatsoeuer we shall aske, be it for our selues, or
e it for others, we shall receaue it. And if the prayers of e-
ery such shall haue such power with God, much more shal
he praiers of the Church haue such power with God. And
herefore, ye see how often the Apostle requesteth the prai-
rs of the Church for him, as *Ephes.* 6. 18. *Colossi.* 4. 3.
. *Thes.* 3. 1. And in his Epistle to *Philemon*, there hee pro-
esseth as here he doth, that he trusteth through their pray-
rs to be giuen vnto them by deliuerance out of his bands,
herein commending himselfe to their prayers.

A good lesson for vs, to stirre vs vp vnto publique and
riuate prayer, both for our selues, and for others, seeing
hey are so powerfull with God, as to bring his blessings and
races both vpon our selues, and vpon others. And this les-
on is as needfull as it is good, especially in this our day,
herein there is such neglect both of publique and priuate
prayer vnto the Lord. Priuate praier so rare, that if it be v-
ed by any, it is noted by many, and they straight way cen-
ured, as thinking themselues more holy then other men.
And publique prayer so little regarded by some, that verie
seldome they are present with the congregation in publique
prayer. I cannot stand of it. Only, I say, he that neglecteth
he meanes vnto grace, he shall neuer finde grace.

Secondly, hence I obserue a dutie of the Church in pub-
lique prayer, which is, to pray for the afflicted members of
Christ Iesus: for the Apostle in saying, that he knew that
this should turne to his saluation through their praiers, ther-
in stirreth them to pray for him. And see the points where-
in the Church is to commend them in their prayers vnto
God. As first, that the Lord may turne their affliction and
trouble to their saluation. Secondly, that hee will helpe
them by his holy spirit in euerie needefull time of trouble.
Thirdly, that they may so stand in the defence of the truth
of Christ Iesus, that in nothing they may bee ashamed.

Fourthly,

Fourthly, that the Lord will strengthen them with strong faith and hope in him. Fiftly, that Christ may be glorified in their body, whether it bee by life, or death. Thus the Church should pray, and thus the afflicted should desire the Church to pray.

LECTVRE XVI.

PHILIP. I.

Verse 19. *And by the helpe of the holy spirit of Iesus Christ.*

20. *As I feruently looke for and hope, that in nothing I shall bee ashamed, but that with all confidence, as alwaies, so now Christ shall bee magnified in my bodie, whether it bee by life, or by death.*

ONe thing hence I obserue, which is, that not for our prayers, or for the praiers of the Church for vs, but through our praiers, and through the praiers of the Church for vs, the Lord giueth his grace vnto vs. And therefore the Apostle saith, *I know that this shall turne to my saluation, through your prayers,* not for your praier. And to *Philemon, I trust through your prayers I shall be giuen vnto you:* Neither doe wee euer reade that for our prayers, as for the merit and worth of them, any grace is giuen vnto any. Neither doe I build this note vpon this ground as if because it is said *through*, therefore it cannot be for our prasyers. For, I know that we are saued through Iesus Christ, and yet for Iesus Christ, euen for his merits sake, so that the phrase barely considered canot inferre the note; but hereon it is builded, taht it is so said through, that neither

Vers 22.

ner euer it is, nor can be ſaid, that for our praiers any grace giuen vnto vs. For not for our praiers ſake, not for the merit and worth of our praiers doth the Lord heare vs, and grant vs our requeſts, but for the promiſe ſake which of his owne free grace he hath made vnto our praiers. He hath paſſed his promiſe, that *whatſoeuer we ſhall aske in praier in his name, if we beleeue, we ſhall receiue it:* and he hath bidden vs *aske, and we ſhall receiue, ſeeke and we ſhall finde, knocke and it ſhall be opened vnto vs.* Becauſe then he hath promiſed grace vnto our praiers, he is intreated for grace through our praiers. Aske and haue, firſt aske and then haue, and the better beggers the greater getters. For it is not with the Lord as with vs: we ſay a great begger would haue a good nay ſaier, and vnto whom but euen now we haue giuen, wee loue not that they ſhould by and by come againe and begge of vs. But I ſay it is not ſo with the Lord, but of the greateſt begger he is moſt intreated, and the oftner wee come a begging to him, the more welcome we are vnto him: for he loues to be intreated, and being intreated he promiſeth to giue, and ſo through our praiers he giues, euen for his promiſe ſake, but not for our praiers ſake; for they when they are beſt are ſo full of imperfections, that they merit nothing but to be reiected. Seldome but we are troubled with wandring by-thoughts, often we pray for things, and againſt things without ſubmitting of our wills vnto the Lords will; often we pray not in faith towards God; often not in loue towards our brethren, often coldly, often hypocritically, and when not ſo, but that our praiers might iuſtly be turned into ſinne vnto vs? Cauſes therefore they are not, for which the Lord beſtoweth any graces vpon vs, but meanes onely through which we receiue graces needfull for vs for the promiſe ſake made in Chriſt Ieſus.

Mat 21.22

Mat. 7.7.

Farre be it therefore from vs to ſtand vpon the merit of our praiers, as if for our praiers ſake we deſerued any grace to be beſtowed vpon vs. Let vs as we ought powre out feruent praiers vnto the Lord in faith, and in Chriſt his name, and aſſure we our ſelues we ſhall be heard. But withall let

vs

vs know that it is for his promiſe ſake made vnto our prai-
ers, and for his Chriſt his ſake which offereth vp our praiers
whatſoeuer be our ſtate and place let vs not ſlacke this ſe-
uice, neither let vs preſume vpon any merit by this ſeruice.
If we lift vp pure hands vnto the Lord in his Temple, i
our houſes, or in our chambers he will heare vs, & though
not for our praiers, yet through our praiers he will be intrea-
ted of vs. Let it be enough for vs that he will heare vs, and
let this moſt of all glad vs that for his Chriſt his ſake, and
for his promiſe ſake he will heare vs. And let this ſufficee
be ſpoken touching the firſt meanes in particular, that
through our praiers, and the praiers of the Church for vs,
all things worke together for the beſt, vnto ſo many of vs a
loue God, and are in Chriſt Ieſus.

The next meanes whereof the Apoſtle ſpeaketh, is the
helpe of the ſpirit of Chriſt Ieſus, whereby he ſaith, he knew
that this ſhould turne vnto his ſaluation: *I know &c.* Where
the ſpirit is called *the ſpirit of Ieſus Chriſt*, as becauſe of his
proceeding from the Sonne, ſo becauſe of his dwelling in
him in all fullnes, as alſo becauſe Chriſt ſendeth him into
our hearts, and by him worketh his will in vs. And thus alſo,
and for theſe cauſes I take it, he is called in the Epiſtle to the
Rom. 8.9. *Romanes*, and *the ſpirit of the Sonne* in the Epiſtle to the Ga-
Gal. 4.6. *lathians*. But to omit many things which might here be no-
ted vpon this occaſion, that the ſpirit is called *the ſpirit of
Chriſt Ieſus*, becauſe they are not things ſpecially here in-
tended by the ſpirit, the principall thing to be noted is, that
the Apoſtle ſaith, that he knew that this which he ſuffered
by his bands, and by the practiſes of the wicked ſhould
turne to his ſaluation, by the helpe of Gods ſpirit, by whom
the Father and the Sonne worke in vs, and for vs. Where
I obſerue, the true cauſe indeed whereby the ſufferings and
the wrongs of Gods children turne to their ſaluation, and
that is, by the helpe of the ſpirit of Ieſus Chriſt. The Lord
by his ſpirit helpeth them, and turneth their heauineſſe into
ioy, and their ſufferings into the quiet fruit of righteouſnes
in the heauenly places. *Thou Lord*, ſaith the Prophet, *haſt*

brought

ought my ſoule out of the graue, thou haſt kept my life from them that goe downe to the pit: thou haſt turned my heauineſſe to ioy, and thou haſt looſed my ſackcloth, and girded me with gladnes. Where the Prophet ſheweth, that it is the Lord that helpeth vs and deliuereth vs when troubles compaſſe vs about; that it is the Lord that lifts vs vp from the gates of death, and putteth an end vnto all our troubles; that it is the Lord that wipeth all teares from our eyes, and turneth our heauineſſe into ioy. And ſo *Peter*, being deliuered out of priſon through the praiers of the Church, profeſſed that the Lord had brought him out of priſon. Through their praiers he was deliuered, but it was the Lord that deliuered him; their praiers were the meanes, but the Lord was the author of his deliuerance. Againe, *Behold*, ſaith our bleſſed Sauiour, *it ſhall come to paſſe, that the deuill ſhall caſt ſome of you into priſon that yee may be tried, and yee ſhall haue tribulation ten dayes; be thou faithfull vnto the death, and I will giue thee the crowne of life.* Which words were ſpoken immediatly to the Church of *Smyrna*, but ſo that they ſerue alſo for our vſe. Wherein, the godly are both warned of perſecution and affliction which they are to looke for in this life, and perſwaded likewiſe by ſundry motiues not to feare them. *Behold it ſhall come to paſſe, that ſome of you ſhall be caſt into priſon:* here is the aduertiſement of ſuch afflictions as they are to ſuffer. But the exhortation is, *feare none of thoſe things which ye ſhall ſuffer.* And the motiues to perſwade vs not to feare them, follow. As firſt, who is the contriuer of all the perſecutions and troubles which we ſuffer? Euen the diuell, the Deuill ſhall caſt you into priſon. Hee alwaies kindles the fires of perſecutions againſt the Church; as alſo it is ſaid in another place, that he *caſts out of his mouth water after the woman, like vnto a floud.* He blowes the bellowes vnto all the practiſes of the wicked. Secondly, what is the end wherefore we ſuffer affliction and trouble? not for any harme vnto vs, but that wee may bee tried, *That the tryall of our faith being much more precious then gold that periſheth, though it be tryed with fire, may be found to our praiſe, and*

Pſal 30. 3. 11.

Act. 12. 17.

Apoc. 2. 10.

Apoc. 12. 15

1 Pet. 1. 7.

and honour, and glorie, at the appearing of Iesus Christ, as the Apostle *Peter* speaketh. Thirdly, what is the durance of our afflictions? We shall haue tribulation ten daies, a while, a short while, an euening doth heauinesse last, and then ioy
2 Cor. 4.17. commeth in the morning: as also the Apostle saith, that *our afflictions are but light*, and but for a moment in comparison of that farre most excellent, and eternal weight of glory which shall be shewed vnto vs. Lastly, what is the reward of our afflictions? The reward which our blessed Sauiour in mercy promiseth is this, that he will *giue vnto vs the crowne of life*. As also *Iames* saith, *Blessed is the man that endureth*
Iam. 1.12. *tentation: for when hee is tryed, hee shall receaue the crowne of life, which the Lord hath promised to all that loue him.* Whatsoeuer then our afflictions be, they turne ye see to our saluation, by the helpe of the Lord. Sometimes in the day of trouble he breaketh the cords of the wicked, and deliuereth vs: and sometimes hee suffereth them that hate vs, to haue their wils ouer vs, but suffereth vs not to bee tempted aboue that wee able, but giueth the issue with tentation, that we may bee able to beare it. And alwaies so hee prouideth, that in the end he turneth our troubles to our saluation. He doth it, euen he alone doth it, and none but he can doe it.

A point wherein we will all of vs seeme very loath, but to be throughly perswaded. For, who is he that will not seeme to giue full assent vnto that truth which hath beene deliuered, that it is the Lord that helpeth vs in our troubles, and that he turneth them to our best? But tell me, I pray you, whence is it that in the day of trouble we faint and droope, and hang downe the head? Whence is it that when we are persecuted, reuiled, slandered, oppressed, imprisoned, and hated of men, we sinke vnder the burthen, and are ready to fall away from the hope of our good profession? Whence is it, that in the dayes of pouertie, sickenesse, or other aduersitie, wee are oppressed with heauinesse, and hardly will be comforted? Is it not for that we haue not yet learned this lesson, that all this shall turne to our saluation by the helpe of God? Yes surely, the taking out of this lesson would rid vs

of all ſuch paſſions, when any troubles doe aſſault vs. how could the things caſt vs downe, which wee know uld turne to our ſaluation by the helpe of God? Let vs w learne it, and let it teach vs to feare none of thoſe ngs which we doe, or ſhall ſuffer, but ſeeing by his helpe ſhall turne to our ſaluation, let vs abide faithfull vnto the th.

Againe, let this teach vs in the day of our trouble, to lift vp r eyes vnto the Lord. Let others ſay, as it is in the Pro- ct, *I will lift vp mine eyes vnto the hils, from whence commeth* Pſal.121.1. *helpe.* That is, let others looke for helpe from the arme fleſh; but let vs ſay with the Prophet, *Our helpe ſtandeth the name of the Lord, which hath made both Heauen and rth.* Let others flie vnto other meanes, and neuer looke to the Lord when troubles doe aſſault them; but let vs yſe other meanes, that principally we look vnto the Lord, l put our whole truſt in him: For by his helpe, whatſo- r is ſaid or done againſt vs, ſhall turne to our ſaluation. d let this be ſpoken touching the ſecond meanes in par- ular, that by the helpe of God the ſufferings of the godly ll turne to their ſaluation.

The next meanes whereof the Apoſtle ſpeaketh, is the eanes according to which the Apoſtle ſaith: this by the lpe of God, and through the *Philippians*, ſhould turne to ſaluation, and that is according to his ſure hope, *As I rtily looke for, &c.* Where, to ſignifie the ſtrongnes and eneſſe of his hope, he vſeth two words, both expreſſing as much, that his hope was ſuch, that hee expected the e thing he hoped for, as they that earneſtly looking for a ng, ſtretch out the head to looke for it. Whence I might ſerue what a hope the hope of the faithfull is, namely not doubtfull and vncertain hope, but a ſtrong and ſure hope, ereby they do as certainly aſſure themſelues of the thing ey hope for; as they that with ſtretched neckes looke for e thing that is by and by to follow. But the obſeruation nce principally to be gathered, whereinto that will follow, his, that according to our hope and faith in him, ſo doth *ἀποκαραδοκία.*

the Lord (through the prayers of the Saints) turne our sufferings and our wrongs to our saluation: so that by the helpe of God, and through the prayers of the Saints, our sufferings turne to our saluation; but so that we certainely hope that by the helpe of God, through the prayers of the Saints, our sufferings shall turne to our saluation. In therefore it is required, that we certainely hope and beleeue in the promises of the Lord, if the promises of the Lord be made good vnto vs. When two blinde men came vnto our blessed Sauiour, and prayed him that they might receaue their sight, he said vnto them, *Beleeue ye that I am able to do this? and they said, yea, Lord. Then touched he their eyes, saying, according to your faith bee it vnto you.* As here faith was required in these blinde men, that they might receaue their sight; so in vs all hope is also required, that wee be perfect kers of the Lord his promises. Hath the Lord promised that all crosses and calamities shall worke together for the best vnto those that loue him? And doe wee hope that the Lord will make good this his promise vnto vs? According to our hope so shall it bee vnto vs. If wee doubt not of the Lord his promises, but hope certainly in him that hath promised, then may euery one of vs in all our troubles, say with the Apostle, *I know that this shall turne to my saluation according to my certaine hope.* But, if wee doubt and distrust the Lord, and say in our hearts, how can it bee? I cannot conceaue it, doubtlesse the Lord shall not helpe vs, the prayers of the Saints shall not preuaile for vs, nor shall our sufferings turne to our saluation. And therefore wee reade, that the faithfull had alwaies their hope so strong, that they builded euen their prayers thereon; as *Dauid*, where hee saith, *Let mine vprightnesse and equitie preserue me, for my hope is in thee.* As if he should haue said, according to my hope in thee, thou wilt preserue the iust and vpright man; so O Lord preserue me. And so very often in the *Psalmes*, the Prophet desireth performance of the Lord his mercies, according to his hope in him; and therein plainely sheweth, that our hope must be surely fixed in the Lord, if wee will be perfect kers of his promises.

Mat. 9. 28. 29

Psal. 25. 20.

Here then againe we are armed against that vncomfor-
ble doctrine of doubting of our saluation. For wee are
rtainely to hope, that according to the promise of the
oly Ghost our sufferings and wrongs shall turne to our
luation, by the helpe of God through the praiers of the
ints? And are we to know that according to our hope
e promise of the Lord touching this thing shall be made
od vnto vs? So here we are taught. How then are we to
oubt of our saluation, and not otherwise to know it then
certainely? Hope say they we may to be saued, but cer-
inely assure our selues of our saluation we cannot. Is then
ope any preiudice vnto certainty? Doth not the Apostle
y, that *hope is as an ancre of the soule both sure and stedfast,* Heb. 6. 19.
hereby we may lay so sure hold on the promises of God
Christ Iesus, that we may certainly assure our selues of
r saluation? Againe, doth not the Apostle say, that *hope* Rom. 5. 4.
aketh not ashamed, .i. deceiueth not him that hopeth, be-
use as the childe of God hopeth so hee findeth? And
oth not our Apostle here in some sort describe hope, to be
ien a certaine and earnest expectation of that we hope for
cording whereunto it is certainely done vnto vs? And
otwithstanding all this may wee hope, but not be sure to
e saued? Indeede if our hope were onely in vncertaine as
heirs is, then were we to doubt as they doe. But our hope
certaine, being grounded on Gods promises, and therfore
e so hope that we are sure to be saued. Thus then I reason
om this point of hope, we may certainely hope to be sa-
ed, therefore we may assure our selues of our saluation.

Againe, this may teach vs not to be secure vpon the Lord
is promises. He promiseth, and he performeth. What
hen? May we sit vs downe and say, as he hath promised
o shall it be done, howsoeuer matters stand with vs. Nay
eloued, let vs not deceiue our selues. In our selues there
must be such graces as are required of vs, or else the promi-
es doe not belong vnto vs, nor shall euer doe vs any good:
ea and either he must giue those graces which are required
of vs, or else we can neuer haue them. As in this place, the

promiſe is that our affliction, if we belong vnto Chriſt, ſhall turne to our ſaluation. But how? according to our faith and hope. Either theſe graces muſt be in vs, or elſe the promiſe belongeth not to vs. And how ſhall we haue theſe graces, vnleſſe hee which requireth them giue them? Let therefore in all things let vs build vpon the Lord his promiſes, that we looke vnto the things required of vs to be partakers of the promiſes. And looke what meanes he hath ordeined, for the working of thoſe things in vs by his holy ſpirit, let vs in all feare and reuerence vſe thoſe meanes, and pray vnto the Lord to ſanctifie them.

Now to goe forward, what was it that the Apoſtle ſo heartily looked for and hoped? That is ſet downe 1. negatiuely. 2. affirmatiuely. 1. that in nothing hee ſhould be aſhamed. 2. that *with all confidence &c.* In which point ſtandeth one part of the ſaluation, whereunto he knew his ſufferings ſhould turne by and according to thoſe meanes already mentioned. For how ſhould his ſufferings turne to his ſaluation by thoſe meanes? Thus: he hoped that thus it ſhould come to paſſe, that in nothing perteining to the defence of the Goſpell he ſhould be aſhamed, but that *with all confidence &c.*

The firſt thing which here I note is, that the Apoſtle ſaith, that he hopeth that *in nothing he ſhall be aſhamed*, i. that ſhame ſhall neuer befall him for leauing the defence of the Goſpell. Whence I obſerue, both that it is a ſhame to leaue the defence of the Goſpell, and that a godly care in this behalfe is needfull in euery Chriſtian, that this ſhame may neuer befall him. Which care, and regard of which ſhame how litle it is reckoned of in theſe our daies, doth too too much appeare by the number of ſhameleſſe Apoſtates and back ſliders, which harkning vnto the ſerpent eat of the forbidden fruit; which opening their eares to that enchantreſſe whore, drinke themſelues drunke with the cup of her fornications and forſake the truth of Chriſt Ieſus. But let vs hearken to the Apoſtle, and *let vs hold faſt the profeſſion of our hope.* Doe we hope in Ieſus Chriſt? Doe we hope that

Heb. 10. 23.

in

n nothing touching the profeſſion of the truth of Chriſt eſus we ſhall be aſhamed? Let vs hold faſt this hope, and t vs pray, that this hope may continually be confirmed in , and that according to this hope we may ſtand faſt vntill he day of Chriſt Ieſus.

The ſecond thing which I note is, that the Apoſtle ſaith, hat hee hopeth, that with all confidence and liberty to peake in the defence of the Goſpel, Chriſt ſhall be magni ed and honored in his body, wherher it be by life, that hee iue and preach the Goſpell; or by death, that he be put to leath, and ſeale the Goſpell with his bloud. Whence I ob- erue another godly care needfull in euery Chriſtian, which that God may be glorified in him whether he liue, or die. *Glorifie God*, ſaith the Apoſtle, *in your body, and in your ſpirit,* 1 Cor. 6. 20. *for they are Gods.* Where the Apoſtle by way of exhorta- ion commendeth this dutie vnto euery one of vs, that we lorifie God both in our bodies, and in our ſpirits, by con- orming our whole man in all obedience vnto his will. And hy? for both our bodies and our ſpirits they are Gods, and hey are bought for a price by him that hath died for both, hat wee ſhould not henceforth in either liue vnto our elues, but in both vnto his glory, which died for vs, and oſe againe.

And let this be enough to warne vs to beware of diſho- noring God in our bodies, or in our ſoules, either by ſhrink- ng from a good profeſſion, or by giuing our members weapons of vnrighteouſnes, vnto any kinde of ſin to ſerue t in the luſts thereof. Neither let vs be ſo beſotted, as to hinke that we are not as well to be ſanctified in our bodies, s in our ſoules; or that God is not as well to be glorified in our bodies, as in our ſoules, but let vs know that we are to be ſanctified throughout, in our ſpirit, & ſoule, and body: & hat God is to be glorified in our whole ſpirit, and ſoule, and body. Let this therefore be our care, that God at all be not diſhonored by vs, but that in our whole man hee may bee honored.

The laſt thing which here I note is, how the Apoſtle was

confirmed and ſtrengthned in theſe his hopes, and that was by his owne experience: for he hoped that as alwaies, ſo now. Whence I obſerue how the hope of a Chriſtian is nouriſhed and increaſed. It is begun and grounded vpon Gods promiſes made in Chriſt Ieſus, but it is ſtrengthned and increaſed, by obſeruation of the Lord his goodnes toward vs in our owne experience. So our Apoſtle alſo wit-
Rom. 5. 4. neſſeth, where he ſaith, that *tribulation bringeth forth patience, and patience experience, and experience hope*, i. experience of the Lord his helpe in troubles, confirmeth and ſtrengthneth our hope in the Lord. Ye know the ſaying of
1 Sam 17. 37. *Dauid*: *The Lord* (ſaid he) *that deliuered me out of the paw of the Lion, and out of the paw of the Beare, he will deliuer me out of the hand of this Philiſtim.* This ſhould teach vs to obſerue the mercies of the Lord toward vs, and not to ſuffer them to ſlip out of our minde; and thus to reaſon with our ſelues, as alwaies the Lord hath beene good to vs, ſo now he will.

LECTVRE XVII.

Verſe 21. *For Chriſt is to me both in life and in death aduantage.*

NOw then, that the Apoſtle had ſignified his hope that Chriſt ſhould be magnified in his bodie, and had added, *whether it were by life or by death*; implying that it was all one to him, ſo that Chriſt were magnified in his body, whether it were by life or by death, he yeeldeth a reaſon thereof ſaying, *For Chriſt is to me &c.* as if he ſhould haue ſaid, I heartily looke for and hope that Chriſt ſhall be magnified in my body, whether it be by life, or by death, and ſo that Chriſt be magnified in my

y body, whether it be by life, or by death, all is one to
e, *for (christ is to me &c.* i. whether I liue, or die, Christ is
me aduantage. If I liue, and Christ be magnified in my
ody by preaching the Gospell, and walking in his waies,
erein I count I haue great gaine and aduantage; and if I
ie now in my bands, and Christ be magnified in my body
y my constancie in the defence of the gospell, and in suffe-
ng for the gospels sake, herein also I count I haue great
aine and aduantage; so that if Christ be magnified in my
odie, it is all one to me whether it be by life, or by death;
ecause which so euer fall, Christ and his glory is the thing
hich I count my vantage and gaine. His glory by me is
y glory, the increase of his kingdom by me is the crowne
f my reioycing; the honor of his name by me, whether it
e by my life, or by my death is to me in mine account a
reat gaine. Thus then I resolue the Apostles reason:
hrist and his glory is to me of that reckoning and regard,
hat whether he be glorified in my life, or in my death, I
ount it a great gaine vnto me; therefore it is all one to
ne whether he be glorified in my bodie by my life, or by
ny death. This sense and meaning of these words I fol-
ow, both because being a reason of the former words, it
hus best concludeth them in my iudgement; as also be
ause the words themselues in the originall may very well
arie this meaning, if we vnderstand an ellipsis of the word
, which is not vnusuall.

Neither is this meaning of these worde vnsorting with
he words that follow. For hauing said, that Christ and his
lory was vnto him, and in his account, aswell in death as in
fe, euen both in death and in life an aduantage and gaine;
pon that occasion by a litle digression, he first moueth the
oubt whether were better for him to chuse, life or death,
f he should chuse the one, *vers.* 22. and secondly answe-
eth that he knoweth not what to chuse, but in this choise
in a strait betwixt two: and thirdly setteth downe the
easons why the choise is so hard: as 1. in respect of him-
elfe it were better for him to chuse death, *vers.* 23. and 2. in

reſpect of them it were better that he choſe life, *verſ.* 24. Here is then the ſtrait, whether for his owne greater good he were now to chuſe death, or for their greater good he were to chuſe longer life. This I take to be the order and meaning of theſe words generally, thus farre. Now let us ſee what obſeruations we may gather hence for our farther vſe and inſtruction.

The firſt thing then which here I note is, the reaſon wherefore the Apoſtle was ſo indifferent either vnto life or death, which ſo euer God might be glorified by; and it was becauſe whether he liued or died, if by either death or life he might gaine glory vnto Chriſt, vnto him did accrew vantage enough. Whence I obſerue, how a Chriſtian becommeth indifferent vnto either life, or death, and that is thus, if Chriſt be vnto him both in life and in death aduantage, if he ſeeke no other gaine but this that Chriſt may be glorified in his body, then he is indifferent vnto whatſoeuer it is whereby Chriſt may be glorified, be it life, or death. This was it that made thoſe three children mentioned in *Dan.* ſo indifferent either vnto life or death. For when *Nebuchadnezzar* had called them, and thundred out cruell threatnings againſt them, if they ſhould not worſhip the golden image that he had ſet vp, they ſaid vnto him, *O Nebuchadnezzar we are not carefull to anſwer thee in this matter. Behold our God whom we ſerue is able to deliuer vs from the hote fiery fornace, &c.* In which their anſwer they plainely ſhew, that it was not life or death that they ſtood vpon, but it was the glory of their God. If God ſhould deliuer them from death to his farther glory by their life, they were willing to liue; and againe, if he ſhould deliuer them vp vnto death to his further glory by their death, they were alſo willing to die. Life and death was indifferent to them by whether ſoeuer God would be glorified in them, becauſe the glory of God was all that they ſought in life, or in death. The ſame is to be ſaid of all thoſe godly Martyrs that are dead in the Lord for the teſtimonie of a good conſcience, and for the defence of the truth of Chriſt Ieſus to the ſhedding of their bloud.

Dan. 3. 16. 17. 18.

ud. They were willing no doubt to haue liued, and they e willing alſo to die, euen very indifferent vnto either or death. And how ſo that they were indifferent vnto ner? Becauſe if God were glorified in them, whether it e by life, or by death that was comfort enough, ioy ugh; and gaine enough vnto them. If they might gaine rie vnto God thereby, came death, or came life, either s welcome vnto them. And in ſo many of gods children, here is this indifferencie vnto either, life or death, thus ommeth to paſſe becauſe of the aduantage which they kon vpon by Gods glorie, becauſe as either life or death kes for Gods glory: ſo they embrace either; life, if ther- God may be more glorified; and death, if thereby God y be more glorified.

Let this then teach vs, euen ſo many of vs as feele not in r ſelues this indifferencie vnto either, life or death; to oke into the cauſe why it is that we are not indifferent vn- either. And ſurely, if we be not too partially affected to- rds our ſelues, we ſhall finde that it is, becauſe this is the ſt reckoning with vs, that Chriſt be glorified in our bo- es. The pleaſures and ſorrowes of life, and the terrors of ath, theſe be the things that ſo affect vs, that wee are not different vnto either, but ſo heart-ſet on the one, that wee nnot brooke to heare of the other. *If*, as *Iob* ſpeaketh, *r ſeede bee ſtabliſhed in our ſight with vs, and our generation fore our eyes: if our houſes be peaceable without feare, and the d of God bee not vpon vs, if our bullockes gender and faile not, d our Cowe calue, and caſt not her calfe.* If wee ſpend our ayes in wealth, and haue all things at our deſire, then doe e ſo dote vpon theſe things, that wee ſay with the foole in e Goſpell, *Soule, thou haſt much goods layd vp in ſtore for any yeares, liue at eaſe, eate, drinke, and take thy paſtime.* And ch a reckoning we make vpon the honors, and pleaſures, commodities of this life, that we could be content to liue ith them euer, but cannot abide to depart frō them. Again, the rod of the Lord bee vpon vs, and his countenance eeme to be turned away from vs, if we be troubled on euc-

Iob 21. 8. 9. 10.

Luc. 12. 19.

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ry side with fightings without, and terrors within, if wee be crossed in our substance and goods, in our wife and children, or in our owne bodies, if wee bee in trouble, sorrow, neede, sickneſſe or other aduerſitie; if we be tryed by mockings and ſcornings, by bonds and impriſonment; then on the other ſide we are ſo daunted with thoſe things, that we are wearie of our liues, and with *Iob* in his extremitie, we cry out, and ſay, *Why dyed I not in the birth, or why dyed I not when I came out of the wombe? Why did the knees preuent me, and why did I ſucke the breaſt? O that God would deſtroy mee, that he would let his hand go and cut me off: my ſoule chooſeth rather to be ſtrangled, and to dye, then to be in my bones.* Yea, and many times like vnto *Achitophell* and *Iudas*, wee become our owne butchers. One ſort can heare of nothing but life, and another ſort wiſh nothing but death; very fewe of vs that are indifferently affected to either life, or death, and all becauſe we minde earthly things. The preferments, and pleaſures, and commodities of this life, they are our aduantage and gaine. If our deſires bee filled with them, then wee account nothing indifferent vnto death, but all our delight is ſet on life. But if wee lacke them, and inſtead thereof haue our drinke mingled with weeping, then are we nothing indifferent vnto life, but all our deſire is of death, and would God we were dead, would God we were dead. As for the glorie of God, it neuer comes into our thoughts, neither doe wee euer make account of life, or of death, as they doe make for the glory of the Lord; for if we did, then would we be indifferent vnto either, as either ſhould make for the glory of the Lord, and not run vpon the one as carnall reſpects, or terrors of death ſhould moue vs.

Iob 3. 11. 12
6. 9.
7. 15.

Well, now that wee know theſe things, let vs thinke on theſe things. Let vs not ſet our hearts on life for the loue of any earthly thing whatſoeuer, neither let vs wiſh death for any thing of this life which wee want, or for any croſſe in this life which we ſuffer; but let vs be indifferent vnto either, as either may make for the glorie of Chriſt Ieſus. Let the glorie of Chriſt Ieſus be all the vantage and gaine that wee make

e reckoning vpon either in life, or in death, and let it be
a vantage and gaine vnto vs if he be glorified in vs,
we make no reckoning of it whether it be by our life,
y our death, so that he be glorified in vs. Let his glory
ur glory, his kingdome our kingdome, and so let life
eath be welcome vnto vs; as thereby glory is gained vn-
Christ Iesus. Let vs set this downe with our selues to glo-
Christ Iesus in our mortall bodies, and let vs not care
ther it be by life, or by death, and that vpon this recko-
g, that *Christ is vnto vs in life and death aduantage.*

Now to descend vnto the particulars, the second thing
ch here I note is that the Apostle saith, that *Christ is vnto
in life aduantage.* Whereby he meaneth, that if he liue,
through life glorifie God in his bodie by preaching the
spell of Christ Iesus, and walking in his waies; euen this
rifying of Christ in his bodie by his life is vnto him ad-
tage, euen such an aduantage as that this only he coun-
his life if he glorifie God in this life. Whence I obserue,
at vnto a Christian should be the greatest gaine of his
which he should seeke, and whereunto he should bend
selfe in his whole life, and that is the glory of Christ Ie-
by a faithfull walking in the waies of his calling; and by
uiding for things honest before the Lord, and before all
n. The glorifying of Christ in his bodie by liuing to his
ry, should seeme such a gaine vnto him, as that all other
ngs in his life should seeme but losse vnto him. Where-
on it is that the Prophets so often remember vs that we *Esay 43.7*
re created, formed, and made for the Lord his glory;
t our blessed Sauiour exhorteth vs saying, *Let your light* *Mat. 5.16.*
*ine before men that they may see your good works, & glorifie
r father which is in heauen:* & that our holy Apostle like-
e exhorteth vs saying, *Whether yee eat, or drinke, or what-* *1 Cor. 10.31*
er yee doe, doe all to the glory of God. Which places shew
inely thus much, that the thing which wee are to seeke,
d whereunto we are to bend our selues in our whole life,
he glory of God, euen that he may be glorified in our
rtall bodies. And the reasons are cleare: for first the
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end wherefore we were created and made was, as euen now we heard out of the Prophet, the glorie of God; that hee might shew his glory in vs, and that we againe might glorifie him in the land of the liuing. Secondly, wee are not our owne, but wee are bought for a price, and therefore as the Apostle maketh the argument, we must glorifie God, euen him whose we are in our bodies, and in our spirits: henceforth we must not liue vnto our selues, but vnto him and his glorie, *That dyed for our sinnes, and rose againe for our iustification.* Gods glorie, that must bee the bent of our whole life, and the vantage that we must seeke while we are at home in the body.

1 *Cor.*6.20.

Now, if yee aske how we are to glorifie God in our life, I answer, by walking faithfully in the waies of our calling, whatsoeuer our calling be, by keeping our vessels holy vnto the Lord, and pure from all filthinesse of corruption: by conforming our wills in all obedience vnto his will, and by liuing soberly, and righteously, and godly in this present world. All which our Apostle comprehendeth in a conuersation, which becommeth the gospel of Christ. And *Peter*, in an honest conuersation, where he saith, *Haue your conuersation honest among the Gentiles, that they which speake euill of you, as of euill doers, may by your good works (which they shall see) glorifie God in the day of visitation.* That God may be glorified by vs, this is a poynt which we must looke vnto. And how may this be? by hauing our conuersation honest, that is, by so walking and liuing, as before was mentioned.

1 *Pet.*2.12.

This then should teach vs, so to looke vnto our wayes in our whole life, that in nothing the Lord be dishonoured by vs. For, if the glorie of God should be vnto vs the greatest gaine of our life, while we liue here in the body, then should we in all things seeke it, and by no meanes doe any thing which may be to the impairing of it. But, doe wee in our whole life seeke the glory of our God, as our greatest gaine? Doe wee in nothing dishonour our God throughout our whole life? If euery man should but looke how faithfully he walketh in the waies of his calling, the minister, the Lawyer,

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the Phyſition, the Souldier, the Tradeſman, the Merchant, the Countrie-man, how carefull each of them in their calling are, that God may be glorified by them; if euery man ſhall but looke how watchfull he is ouer his owne body, that it be not defiled with the corruptions which are in the world through luſt, what a conſcience he maketh of all his waies, that they bee framed in all obedience vnto Gods will, and how deſirous he is to leade a ſober, a righteous, and a godly life in this preſent world; if, I ſay, euery man ſhall but looke into himſelfe, and ſearch, and ſee how the caſe ſtandeth with him touching each of theſe things; each man ſhal finde in himſelfe ſo many things whereby God is diſhonoured, as that I neede not to preſſe them to the ſhame of all that heare them. Beloued, the thing is too lamentable, and too true, if we will confeſſe a truth, that whom in our whole life by all meanes we ſhould glorifie, againſt him our whole life is a continuall rebellion. For what ſin is it, whereof if we dulie examine our ſelues, we may not finde our ſelues guilty? Looke vnto the firſt table. Doe wee not truſt vnto vncertaine riches, and giue much honour to others, which is due vnto God alone, and ſo make other Gods vnto our ſelues beſides him? Doe not many in the worſhip of God vſe ſuperſtitious rites, and will-worſhips, which God neuer commanded, and ſo ſinne againſt the ſecond Commandement? Doe wee not often abuſe the name of God in periuries, in blaſphemous oaths, in ſpeaking of him lightly and vnreuerently, and ſo take his name in vaine? Doe wee not prophane the holy Sabbath many of vs with bodily labour on that day, many with rioteus banquetting on that day, many with vnlawfull gaming on that day, and moſt of vs with neglect of ſuch holy duties as on that day were to be performed? Looke alſo vnto the ſecond Table. Doe we not neglect, nay, contemne our Superiours, and ſometimes euen make rebellion againſt them? Doe wee not often murther the innocent without a cauſe, if not in his life, yet in his credite and name, and in a cruell ſpight againſt him? Doe we not often ſteale from our brethen, by falſe weights and meaſures

sures, by selling naughty wares, by bribes and extortion, by symonie and vsurie, by deceitfull and wrongfull dealing? Doe we not often lye one vnto another, and so smother the truth that it can neuer come to light? Doe wee not abound with sinnefull lusts, inordinate affections, vngodly desires, and vnruly motions? True it is which the Prophet saith, that *by lying, and swearing, and killing, and stealing, and whoring we breake out, and blond toucheth bloud.* Shall I say all in a word, Christ is not to vs in life aduantage, but rather Christ is vnto vs in life a losse. His glorie we count not our glorie, but rather we count all the time lost that is not spent in the things which tend nothing to his glorie. I wish my words might iustly be reproued. Beloued, it is enough that we haue spent the time past of our life in vngodlines & vnrighteousnes: it is enough that hitherto we haue not glorified God in our mortall bodies, as we ought. Let vs hereafter make streight steps vnto the Lord, and let vs liue vnto his glorie, in whose glorie is our life. Let vs so make account that wee liue, if wee liue to his glorie; and whatsoeuer others count their gaine, let vs count his glorie our greatest gaine.

Hos. 4. 2.

The third thing which here I note is, that the Apostle saith, that Christ is vnto him in death aduantage. Whereby he meaneth, that if he dye, and by his constancie in his death bring glorie vnto Christ, this glorifying of Christ by his death, is vnto him in his death an aduantage. Whence I obserue, what vnto a Christian should be the thing whereof he should make reckoning in his death, and that is, that God be glorified by his death; and then if he dye (so that in his death God haue his glorie) welcome death whensoeuer, and whatsoeuer, violent, or naturall. What saith our blessed Sauiour, *I must*, saith he, *be baptized with a baptisme, and how am I grieued till it be ended?* In which words hee shewed his great and earnest desire to die for vs, that the Gospell might the sooner be preached throughout the world. For, hauing before signified that his comming was to preach the gospell, which should kindle a fire throughout the world,

Luc. 12. 50.

and

and this fire was alreadie kindled by the preaching of the gospell, he signified likewise that before his passion the gospell should not be published throughout the world. And therefore, that he desired to die was, that the Gospell might the sooner bee preached throughout the world. Heere then, ye see, what it was that the sonne of God reckoned vpon his death, namely, the glorie of God by the publishing of the gospell throughout the world. And because he longed after this, hee longed after death. What also saith our holy Apostle, *Though*, saith he, *I be offered vp vpon the sacrifice and service of your faith, I am glad, and reioyce with you all.* Where yee see the Apostle saith, that hee would reioyce in death as a vantage vnto him, if by his death God might haue this glorie, that their faith thereby might bee confirmed. The thing then that hee made reckoning of in his death was, that God might be glorified thereby, and so hee would reioyce in death. Semblably, wee in death should principally looke at this, that our death be to the glorie of the Lord, that our death bee as the death of his Saints, that our death be in the Lord, and then we may reioyce and bee glad in it. For as the Prophet saith, *Right deare and precious in the sight of the Lord, is the death of the Saints.* And as our Sauiour saith, *Blessed are the dead that dye in the Lord.*

Phil. 2. 17.

Ps. 116. 13.

Apoc. 14. 13

Hence then we may learne, why is it that we are many of vs so vnwilling to dye. If persecution arise because of the word, and fire and faggot be the portion for vs to drinke, it is no need to bid vs to flie but we runne, and we turne, and turne, and turne againe, rather then wee will burne. If any sicknes seaze vpon vs, by and by we so shrinke, and are so afraid of death, that whatsoeuer physicke by the Physition, whatsoeuer cõfort by the Minister be ministred vnto vs, yet still nothing but death death with vs. Euery summõ of death is so fearefull vnto vs, that if any way wee could wee would shift it off. And why is all this, but because we count of no vantage in death, because Christ is not vnto vs aduantage in death? we neuer bethinke our selues, shall God be glorified by my death? shall the Saints hearts be strengthened by my constancie

constancie,& my patience in my death? shall the Christian and quiet repose of my soule in the Lord at my death, cause them that behold me to glorifie the Lord? But what do we thinke and say, I shall die, I shall die, I shall go downe to the graue, and be no more seene; the terrors of death are vpon me, and who shall deliuer me? And thus death triumpheth ouer vs, whereas vpon the other cogitations, we should triumph ouer death. Ye know the storie of *Nabal*, of whom it is said, that when his wife told him *Dauids* words, his heart died within him, and he was like a stone. So is it with many of vs, when any summons of death come forth for vs, our hearts faile, and die within vs, and we are euen as stones. And no meruaile that feare of death should so worke vpon vs, when in our death there is nothing to comfort vs. If our hearts were so set on the glorie of the Lord, that wee counted that gaine enough vnto vs: if any way wee might gaine glory vnto the Lord by life, or by death, then would wee willingly die, whensoeuer our death might be to Gods glorie. But, setting apart all care of Gods glorie by life, or by death, we mind onely the pleasures and profites of this life, which haue an end in death, and therefore are vnwilling to die. In the terrors of death, then will we not feare death? Let mee die the death of the righteous, and I will not feare what death can doe vnto me. Let Christ Iesus bee glorified by my death, and then let death come in fire, in sword, in famine, in pestilence, in what terrible sort it can come, and I will triumph ouer death. Let this mind be in euerie one of vs, and so, that by our death God bee glorified in vs at what time so euer, and in what sort so euer it come, let it bee welcome to vs. And let this suffice to bee obserued from these words; whence ye see, first, how we become indifferent vnto either death, or life, namely, if Christ be vnto vs both in life, and in death aduantage. Secondly, that the vantage whereof we are to make reckoning in our life is, that Christ Iesus may bee glorified by our life. And thirdly, that the vantage whereof we are to make reckoning in our death is, that Christ Iesus may be glorified by our death.

1 *Sam.*25. 37.

Now

Now, vpon this occasion that hee had said, that hee was very indifferent vnto either life or death, because Christ was vnto him both in life and in death aduantage: the Apostle maketh a little digression, and disputeth the poynt whether were better for him to choose, life, or death. And first, in this verse hee mooueth the doubt, and answereth it in these words, *And whether, &c.* Which words, I know, are diuersly read, but the words bearing well this reading, I follow it, as both best opening the Apostles meaning, and best sorting with that which followeth. Now, when hee saith, *Whether to liue in the flesh*, ye must vnderstand that to liue in the flesh, and to liue after the flesh are much different. For to liue after the flesh, is to follow the filthie lusts of the flesh and to liue in the flesh, is onely to liue in this fraile bodie The doubt then is, whether to liue in the bodie were profitable for him, and what to choose, life, or death, were best for him? And the answere is, that he knoweth not what to choose, life, or death. Being in his case, in prison, a man would haue thought this choise would not haue been hard Yet, he being in prison, saw such comfort in death, and such ioy in life, that hee knew not which rather to choose. And such loue did hee beare towards the *Philippians*, that weighing the great comfort which hee should haue by his death. with the great profite which they should haue by his life, he knew not what to choose.

Whence I obserue, first, the great loue which ought to bee in the Pastor towards his people, and the great desire which he ought to haue of their profite and comfort. Euen in case of his greatest comfort, ioyned with their losse and heauines, it should much perplexe him what to choose, his, or their present comfort. Yee know that of *Moses*, where he prayed the Lord either to pardon his people their sinne, or to raze him out of the booke of life. And that of *Paul*, where hee wished himselfe to bee separated from Christ for his brethren, which were his kinsmen according to the flesh. They both knew, the one, that hee could not be razed out of the Booke of life; and the other, that hee could not bee

Exo. 32. 32.

Rom. 9. 3.

seperated from Christ, onely therein they shewed how greatly Gods glorie in the peoples good. And true is that of the Apostle, that *Loue seekes not her owne things, but the things of others.* Whence yet I doe not inferre, that the Pastor for loue of his people, should in case of his saluation wish his own vtter reiection, rather then that his people should not be gained vnto Christ. But this, I say, that euen in case of his and their saluation for the loue of his people, hee is to be perplexed how soone to wish his saluation by his dissolution, because howsoeuer his present comfort should bee gained by his present dissolution, yet their saluation should be furthered by his longer continuance in the bodie.

1 Cor. 13. 5.

A poynt which doth not much perplexe many Pastors. For too many such there are, as neither caring for their owne saluation, nor their peoples, looke onely to fleece them, but neuer care what become of them. A point which might be much enlarged, but not so fitly in this place. If the vrging of it might concerne any here, I beseech them in the feare of God to thinke further of it with themselues.

The second thing which here I obserue is this, that if we bee at peace with God, and keepe faith, and a good conscience, whatsoeuer our outward state be, we haue such comfort and ioy on euery hand, that neither we desire to die in respect of the griefes of this life, nor to liue in respect of any feare of death. The example of our Apostle is proofe enough to this purpose. He lay in prison, and of the brethren none assisted him, but all forsooke him; and many practised much against his constancie, and against his life; so that his outward state was very hard, and such, that in respect of the griefes of his life, he might haue desired death; and againe, in respect of the feare of death, hee might haue desired life. Yet, euen then such ioy and comfort he found on euery side, which way so euer hee looked, to life, or death, that hee knew not whether of them to choose. And whence was the reason? Though his case were hard, yet hee was at peace with God, and had faith, and a good conscience.

Farre otherwise it is with many in our daies, who see nothing

nothing but matter of discontentment and discomfort, both in life, and in death. If either promotion fall not vpon them according to their desire, or if crosses fall vpon them otherwise then they desire, then they grow male-contented, they care not to liue, and yet they ioy not in death. Such are they that minde earthly things, but minde not the things of God.

Let vs seeke to be at peace with God, let vs trust perfectly in Christ Iesus, let vs keepe a good conscience in all things, and this shall make both life and death comfortable vnto vs.

LECTURE XVIII.

PHILIP. I.

Verse 21. *And whether to liue in the flesh were profitable for me, and what to choose, I know not.*

NOw, vpon this occasion that hee had said that he was verie indifferent vnto either, life or death, because Christ was vnto him both in life and in death aduantage. The Apostle maketh a little digression, and disputeth the poynt whether were better for him to choose, life, or death. And first in this verse hee mooueth the doubt, and also answereth it, in these words: *And whether, &c.* And secondly, hee bringeth reasons for either part, first, that in respect of himselfe it were better for him to choose death, *verse* 23. Secondly, that in respect of the *Philippians*, it were better that hee chose life, *verse* 24. So that the strait was hard, whether for his owne greater good he were now to chuse death, or for their greater good he were to chuse longer life. The words where the doubt is moued are diuersly read, but they bearing well this reading

I follow it, as both best opening the Apostles meaning, and best sorting with that which followeth. The doubt is, whether to liue in the flesh, or in the bodie, were profitable for him: and what to chuse, life or death, but was in a wonderfull strait betweene the two. Being in his case, in prison, a man would haue thought this choise would not haue beene hard. Yet, he being in prison, saw such comfort in death, and such ioy in life, that he knew not which rather to chuse. And againe, such a loue he did beare towards the *Philip.* that weighing the great comfort which hee should haue by his death, with the great profite which they should haue by his life; he knew not what to chuse, that which should be to his greater comfort, or that which should bee to their greater profite.

Whence, first, I obserue the great loue which ought to be in the Pastor towards his people, and the great desire which he ought to haue of their profite and comfort. Euen in case of his greatest comfort ioyned with their losse and heauinesse, it should much perplexe him what to chuse, his or their present comfort and good. Ye know that of *Moses*, *Exo.32.32.* where he prayed the Lord either to pardon the people, that had sinned, or to raze him out of the booke of life: and that of *Paul*, *Rom 9.3.* where hee wished himselfe to be separated from Christ, for his brethren, which were his kinsmen according to the flesh: They both knew, the one, that he could not bee razed out of the booke of life, and the other, that hee could not be separated from Christ: but therein they shewed abundantly how greatly they loued their people, and desired their saluation. Neither yet doe I here teach that the Pastor for loue of his people, should in case of his saluation, wish his owne vtter reiection, rather then that his people should not be gained vnto Christ. But this I say, that euen in case of his saluation and theirs, for the loue of his people, hee should oftentimes bee perplexed how soone to wish his saluation by his dissolution: because howsoeuer his present comfort might be gained by his present dissolution, yet their saluation may bee furthered by his longer continuance in the bodie.

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A point which doth not ouermuch perplexe many Paſtors in our day: for too many ſuch there are as neither caring for their owne ſaluation, nor for their peoples, looke onely to fleece them, but neuer care elſe what become of them. Which point might be much enlarged, if the place were conuenient. If the preſſing of it might concerne any here, I beſeech them in the feare of the Lord to thinke farther of it with themſelues.

The ſecond thing which hence I obſerue is this, that if we beat peace with God, and keepe faith and a good conſcience, whatſoeuer our outward ſtate be, we haue ſuch comfort and ioy on euery ſide, that neither we deſire to die in reſpect of the griefes of this life, nor yet to liue in reſpect of any feare of death. The example of our Apoſtle is proofe enough to this purpoſe: He lay in priſon for the defence of the goſpell, wherein none of the brethren aſſiſted him, but all forſooke him, and many practiſed much againſt his conſtancie, and againſt his life; ſo that his outward ſtate was very hard, and ſuch that in reſpect of the griefes of his life hee might haue deſired death; and againe in reſpect of the feare of death, hee might haue deſired life. Yet euen then which way ſo euer he lookt, to life or death, ſuch ioy and comfort hee ſaw in both, as that neither the griefes of life made him to wiſh death, nor the feare of death made him to wiſh life. And where was the reaſon? Though his caſe many waies were hard, yet was hee at peace with God through Ieſus Chriſt his Lord; he was ſtrong in the faith of Chriſt Ieſus, whom God ſet forth to be a reconciliation through faith in his bloud, and he had the teſtimonie of a good conſcience, that in all ſimplicitie and godly puretie he had his conuerſation in the world. And therefore neither for the griefe of life, nor for the feare of death wiſhed he the one, or the other, but as either might make more for Gods glory he was indifferent vnto either.

Farre otherwiſe it is with many in our day, who ſee nothing but matter of diſcontentment and diſcomfort both in life and in death: for ſo it is with many of vs, that if ei-

ther promotion fall not vpon vs according to our desire; or if crosses fall vpon vs otherwise then we desire, then we grow male contented, we take no ioy in our life, and sometimes we hasten our owne death. And againe, many of vs if any way we be summoned vnto death, by sicknes, by the sword, by the pestilence, or any other way, we so shrugg and shrinke for feare of death, that like vnto *Nabal*, if we surmise any danger of death by and by our *hearts* faint and *die within vs, and we become like stones.* No comfort or contentment a great many of vs finde either in death, or in life, but what through griefe of the one, and feare of the other, wee are often out of loue with the one, and with the other. And the reason is plaine: for it is because we are not at peace with God, nor haue the mysterie of faith in a good conscience. We feele no comfort in our God through our reconciliation by Iesus Christ; wee want a sound and a liuely faith, whereby we should take hold of the promises of God made in Christ Iesus, and a bad conscience so troubles vs, that all is disquieted within vs. And therefore we finde no comfort or contentment in life, or in death, but discomfort and discontentment in both.

1 Sam. 25. 37.

Will we then finde comfort and contentment in both, whatsoeuer our state outwardly be? Let vs labour to be at peace with God let vs trust perfectly in Christ Iesus, & let vs keep a good conscience in all things, and this shall make both life and death comfortable vnto vs; whatsoeuer our outward estate be, both life and death shall be comfortable vnto vs, if we haue peace with God, and faith, and a good conscience. And let this suffice to be obserued from the doubt which the Apostle moueth, where he professeth that he knowes not what to chuse, life or death.

And why knew he not what to chuse, life or death? The reason hereof in the words following is said to be; because on both sides there were such reasons, on the one side to chuse life, and on the other side to chuse death, that he was in a wonderfull strait on both sides. For, saith hee, I am greatly in doubt, or I am in a wonderfull strait on both sides:

sides: on the one side desiring to be loosed from the prison of this bodie, or to depart out of the earthly house of this tabernacle, for so the word may be taken actiuely, or passiuely, and *to be with Christ where he sitteth at the right hand of God, which* (saith he) *is best of all* viz: *for me:* neuertheless on the other side, knowing that for me to abide in the flesh and to liue longer in the bodie, is more needfull for you that yee may enioy the fruit of my ministerie. The former reason concerneth himselfe, and his owne good: the latter concerneth the *Philippians*, and their good: in the former is signified his great desire to remoue out of the bodie, and to dwell with the Lord; in the latter is signified his great desire to abide in the bodie for their furtherance, and ioy of their faith: vnto the former his loue toward Christ constrained him, vnto the latter his loue toward them constrained him: for the former it was best for him, for the latter it was most needfull for them: and thus betweene the former and the latter he was so perplexed, that he knew not what to chuse, life or death; death for his owne present good, or life for their further good.

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Now the thing which in the former reason I note is, that the Apostle desired euen with a great desire to be loosed from the prison of his bodie, or to depart out of the bodie, and to be with Christ where he sitteth at the right hand of the throne of God; and that he counted this better for him in respect of himselfe, then to liue in the bodie. Whence I obserue that a Christian in respect of himselfe is rather to desire to die then to liue, to depart out of the bodie, then to abide in the bodie. Vnto the proofe of this point out of this place, adde also that other of our Apostle, where to the same purpose, and in the same words almost he saith thus, *We loue rather to remoue out of the bodie, and to dwell with the Lord.* And that good olde *Simeon* ye know, when once he had seene the Messias which was promised, then hee desired with all his heart to die, saying, *Lord now lettest thou thy seruant depart in peace, for mine eyes haue seene thy saluation:* as if he should haue said, now that I haue seene the promised

2 cor 5. 8.

Luc 2. 29.

Messias, the sweet Sauiour of the world, now indeed I desire rather to die then to liue. Yea but was it not a great fault in *Iob* that he desired rather to die then to liue, when in the bitternesse of his soule he cried and said, *Why died I not in my birth? or why died I not when I came out of the wombe? O that God would destroy me, that he would let his hand goe, and cut me off: my soule chuseth rather to be strangled and to die then to liue in my bones.* Yes indeede this was a great fault in *Iob* thus in impatiency to breake out, and to search for death more then for treasures. Neither is any man, be his crosses or troubles neuer so great, neuer so many, through impatiencie, and because he is weary of his life, to wish rather to die then to liue, much lesse is he with cursed *Achitophel*, or traiterous *Iudas* to become his owne butcher, and to cut off his owne daies: for this were to repine against the highest, and to take our owne matters out of Gods into our owne hands. A Christian therefore in respect of himselfe is to desire rather to die then to liue, but in no sort through impatiencie, or because he is weary of his life. Yea but is not death terrible euen vnto the godly, and doe they not oftentimes so shrinke thereat that they are afraid of it? Yes surely, death in it selfe, and in it owne nature is so terrible, that *Dauid* being in great heauinesse and distresse by reason of *Sauls* cruelty, expressed it thus saying, *The terrors of death are fallen vpon me.* Whereby he meaneth that he was so afraid of his enemies, as if death had beene ready to seaze vpon him. And surely but for Christ Iesus, that hee hath seasoned it, and that through him it is but a passage vnto a better life, wee might all of vs, euen the best of vs well feare death, as the fruit of sinne, and as the reward or wages of sinne.

Iob. 3. 11. 6 9 7. 15

Psal. 55. 5.

How then doe we say, that a Christian in respect of himselfe is to desire rather to die then to liue? We must vnderstand that a Christian is to desire rather to die then to liue: but how? not simply rather to die then to liue, but so as *Paul* did, rather to die, and to be with Christ thereto liue. He doth not say to die, and to be ridd out of the miseries of this life: for so many desire, whose desire is not

good,

good, and for whom it were better rather to liue in the bodie then to die; but he saith, *to die, and to be with Christ*. Are we not then while we liue here in the bodie with Christ, and Christ with vs? If wee will speake as the scripture vsually doth we are not. While we liue here in the bodie we are in Christ by his spirit, and Christ in vs by faith, as appeareth by many places of holy scripture; but in the vsuall phrase of the scripture then principally wee are said to bee with Christ, when after the separation of the soule from the bodie we doe in soule enioy the continuall presence of Christ in heauen, where he sitteth at the right hand of the throne of God: euen as the Apostle witnesseth, where hee saith, *Whiles we are at home in the bodie, we are absent from the Lord*, not from being in the Lord, but from dwelling with the Lord in the heauenly places. So that first our earthly house of this tabernacle must be destroyed before we can be with Christ where he is as he is man. When then we say that a Christian in respect of himselfe is to desire rather to die then to liue, the meaning is, that he is rather to desire the separation of his soule from his bodie, and in soule to bee with Christ, where he is as man, till he may both in soule and bodie bee there with him for euer, then to liue in the bodie. 2 Cor. 5. 6.

And the reasons are plaine and cleare: as first because Christ is the husband, and we the spouse if we belong vnto Christ. As then it is better for the spouse to liue with her husband then to liue apart from her husband, so is it better for vs to be loosed and to be with Christ, then to liue in the bodie. Eph. 5. 32. secondly, because heauen is our home, and here we are but pilgrims and strangers. As then it is better to be at home then where we are but pilgrims and strangers, so is it better for vs to be loosed and to be with Christ, then to liue in the bodie. Heb. 11. 13. thirdly, because it is better for the soule to be ioyned vnto Christ, then vnto a sinnefull bodie: for as *Dauid* saith of *Mesech*, and of the tents of *Kedar*, *Woe is me that I am constreined to dwell in Mesech, and to haue mine habitation among the tents of Kedar*; so may the soule say of the bodie, Psal. 120. 5.

woe

woe is mee that I am constrained to dwell in this sinfull bodie: better it were for mee to be ioyned vnto Christ. 4. Because the body is as a prison of the soule, wherein it wanteth free libertie to doe what it would and should. As then it is better to be out of prison, and to liue at libertie, so is it better to die, and to be with Christ, than to liue in the body. 5. Because in the body wee only know in part, beleeue in part, loue in part, liue in part, ioy in part, and are blessed in part, with all such graces of the spirit; but when wee remoue out of the body, then that which is in part shall be abolished. As then it is better to know, to loue, to liue, to ioy, &c. perfectly, than only but in part, so is it better to be loosed, and to be with Christ, where all these shall be perfected, than to liue in the body, where they are neuer but in part. Lastly, to passe ouer the rest in silence, because it is better to be with God than with men, in heauen than in earth, in a state freed from sorrow, sinne, and temptation, than in a state subiect

Iob 14. 1. to them all: for *man that is borne of a woman, is but of short continuance, and full of trouble*, as *Iob* speaketh, yea his life is

7. 1. as a warfare, as the same *Iob* speaketh, and as our Sauiour

Matt. 6. 34. speaketh, euery day of his life bringeth griefe enough with it, neither hath his griefe an end till his life haue an end. But

Ap. 14. 13. *blessed are the dead that die in the Lord: euen so saith the spirit, for they rest from their labours, and their workes follow them.* They rest from their labours, inasmuch as all teares are wiped from their eyes, no more death, nor sorrow, nor crying, nor paine doth take hold of them: and their workes follow them, inasmuch as they are had in remembrance before God, when all other things of our life leaue vs and forsake vs. I spare to enlarge this point further at this time. Ye may easily conceiue what might be added.

Let this serue for a iust reproofe of them that are vnwilling to die. For come now, and let vs reason the case together: What man is there among you, that if hee were clothed only with ragged, and torne, and patched, and worne, and bad cloathes, would not be willing to be vncloathed of them, and to be cloathed with better? And what else is this

mortall

mortall and corruptible body, but as ragged and rotten cloathes wherewith wee are cloathed? Why should wee not then be willing to be shifted of those cloathes, of this mortall and corruptible body, and to bee cloathed with our house which is from heauen, euen with incorruption and immortalitie? Againe, what man is there among you, that if hee were in prison, would not be willing to be set at libertie? or being in a place where he is but a stranger, would not be willing to be at home? And what else is this sinfull bodie, but as a prison of the soule, wherein it is so shut, that it hath no libertie till it returne vnto him that gaue it? Or what else is this world, but as a place wherein wee wander as pilgrims, and haue no abiding Citie? Why should wee not then be willing to remoue out of this prison of the bodie, and to bee receiued into the glorious libertie of the sonnes of God? or to loose anchor from this land, wherein wee are but strangers, and by death to saile towards heauen. where is our home, and our abiding Citie? Where should the members ioy to be, but with their head? Where should the spouse desire to bee, but with her husband? Where should man, whose breath is in his nostrils, delight to bee, but with him that is his life, to see him as hee is, and to liue in his continuall presence? Surely whosoeuer thou art that art vnwilling to die, thou doest not yet conceiue nor beleeue the blessed estate of them that die in the Lord; thou hast not yet throughly learned this lesson, that Christ is the husband of the Church, that Christ is the life of his body, that in the presence of Christ there is fulnesse of ioy, and life for euermore: for then wouldest thou willingly desire with the Apostle to bee loosed, and to bee with Christ, which is farre the best. If the condition of the children of men, and the condition of beasts, were euen as one condition vnto them, so that in their death there were indeed no difference, or if after death there remained nothing but a fearefull expectation of iudgement, then indeed thou haddest some reason to be vnwilling to die. But now that Christ by death hath triumphed ouer death, and made death vn-

to

to thee (if thou belong vnto him) a paſſage vnto life without death, vnto ioy without ſorrow, vnto all bleſſednes without any miſerie, why ſhouldeſt thou bee vnwilling to die? Nay now a chip for death, nay now moſt welcome death. And ſo beloued let it be to euery one of vs. If wee belong vnto Chriſt, there is no cauſe why wee ſhould feare death, and great cauſe there is why wee ſhould embrace death. Let vs therefore neuer feare death, nor be vnwilling to die, but whenſoeuer the Lord his will is, let vs be willing to be looſed, and to be with Chriſt, which is beſt of all.

LECTVRE XIX.

PHILIP. I.

Verſe 23. *Deſiring to be looſed, and to be with Chriſt, which is beſt of all.*

NOw to proceed: Againſt this which hath beene ſaid, it may be obiected, that as no man is to put aſunder the things which God hath coupled together, as the ſoule and the body; ſo no man is to deſire that the things which God hath coupled bee ſundred, and therefore no Chriſtian is to deſire to die. Whereunto I anſwer, that it is true, that no Chriſtian is to deſire ſimply to die, nor to die to this end only, that he may be rid of the miſeries of this life, nor to die otherwiſe than when the Lord his will is: but yet he may deſire to die, and to be with Chriſt, to die to this end that hee may bee with Chriſt, to die when the Lord his will is, and when his death may be for his glory. So it is to be vnderſtood of *Elias*, that he deſired to die, when he praied and ſaid, *It is enough, O Lord, take my ſoule, for I am no better than my fathers.* And

1 Reg. 19.4

ſo

So wee say, that a Christian may desire to die when the Lord his will is, not for that death in it selfe is to be desired, but because he desireth to be with Christ. So that the thing which a Christian desireth simply and in it selfe, is to bee with Christ; neither doth he otherwise desire to be loosed, but that he may be with Christ: and so wee say he may desire to be loosed when the Lord his will is. And thus much for this, which is the chiefe point in these words: whence ye see, that a Christian in respect of himselfe may desire rather to die than to liue.

Other things there are which may not vnfruitfully bee noted in these words, which I will only briefly touch, because they are things not principally intended. The Apostle desireth to be loosed, and to be with Christ: to bee loosed, why? that he might be with Christ. Whence I obserue, that the death of Gods Saints is nothing else but a departure of the soule out of the body vnto heauen, where Christ sitteth at the right hand of the Throne of God. Hee which at the first coupled soule and body together, in death parteth them asunder, and taketh the soule vnto himselfe, to bee where he is, till in the resurrection hee couple them againe together, neuer after to be parted asunder. Whereof all the godly in Christ Iesus at all times haue beene so thorowly perswaded, that alwayes in death they haue done and doe (after the example of Christ Iesus) commend their soules into the hands of him that gaue them, saying as he did, *Father into thine hands I commend my spirit.* So wee reade that that holy Martyr *Steuen*, when hee was stoned, called on God, and said, *Lord Iesus receiue my spirit.* And in death it is the very ordinary praier of all Gods Saints. Wherein they plainly shew their thorow-perswasion, that in death their soules are receiued by the Father of spirits into the heauenly habitations, there to be ioyned vnto Christ Iesus. Contrariwise, the death of the wicked and vngodly of the earth is nothing else but a departure of the soule out of the body vnto hell, there to be with the Deuill and his Angels. Examples of both we haue in the begger and the rich man; whose

Luk. 23.46.

Act. 7.59.

Luk. 16.22

whoſe deaths, vnto the one was the departure of his ſoule out of his body into heauen, but vnto the other the departure of his ſoule out of his body into hell. Or if the perſons of theſe proue not ſtrongly enough, take for example the death of the two theeues which were hanged with our bleſſed Sauiour on the Croſſe, vnto the one of which Ieſus ſaid, *Luk.* 23.43. that that day hee ſhould be with him in Paradiſe, but vnto the other that railed on him, his death doubtleſſe was a downfall into hell.

Is then the diſſolution of Gods Saints a paſſage of the ſoule out of the body vnto heauen, there to be with Chriſt? Farre be it then from vs, to thinke that the condition of the children of men, and the condition of beaſts, is euen as one condition vnto them; that when man dieth, hee returneth wholly vnto the duſt, and hath no more fruit of all the trauels that hee hath taken vnder the Sunne. Thus indeede ſenſuall man following onely the iudgement of his weake ſenſe, and of his owne blinde reaſon, thinketh, and ſaith, As the one dieth, ſo dieth the other; man and beaſt haue all one breath, and in death there is no excellencie of man aboue the beaſt: all goe to one place, all to the earth, as all came from the earth. But the ſpirit of God hath otherwiſe taught vs in his holy word: for doth not the Lord ſay, that *Matt.* 22. 32. he is the God of *Abraham*, of *Iſaac*, and of *Iacob*? And doth he not ſay, that he is not the God of the dead, but of the liuing? *Abraham*, *Iſaac*, and *Iacob*, then are not dead, but liuing. Liuing? How? In their ſoules with God. Dead they are in reſpect of the ſeparation of their ſoules from their bodies. But foraſmuch as the earthly houſe of their Tabernacle being deſtroyed, they haue a building giuen of God, that is, an houſe not made with hands, but eternall in the *2 Cor.* 5. 1. heauens, as the Apoſtle witneſſeth euen of all the Saints of God, therefore they are ſtill liuing in their ſoules with God in the heauenly habitations. Howſoeuer then the bodies of men be mortall, and in death goe downe vnto the duſt whence firſt they came; yet their ſoules are immortall, and in death returne vnto the Father of ſpirits, whence they came

came. But what needs more to this purpose then that which here our Apostle saith? In death the sonnes of men are loosed, that is, their soules are separated from their bodies. Now if the soule were mortall as the body, what needed any loosing of the one from the other? Surely both should fall together, and not the one bee loosed from the other if the condition of both were one. Euen this then, that the soules in death are loosed from the bodies of men sheweth that the soules are immortall. Againe, in death the Saints of God are loosed that they may be with Christ: After death then they are with Christ, not in body, for that descendeth vnto the graue there to rest vntill the resurrection. In soule then. In death then the soules of Gods Saints passe out of the body vnto heauen there to be with Christ. And therefore farre be it from vs to thinke that in death as of beast, so of man there is vtterly an end, and an entire returne vnto the dust.

And yet so we liue, a great many of vs, as if we made no other reckning, for do we not a great many of vs, passe our dwelling here without feare in chambering and wantonnes in gluttony and drunkennesse, in striefe and enuying? Doe we not euen glut our selues with sporting and pleasure, and sundry delights of the flesh, and say let vs be merry, and take our fils of pleasure while we are here? for when we are gone then all the world is gone with vs. Surely, if a man may coniecture by our dissolutenesse of life, a great many of vs either thinke that in death there is vtterly an end of vs, or too little thinke what remaineth after death. Beloued, wee are bought with a price, let vs therefore glorifie God both in our bodies, and in our spirits. We may not liue vnto our selues, nor giue our members weapons of vnrighteousnes vnto sinne, but we must liue vnto him that died for vs, and rose againe; and giue our members seruants vnto righteousnesse in holinesse. Let vs so liue that in our liues wee thinke of death, and let vs know that if we die the death of the Saints, we shall die to liue for euer with Christ; but if otherwise; our part shall be in that lake that euer burneth.

Againe,

Againe, this may ſerue for the confutation of that foolish dreame of purgatorie. The ſoules of Gods Saints they are looſed in death from the body, and being looſed are with Chriſt: The ſoules of the wicked they likewiſe in death are looſed from the body, and being looſed do, as it is ſaid of
Act. 1. 25. *Iudas*, go to their owne place, euen the place of the damned. Where then is Purgatorie? They that trouble the Church with this fancie, tell vs that of them that die, ſome are perfect and iuſt men, and they go ſtreight vnto heauen, others are deſperately wicked, and they goe ſtreight downe into hell; and others are neither perfitly good, nor thoroughly badde, and for theſe are Purgatorie. But I demaund them touching this third ſort of men, haue they faith, or no? They grant they haue, but a weake faith not a perfit faith. If they haue faith, if it be a true and liuely faith though it be but a weake faith, by it they are ſaued, and in death receiued vnto glory. *He that believeth* (ſaith our Sauiour Chriſt)
Ioh. 3. 15. *eternall life.* He that believeth: what? hee that hath ſuch a meaſure of faith, he that hath ſuch a degree of perfection of faith? No, but he that believeth truely though weakly, and imperfectly, he hath eternall life, euen liuing in the body he hath eternall life in hope, and when he remoueth out of the body ſhall haue it in poſſeſſion, hath it now in the beginning, and then ſhall haue it in a greater fruition. Againe, I demand touching this third ſort of men, where doth the Apoſtle euer exempt himſelfe from the number of imperfit men? where doth he euer count himſelfe perfit? Nay in
Phil. 3. 12. this Epiſtle he plainely denieth it, and both there, and often elſewhere ſignifieth his endeauouring and contending after perfection. And yet being looſed he ſpeaketh not of going into Purgatorie, but of being with Chriſt. Thus then we teach, that al that dy, die either in the faith of Chriſt, & ſo be with Chriſt, or elſe die not in the faith of Chriſt, and ſo they go to their place with *Iudas*. As for any third place it is a deuiſed dreame, and clearely confuted by the Scriptures. The ſumme of all is, the ſoules of Gods Saints being looſed from the body are with Chriſt, therefore we are neither to thinke

that

that when man dieth he wholy returneth to the dust, nor yet that he goeth vnto Purgatorie.

Another thing yet farther here I note, which is that the Apostle desired to be with Christ. Where I obserue, that till man bee loosed from the earthly house of this Tabernacle, and be in heauen, hee is not with Christ. To which purpose also is that of our Apostle, where he saith, that *whiles we are at home in the body, we are absent from the Lord*: While we liue then here in the body, we are absent from the Lord. First then we must remoue out of the body before wee can be with the Lord: with the Lord I say in corporal presence. For otherwise, touching his spirituall presence, wee know that he hath said vnto vs, *I am with you alwaies vntill the end of the world.* But touching his corporall presence he hath said, *the poore alwaies yee haue with you, but mee yee shall not haue alwaies.*

2 Cor. 5. 6.

Math. 28. 20

Ioh. 12. 8.

This then serueth for the confutation of the corporall presence of Christ in the Sacrament of the Lord his supper. A certaine truth it is, that Christ is truely and really present in the Sacrament of the Lord his supper, and that so many as come vnto that holy supper hauing on their wedding garment, and hauing duely examined themselues touching their faith towards God, their repentance for their sins, and their loue of God, and of their brethren, doe there truely and really eate the body, and drinke the bloud of Christ Iesus. For there spiritually we eate the body, and drink the bloud of Christ Iesus, there spiritually Christ is giuen vnto vs, and taken of vs to be one with vs, and we with him, spiritually I say, and therefore truely and really. And therfore when we come vnto that holy Table, to be made partakers of those great and high mysteries of Christ his blessed death and passion, we must know that the ground is holy whereon we stand, we must know that wee are present before the Lord, so that accordingly we must prepare our selues to the reuerend receiuing of those holy mysteries, which in this place at this time I adde, because it is likely that many here present purpose to morrow to communicate at that holy

table. But for Christ his corporall presence in that supper we vtterly denie it. And for this time let this one place be enough to proue it. For why should the Apostle desire to be loosed, and to be with Christ if before he were loosed he were with Christ? If he desired to be with him by faith, and by the spirit, so hee was with him before hee was loosed. It was otherwise then that he desired to be with Christ, euen to enioy his corporall presence. If then that he might enioy his corporall presence, first he must be loosed, then it is cleare that while we liue here in the body Christ is not corporally present with vs, he is not therfore corporally present in the sacrament. I haue staied longer vpon these points then I purposed. Let vs now proceede vnto that which followeth.

Neuertheless] Hetherto we haue spoken of the Apostles desire in respect of himselfe, which was to be loosed and to be with Christ, which was the best of all for him. Now followeth his desire in respect of them, which was to abide in the body, which was more needfull for them; that by the worke of his ministery they might be farther builded vp in he faith and truth of Christ Iesus. Neuertheless saith hee, though it bee best of all for mee in respect of my selfe to be loosed, and to be with Christ, yet it is more needefull for you that I abide in the body, and liue longer, and therefore in respect of you I desire to liue longer. And thus I am in a strait on both sides, whether to chuse that which is best for me, or that which is more needfull for you, in my desires greatly affecting both.

1. Then, in that the Apostle desired to liue longer in the body for their sakes, although for himselfe it had been farre the best to haue beene loosed: hence I obserue that our desires are not only to looke vnto that which is best for our selues, but vnto that which is most for Gods glorie, and our brethrens good. Had it not beene the best for *Abraham* that *Isaac* his sonne should haue liued, in whom it was promised that all the nations of the earth should be blessed? No doubt he desired it euen from his soule. But when the Lord

Gen. 22. 10

required

required him to be *offered for a burnt offering*, *Abraham* obeied, and ſtretched out his hand to haue killed his ſonne. He lookt not ſo much vnto his owne deſires in reſpect of himſelfe, as vnto the glorie of the Lord, and therefore addreſſed himſelfe vnto his commaundement. So no doubt it was farre the beſt for *Moſes* to haue his name ſtill to remaine in the booke of life. Yet ſeeing the Lord his fierce wrath hotely kindled againſt his people, hee lookt not ſo much what was beſt for himſelfe, as what was good for his brethren the children of Iſrael; and therefore praied the Lord either to pardon the people that had ſinned, or to raze him out of the booke that he had written. So tendred hee his brethrens good and Gods glory, that he preferred that before himſelfe and his owne good. So our Apoſtle in his brethrens caſe which were his kinſmen according to the fleſh, wiſhed himſelfe to be ſeparated from Chriſt for their ſakes. Hee ſaw and knew what was beſt for himſelfe, euen that he ſhould abide in the vine whereinto he was ingrafted. Yet as a man forgetting, or not regarding that which was beſt for himſelf, he lookt ſo much vnto the good of his brethren that hee brake out and ſaid, *I would wiſh my ſelfe ſeparated from Chriſt for my brethren, that are my kinſmen according to the fleſh.* And ſo ſhould it be euen with all of vs, wee ſhould not alwaies looke what is beſt for our ſelues, but alſo what is moſt meete and needfull for Gods glory. And though, as we heard before, it were farre better for vs to bee looſed, and to be with Chriſt in reſpect of our ſelues then liue in the body, yet are we alſo to looke what is more needfull for Gods glorie, and if to liue in the body bee more requiſite and needefull for Gods glorie then are wee to deſire to be in the body.

Ex. 32. 32.

Rom. 9. 3.

Good for the Church, and good for the common-wealth it would bee if men could thus frame their deſires, not alwaies to runne vpon that which is beſt for themſelues, but that which is moſt for Gods glory, and for the good of our brethren. For why is it that in Church, and in Common-weale things are ſo farre amiſſe as they are. Wee complaine much, and ô things were neuer ſo badde, neuer ſo much a-

misse in Church, or in Common-weale. And where is the cause? Euen within our selues. Few such parents as was Abraham; few such magistrates as was *Moses*; few such ministers as was *Paul* that so bridle their desires, that they preferre Gods glory and the publike good before their owne good. The minister now can see and say, this were more needfull for the Church, but this is better for me, more easie for me, more commodious for me, more pleasant vnto me, and blame me not if I most respect that which is best for my selfe; indeed the worst for himselfe, but the best in his corrupt account. The magistrate likewise now can say, this and this indeed were best of all for the common good, neuertheless, this is better for mee, and neere is my coate, but neerer is my shirt, and I count him a very foole that is not chiefely wise for himselfe. Parents likewise now can say, to bestow some of my goods and substance thus and thus were most indeed for Gods glory, and for the good of many of Gods children: neuertheless is more needfull for my children, and no man may blame mee if they be the deerest vnto mee, if what I haue I keepe for them. And thus our desires are carried cleane otherwise then were our Apostles. He much desired his owne priuate good, but more the glorie of God, and the good of others. We much desire the glory of God, and the good of others, shall I say so? I wish it might be truely said of many mo that it is: but be it so, we much desire the glorie of God, and the good of others, but more our owne priuate good, more that which we count best for vs. If then we will haue such things as are amisse in Church and Common-weale amended, Minister, and Magistrate, and all of vs must reforme our desires. Howsoeuer this or that were best for the Minister in respect of himselfe, yet must hee looke vnto that which is more needful for Gods glorie and the good of his Church, and set his desires vpon that. Howsoeuer this or that were best for the Magistrate in respect of himselfe, yet must hee looke vnto that which is more needfull for Gods glorie, and the good of the Common-weale, and set his desires vpon that.

that. Howsoeuer this or that might be best of all for vs in respect of our selues; yet, if another thing be more needefull for Gods glorie, and the good of others, we must looke vnto that, and set our desires on that. *Looke not euery man* (saith our Apostle) *on his owne things, but euery man also on the things of other men.* Let vs, beloued, both Minister and Magistrate, and all of vs thus doe; and whatsoeuer is most for Gods glorie, and for the good of his Church, let vs most set our desires on that. Phil. 2.4.

LECTVRE XX.

PHILIP. I.

Verse 24. *Neuertheless, to abide in the flesh, is more needfull for you.*

25. *And this I am sure of, that I shall abide, and with you all continue, for the furtherance and ioy of your faith.*

26. *That you may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.*

ANother thing yet there is which here is to be noted, and that is that the Apostle saith, that it is more needefull for the *Philippians* that he liue longer, then that hee bee loosed. Whence I obserue, that the long life of the faith full Pastor is very needefull for the Church, and the blessing of God vpon it. A plaine proofe whereof, we haue in the example of *Iehoida*, touching whom it is said, *That Ioash did vprightly in the sight of the Lord, all the dayes of Iehoiada the Priest. But after the death of Iehoiada came the Princes of Iudah, and did* 2 Cron. 24. 2. 17.

reuerence to the King, and the King hearkened vnto them, and they left the house of the God of their Fathers, and serued groues and idols. What a blessing of the Lord was here vpon *Ioash* the King of *Iudah*, and vpon all *Iudah* by the life of *Iehoiada* the Priest? So long as hee liued, *Ioash* did that which was good in the sight of the Lord, and *Iudah* walked in the waies of the Lord; but when hee was dead, then *Ioash* the King, and *Iudah* with him, reuolted from the true seruice of the Lord, and fell vnto idolatry. And therefore the Lord purposing to visite the iniquities of *Iudah*, and *Hierusalem*, vpon them threateneth to take away from them the Iudge, and the Prophet, that is, the Magistrate and the Minister, as if he should haue said, that he would roote out all ciuill gouernment, and all ecclesiasticall discipline from amongst them, and bring an vtter confusion and desolation vpon them. Is it then a plague of GOD vpon a land, to take away their Prophets, and their Teachers? And is it a visitation of the peoples sinnes vpon them? By this then ye see, that the continuance of the Pastors life among the people, is the blessing of the Lord vpon the people; I meane the continuance of the good and faithfull Pastors life. For otherwise, if the Pastor be an idle sheepe-heard, one that despiseth his flocke, one that cannot, or will not feed the tender Lambes of Christ Iesus, & leade them forth vnto greene pastures, and vnto the soft running waters: then surely it is a great blessing of the Lord to deliuer the sheepe from such a sheep-heard, & to cut him off from feeding his people. And therfore the Lord promising in mercie to visite his dispersed flocke, speaketh thus vnto them by his Prophet, *Behold, I come against the sheepeheards, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe, neither shall the sheepeheards feede themselues any more: for I will deliuer my sheepe from their mouths, and they shall no more deuoure them.* As then this is a great mercie of the Lord vnto the flocke of his pasture, when the Pastor is an ill one to deliuer them from him, and to cause him to cease from feeding them, whether by death, or how else so euer; so is it

Esay 3. 2.

Ezec. 34. 10

it a great blessing of the Lord vpon them, when they haue a good and faithfull Pastor and Teacher, to continue his life amongst them, for their further growth and encrease in the faith and truth of Christ Iesus.

This then, beloued, should teach you, how when the Lord blesseth you with a faithfull Pastor you should bee affected towards him, and that is thus, you should euen pray vnto the Lord for him to continue his life long amongst you, by whose life yee haue such a blessing. Other duties, many towards them on your behalfe are commanded, as obedience, where it is said, *Obey them that haue the ouersight of you, and submit your selues, and loue*: As where it is said, *Know them that labour among you, and are ouer you in the Lord, and admonish you, and haue them in singular loue for their workes sake, and maintenance.* As where it is said, *Let him that is taught in the word, make him that hath taught him partaker of all his goods.* Whereunto ye are also to adde this dutie towards them, euen to pray for the continuance of their life long amongst you. And surely, if either ye consider the blessing which ye haue by the enioying of them, or the losse which ye haue when such are taken from you, yee will see that yee haue great cause to pray for their abiding in the flesh amongst you. For what, if after such a faithfull Pastor should succeede an idle sheepe-heard, a greedie wolfe, an ignorant hireling, a slow-belly, a peruerter of the truth, a scandalous man for life, one whose God is his belly, and whose glorie is to his shame, as too too often after such light followeth such darkenesse. How great cause then should yee haue to waile and lament, and with *Ieremie*, to say, *How is the golde become so dimme?* While then ye haue them, how ought ye to pray for them, that long ye may haue them, and enioye the benenefits of their labours.

Heb. 13.17.

1 *Thes.* 5.12. 13.

Gal. 6.6.

But how farre otherwise doe wee a great many of vs in many places, for so it is with many of vs in many places, that if our Pastor be a faithful teacher, one that labours amongst vs in the word and doctrine, one that keepes nothing backe from vs, but faithfully deliuers vnto vs the whole counsaile

of the Lord; we are ſo farre from praying for the continuance of his life, that by all meanes we labour to make him wearie of his life. If wee haue ſuch a Paſtor as neither can, nor will teach vs in the wholeſome word of truth, one that will ſuffer vs to go on in our ſinnes, and neuer awake vs out of our dead ſleepe of ſecuritie: one that will ſowe pillowes vnder our elbowes, and crie peace, peace, when there is no peace, one that will ſort himſelfe vnto our manners, and apply himſelfe vnto our humors, he is a man fit for vs: hee is a milde, a ſoft man, and a good companion, and wee wish that he might liue for euer with vs. But if our Paſtor with the Prophets of the Lord, threaten the iudgements of the Lord againſt vs for our ſinnes; if with *Iohn Baptiſt* hee reproue vs boldly to our faces, for ſuch crying ſinnes as reigne amongſt vs; if with the bleſſed Martyr *Steuen*, in the application of his doctrine, hee ſhall come vpon vs and ſay, yee ſtiffe-necked & of vncircumciſed hearts and eares, ye haue alwaies reſiſted the holy Ghoſt, as your fathers did ſo doe yee. If with the Apoſtle he ſhall rebuke vs, and ſay, *O foliſh people, who hath bewitched you, that yee ſhould not obey the truth*: if hee ſhall launce our ſores vnto the bottome, that ſo we may be throughly healed, if he ſhall wound the hearie ſcalpe of him that goeth on in his wickednesſe, and lay the axe to the roote of our ſinnes, him wee can by no meanes endure, he is a contentious man, a ſeditious man, a ſchiſmaticall fellow, a troubler of the world; away with ſuch a man, hee is not worthy to liue vpon the earth. Thus the Paſtor, from whom it were a mercie of the Lord to deliuer vs, we loue and like: and him, in the continuance of whoſe liue were a bleſſing of the Lord vpon vs, wee cannot away with. So greatly are we in loue with our ſinnes and ignorance, and ſo little doe we loue knowledg, and the things that belong vnto our peace. But, beloued, I perſwade my ſelfe better things of a great many of you. As already you do, ſo continue to haue them that labour amongſt you in ſingular loue, for their workes ſake. Let the feete of them that bring you the Goſpell of Chriſt Ieſus bee beautifull

vnto

vnto you. Count the life of your faithfull Teachers a bleſſing of the Lord vpon you, and pray yee vnto the Lord when yee haue ſuch a bleſſing for the continuance thereof vnto you This bleſſing is as needfull for you as the greateſt bleſſing of this life, and therefore reioyce in it, and pray for it as the greateſt bleſſing of your life. And let this ſuffice to be obſerued from the reaſons which made the Apoſtle doubt what to chuſe, whether to liue in the bodie, or to remoue out of the bodie. It followeth.

And this am I ſure of &c.] In the Apoſtles narration which began at the 12. verſe, firſt the Apoſtle told vs what ſucceſſe his bands had already had, and then what ſucceſſe he hoped they ſhould haue. Touching the ſucceſſe which they ſhould haue, we haue heard that the Apoſtle certainly looked for, and hoped that they ſhould turne to the ſaluation of his ſoule through his conſtancie in his bands, whether it were in life, or in death. But what ſhould be the ſucceſſe of his bands touching the ſaluation and deliuerance of his bodie? The Apoſtle now tells the *Philippians* that, namely, he knew certainely that he ſhould liue, be deliuered out of priſon, & be reſtored to them againe. And withall he tels them wherefore God would now deliuer him, & haue him yet to liue longer, which was for theſe two ends: 1. for their furtherance & ioy of their faith, .i. that by his miniſterie they might be confirmed in the faith, & thereby haue their ioy increaſed: & 2. that they might more abundantly reioyce &c. .i. that they ſeeing the mighty power of Chriſt, in deliuering him from the mouth of the lion might more abundantly reioyce in Chriſt the author of his deliuerance, for deliuering him, and for bringing him againe to them. The firſt thing which here I note is, that the Apoſtle ſaith, that he was ſure of this, that he ſhould abide in the fleſh, and continue with all the *Philippians*, yet for ſome time longer. Whence I obſerue, that the Apoſtle in his firſt impriſonment at *Rome* was deliuered, and reſtored vnto the Churches which before he had planted; which I do the rather gather hence, for that the two words which the Apoſtle

πεποιθὼς εἶναι.

Apoſtle vſeth, ſhew that he knew ſo certainly that he ſhould be deliuered, as hee could not otherwiſe but by the reuelation of the ſpirit. And in the Epiſtle to *Timothie* in plaine words he profeſſeth, that he was deliuered out of the mouth of the lyon, meaning of *Nero*. And the eccleſiaſticall ſtories beare witneſſe, that after his firſt impriſonment, by the ſpace of ten yeares or thereabouts he preached the goſpell, and then returning to *Rome* againe was ſlaine by *Nero*, about the 14. yeare of his reigne.

2 *Tim.* 4. 17.

Which may ſerue to encourage the faithfull thus farre in their troubles, that whatſoeuer be their troubles, if it be for his glory, the Lord will deliuer them. As he did with *Paul*, ſo will he doe with vs: as our farther tryall, or preſent deliuerance ſhall be for his glory ſo will he try vs or deliuer vs. Let vs therefore in troubles be of good courage, and let vs aſſure our ſelues of deliuerance, if it be for his glory. Onely let vs, as himſelfe exhorteth, *call vpon him in the day of our trouble*, and then his promiſe is, we neede no reuelation for it, that *he will deliuer vs*; alwaies this condition vnderſtood, if our deliuerance bee for his glory. And what elſe is it that we ſhould deſire but that he may be glorified in our bodies, whether it be by life, or death?

Pſal. 50.

The ſecond thing which here I note, is the end wherefore he ſaith hee ſhould abide and with them all continue, which was, for their furtherance and ioy of their faith, that their faith by his miniſterie might be furthered, and ſo their ioy in the Holy Ghoſt increaſed. Whence I obſerue wherefore the Chriſtians life in generall, and the Miniſters life in particular is preſerued and continued here on earth, and that is, the Chriſtians life in generall is preſerued and continued for the glory of the Lord; and the Miniſters life in particular for the good of Gods church, and of that people ouer whom they are ſet. *Be of courage Paul*, ſaid the Lord vnto him, *for as thou haſt teſtified of me in Ieruſalem, ſo muſt thou beare witneſſe alſo at Rome*: as if hee ſhould haue ſaid, howſoeuer the Iewes practiſe againſt thy life in *Ieruſalem*, yet feare not, I muſt yet haue farther glory by thy life, as thou

Act. 23. 11.

ou haſt teſtified of me in *Ieruſalem*, and there brought ory vnto my name, ſo ſhall thy life be preſerued and con-nued to the farther glory of my name by thy teſtimonie of e at *Rome*. And ſo is euery Chriſtian when he is deliuered om any perill of ſicknes, enemies, or the like to reſolue ith himſelfe that his life is preſerued, and continued for he farther glory of his God; and euery Miniſter in parti-ular, that his life is preſerued and continued for the farther ood of Gods church, and for the profit of his people by he worke of his miniſterie. The point is cleare enough, nd needeth not any large confirmation.

This may ſerue firſt for the inſtruction of all Chriſtians n generall, and of the Miniſters in particular. Of all Chri-tians in generall, to teach euen all of vs to liue vnto the Lord, and to the glory of his name, to liue to doe good. his is the end wherefore our life is preſerued and conti-nued here on earth, and this being the end in our whole ife, we are euer to be looking vnto this end. Of Miniſters n particular, to teach them to ſpend willingly their whole trength and their life, in the worke of their miniſterie for he edification of the Church, and the furtherance of their aith, ouer whom the Lord hath made them ouerſeers. This is the end alſo wherefore they are preſerued from all dan-gers, and their liues continued vnto their people; and this being the end, in their whole life they are euer to be look-ing to this end.

What ſhall we ſay then vnto ſuch Chriſtians in name as liue vnto themſelues, and vnto their pleaſures? As would haue euery bodie to ſerue their turne, and care not for o-thers? As deſire to liue rather to get goods then to do any good? For ſuch there are as ſo liue, as if they were to liue vnto themſelues, and not vnto the glory of God; as if the life of others were to be for their good, and their life not for the good of any others; as if they were to ſcrape aſmuch vnto themſelues as they could, & not to do any good vnto any other. Nay I adde further, that ſuch there are as ſo liue, as if in their life they were to ſerue ſinne in the luſts thereof,

as

as if they were to liue by the ſpoile, and hurt, and loſſe of others; as if they were to flie that which is good, and to doe that which is euill. And ſurely ſuch are here iuſtly reproued, as men neuer remembring that the continuance of their life ſhould be for Gods glory; or rather as men oppoſing themſelues vnto euery thing that may make for Gods glory. What ſhall we ſay likewiſe vnto ſuch in the miniſtrie as feede themſelues but not the flocke; as ſeeke their owne and not that which is Ieſus Chriſts; as do more harme by their bad example of life, then they doe good by their paines in teaching, as either for idleneſſe, or daintineſſe, or other like reaſon, will not put their hand vnto the Lord his worke to helpe forward the building of his houſe, nay as deſtroy the faith of ſome which were to bee builded vpon Chriſt Ieſus? Is this the end wherefore they liue in the bodie, wherefore their life is prolonged among their people? Nay ſurely this alſo ſerueth for their iuſt reproofe, as men abuſing that vſe which God giueth them of life.

But on the other ſide, it ſerueth for the great comfort of all them be they Chriſtians in generall, or Miniſters in particular, whoſe life ſerues for the good of the Church. For what greater comfort, if wee be Miniſters, can we haue of our life, then that by our life the Saints hearts be ſtabliſhed in the faith, the ioy of the faithfull be fulfilled, the Church of Chriſt Ieſus be builded, the truth of Chriſt Ieſus be maintained, the mouth of all gaine ſayers be ſtopped, and our people kept a chaſte ſpouſe vnto the Lord? Or what greater comfort can we haue of our life whatſoeuer we be, then that by our life the Lord be glorified, the good of our brethren procured, and the common-wealth bettered? Surely ſo may the Miniſter, and euery Chriſtian make account that he liueth if hee liue vnto God and to his brethrens good, and ſo may he ioy in the continuance of his life, if he looke vnto the end wherefore it is continued. Whatſoeuer therefore we be let vs remember that we are to liue vnto him that hath called vs out of darknes into light, and in whatſoeuer perill our life is preſerued, let vs remember that it

is continued for the glory of God, and the good of our brethren. And as we are by our calling, Ministers, or others, let vs labour that our abode in the flesh, and continuance life, may be to the furtherance, and ioy, and comfort of ur brethren, in euery thing that is good. And let this bee oken touching the end wherefore the life of Christians in nerall, and of Ministers in particular, is preserued and ntinued, *viz.* for the glory of God, and the good of his hurch. Which as it serueth for the instruction of all, to ach vs euer to looke vnto the end wherefore our life is ntinued vpon earth; so for the reproofe of such as whose fe doth no good, and for the comfort of such, whose life rues for the good of the Church.

Now followeth the other end wherefore the Apostle ith he should abide, and with them all continue, *viz.* that ey seeing the mightie power of Christ Iesus, in deliuering im from the mouth of the Lion, from the crueltie of *Nero*, ight more abundantly reioyce in him, in whom already ey did reioyce, for sauing him from death, and bringing im againe vnto them. Whence first I doe obserue, the great ioycing which ought to be in the people for their Pastors eliuerance out of perill, and for the continuance of his life mongst them: their ioy should euen abound in Christ Ie-us, as in his great blessing and mercy vpon them. So wee ade, that when *Peter* was deliuered out of prison by an An-ell, there was great ioy among the Christians which were ssembled in the house of *Mary*, *Iohn Marke* his mother, somuch that it is said of the maid that came to the doore, hen *Peter* knocked at the entrie doore, that *she opened not he entrie doore for gladnesse*, as one so surprised with ioy, that he could not rest till she had told it: and when the doore was opened, and the rest saw, it is said of them, that *they ere astonied*, partly through wondering at, and partly hrough reioycing for his deliuerance. And so should they hat are taught in the word, abundantly reioyce when their Teacher is freed from trouble or danger, and his life or li-bertie is continued vnto them: for whether it be life, or li-bertie

Act. 12.12.

14.

16

bertie that is granted vnto him, it is for their sake, ... whom the Lord hath made him ouerseer; and therefo... they are to honour him, and to reioyce for him, as pray... ued for them, and the furtherance of their faith.

Such then as grieue at the life or libertie of their faithfu... Pastors, such as practise what possibly they can against th... life and libertie of their godly Teachers, such as what ... watch euery aduantage against them, to get their mouth... stopt, or deprived of their ministerie; such as reioyce in the... trouble, imprisonment, or banishment, let such, I say, and ... all such like, looke vnto it, whether they belong to the ... Luk. 10. 16. sheepe-fold of Christ Iesus. *He that heareth you, heareth me,* ... saith our Sauiour Christ; *and he that despiseth you, despiseth mee.* To refuse then to heare the Ministers of Iesus Christ ... is much, because it is to refuse to heare Iesus Christ: like... wise to despise the Ministers of Iesus Christ, is very much, ... because it is to despise Iesus Christ: but what then is to ... practise mischiefe against the Ministers of Iesus Christ, or ... reioyce in the losse of their life or libertie, and to band men... selues against them? Surely this is plainly to bewray them... selues not to belong to Christ Iesus.

As for vs, if wee will know that wee belong vnto Christ ... Iesus, let vs reioyce in the life and libertie of our faithfull ... Teachers. The life and libertie of Gods faithfull Ministers ... cause ioy in the hearts of them that belong vnto the Lord. ... Let vs therefore by this token discerne what we are, good ... or bad Gospellers.

The second thing which hence I obserue, is the effect ... which the examples of the power and goodnesse of Christ ... Iesus in the deliuerance of his Saints out of their troubles, ... ought to worke in vs: such examples should confirme vs ... daily more and more in that reioycing which wee haue in ... Christ Iesus. For when we plainly see as in a spectacle be... fore our eyes, by the deliuerance of his Saints out of their ... troubles, that our King and our Sauiour beholdeth vs from ... his holy heauens, lookes vpon our sufferings & our wrongs, ... takes our matters into his owne hands, auengeth vs of our ... enemies

emies, and deliuers vs out of the will of them that hate
this should adde much vnto that reioycing which before
e had, and cause vs farre more abundantly to reioyce in
hrist Iesus, because thus wee see that which before we be-
ued, that our King liueth, and raigneth, and hath all
wer giuen vnto him both in heauen and in earth.

But how little such examples worke with vs, doth ap-
are by our little reioycing in Christ Iesus. All our reioy-
ng is in the vanities, and pleasures, and fooleries of this
e; neither doe wee euer vouchsafe to consider the power
d the mercy which the Lord sheweth in his Saints. And
erefore wee reioyce not as wee should, but as wee should
ot. O let vs consider the great things which our Iesus hath
one, and still doth for vs. Let vs not be so negligent as to
sse ouer, or to forget the things wherein hee sheweth his
wer and his mercy towards his Saints, but let vs religi-
sly regard and remember them, that so we may haue our
ioycing in Christ Iesus.

LECTURE XXI.

PHILIP. I.

Verse 27. *Onely let your conuersation bee as it becommeth the Gospell of Christ, that whether I come and see you, or else be absent, I may heare of your matters that yee continue in one spirit, and in one minde, fighting together through the faith of the Gospell.*

HItherto wee haue heard the Apostle his *Exordium*, and his Narration: Now that which followeth, both in this chapter, and in the rest of this Epistle, is for the most part matter of exhortation. A little in the third chapter hee furnisheth them with matter of doctrine against certaine false Teachers, which were crept in

in amongſt them. But becauſe they were well ground
the truth by his miniſterie and Apoſtleſhip, the ſp
thing wherein the reſt of this Epiſtle is ſpent, is exhor
vnto a Chriſtian life. In this remainder of this chapter,
the Apoſtle ſetteth downe that generall exhortation vn
Chriſtian life, which is indeed the great and maine exh
tion, whereof all the reſt are but branches: and ſecondly
inſiſteth particularly in ſome of thoſe things wherein
life whereunto he exhorteth conſiſteth. His generall
hortation, is generally vnto ſuch a life and conuerſa
amongſt men, as becommeth the Goſpell of Chriſt, tha
conformed vnto the doctrine of the Goſpell of Chriſt,
profeſſion and conuerſation may goe hand in hand to
ther, in theſe words, *Onely let your conuerſation be, &c.* T
particulars wherein ſuch a life conſiſteth, and which here
mentioned, are three: The firſt, conſtancie in holding
defending the truth of Chriſt, by the power of the ſp
ſignified in theſe words, *that yee ſtand in one ſpirit*, that is,
one truth of the Goſpell by one ſpirit. The ſecond is vn
nimitie and agreement to ſtand and fight together for
truth, through the faith of the Goſpell, ſignified in th
words, *and in one minde fighting together, &c.* And the th
is patience in ſufferings and wrongs by aduerſaries, ſignifi
by way of dehortation, in theſe words, *And in nothing fra
&c.* Where theſe three are, there the life is in a good deg
ſuch as becommeth the Goſpell of Chriſt. That which
inſerted in theſe words, *that whether I come, &c.* is to pe
ſwade them vnto ſuch a life, without all reſpect of his co
ming againe vnto them, that whether hee come and
them, or be abſent and heare of them, their life bee ſuch
becommeth the Goſpell of Chriſt. In that which follow
are ſet downe motiues to perſwade the exhortation, eſpe
ally patience in ſufferings and wrongs, whereof here
Thus much for the generall order and meaning of th
words.

Now for the further and more particular opening of
meaning of theſe words, this that the Apoſtle in the beg
ning

ing of his exhortation saith, *Only let your conuersation, &c.* it may either bee referred vnto that whereof the Apostle spake immediately before, and so haue this meaning, I say I shall abide and continue yet with you, for your furtherance, and ioy, and reioycing for mee: yet whatsoeuer become of mee, *only looke yee to your conuersation, that it bee such as becommeth the Gospell of Christ:* Or else it may bee referred vnto all that went before, and so haue this meaning; God hath done great things for you, he hath caused his Gospell to be preached vnto you, and brought you vnto the fellowship of the Gospell: he hath begunne a good worke in you, and it is not to be doubted but that he will performe it vntill the day of Christ: he hath made you to abound in loue, in knowledge, and in all iudgement: hee hath turned my bands to the furthering of the Gospell for your comfort, and he hath appointed to deliuer me out of bands, and to restore mee againe vnto you, for the furtherance and ioy of your faith, and that yee may the more abundantly reioyce in Iesus Christ for mee. Only bee not yee wanting vnto that which becommeth you, but let your cõuersation be such as becommeth the Gospell of Christ. Vnto whersoeuer it be referred, yee see what the meaning is. Now where it is said in the words following, *Let your conuersation be*, the word vsed in the originall, implieth that they were Citizens of a Citie which is aboue, and enforceth this construction; Only yee, as Citizens of an heauenly Ieruſalem, carry your selues, how? as it becommeth the Gospell of Christ, that is, so that your life be framed after the doctrine of the Gospell, and be answerable to your profession. But what? Would it serue to make a shew of such a conuersation for a time, because he was to come againe vnto them, that when he came vnto them, all might be well, howsoeuer their hypocrisie afterwards brake out? No, in no sort: and therefore the Apostle saith, *Let your conuersation be as it becommeth the Gospell of Christ.* What? because I am to come againe vnto you, that yee may deceiue mee only by an hypocriticall shew? Nay, but that whether I come and see you,

πολιτεύεσθε.

you, or be abſent and onely heare of you, I may heare and ſee that in ſinceritie and truth which I deſire. Yea but how ſhould they order their conuerſation ſo, that it might bee ſuch as became the Goſpell of Chriſt? Namely if they ordered it ſo, that if he came he might ſee, and if hee were abſent he might heare, 1. that they continued, or ſtood faſt, for ſo the word ſignifieth, like vnto good ſouldiers which yeeld no ground, but keepe their ſtanding, that, I ſay, they ſtood faſt in one ſpirit, that is, that they abode conſtant in one truth of Chriſt by one ſpirit whereinto they had all drunke. 2. That with ioint minds and one accord amongſt themſelues, they fought together for the truth of Chriſt againſt the aduerſaries of the Goſpell, not with carnall weapons, but with the faith of the Goſpell, with the ſhield of faith to quench all the fierie darts of the wicked, which here he calleth the faith of the Goſpell, becauſe it commeth by the hearing of the Goſpell preached. And 3. that in nothing they feared their aduerſaries, but couragiouſly encountred them, and patiently endured all wrongs offered by them. If the Apoſtle might heare that thus they ſtood conſtant in the truth, not caſt downe by their aduerſaries, that thus with one accord they fought together, and threw down their aduerſaries, that thus couragiouſly they encountred their aduerſaries in nothing fearing them, this might in part ſhew that their conuerſation were ſuch as became the Goſpell of Chriſt. This I take to bee the true meaning of theſe words thus farre. Now, let vs ſee what obſeruations we may gather hence for our farther, vſe and inſtruction.

στήκετε συναθλοῦντες

The firſt thing which here I note, is the Apoſtles exhortation vnto the Philippians in general, that they ſhould lead ſuch a life, that their conuerſation ſhould be ſuch as became the Goſpell of Chriſt Ieſus; that as they profeſſed the Goſpell of Chriſt, ſo they ſhould lead a life agreeable to the Goſpell of Chriſt. Whence I obſerue that ſo many as profeſſe the Goſpell of Chriſt Ieſus ought to labour by all meanes to lead a life agreeable to the Goſpell of Chriſt Ieſus. Which thing our Apoſtle alſo ſheweth in many other exhor-

exhortations which he maketh to the like purpoſe, as when he exhorteth the *Theſſalonians* to walke worthy of God who had called them vnto his kingdome and glory. Where the Apoſtles meaning is, that as God had vouchſafed them this mercie to call them vnto his kingdome and glory, ſo they were to walke worthy of him, framing their liues as neereas they could vnto his life, who was the engrauen form of his perſon. So that being called by God vnto his kingdome and glory by the preaching of the Goſpell, we are to labour to walke worthy of God in all godlineſſe and righteouſneſſe. So likewiſe he exhorteth the Epheſians *to walke worthy of the vocation whereunto they were called.* Where a. gaine the Apoſtles meaning is, that as they were called to be Saints in Chriſt Ieſus, ſo they ſhould walke worthy of that calling, euen as became Saints in Chriſt Ieſus. So that being Saints by calling we are to labour to be Saints in life and conuerſation. As then is our calling; as is our profeſſion, ſo are we to labor to lead a life agreeable to our calling, agreeable to our profeſſion, and profeſſing the Goſpell of Chriſt Ieſus to lead a life agreeable to the Goſpell of Chriſt Ieſus. And why? The reaſons are very cleare. As 1. that the Goſpell of Chriſt Ieſus be not euill ſpoken of; euen as young women are taught to be diſcreete, chaſte, keeping at home, good and ſubiect to their Husbands, that the word of God be not euill ſpoken of. For what readier way to cauſe the profane and wicked to blaſpheme the Goſpell of Ieſus Chriſt, then when the Profeſſors of the Goſpell liue not according to the Goſpell? *Thou that preacheſt a man ſhould not ſteale, doſt thou ſteale,* ſaith our Apoſtle? *thou that ſaiſt a man ſhould not commit adulterie, doſt thou commit adulterie? thou that abhorreſt Idols, committeſt thou ſacriledge? thou that glorieſt in the law, through breaking the Law diſhonoureſt thou God? for the name of God is blaſpheamed among the Gentiles through you.* And if it may be ſaid vnto vs, thou that profeſſeſt the Goſpell of Ieſus Chriſt, doeſt thou lead a life which becommeth not the Goſpell of Ieſus Chriſt, ſhall not the Goſpell of Ieſus Chriſt be blaſphemed and euill ſpoken

1 Theſ. 2 12.

Eph. 4. 1.

Tit. 2. 5.

Rom. 2. 21. 22. 23. 24.

of among the profane Atheists, and miscreants of this sinfull world through vs? yes surely, they shall say vnto vs as the Gentiles did to the children of Israell which poluted Gods name among them, *These are the people of the Lord, these are the Professors of the Gospell, these be the fruits of their holy profession, and of the Gospell amongst them.* 2. They that professe the Gospell of Christ, are to labour to liue agreeably thereunto, that they may adorne the Gospell of Christ Iesus in all thing, and winne others by their holy conuersation vnto righteousnesse and holinesse, euen as seruants are taught to shew all good faithfulnesse that they may adorne the doctrine of God our Sauiour in all things; and as *Peter* exhorteth saying, *haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see glorifie God in the day of visitation.* For when they that feare not the Lord shall see our good workes, then shall they be brought to glorifie God our father which is in heauen; when they shall see that as our profession is holy, so our life also is holy, then shall they beginne to suspect their owne wayes, and to turne vnto the Lord: as that place of *Peter* maketh plaine, where he exhorteth *the wiues to be subiect to their husbands*; and why? that euen they which obey not the word, may without the word be wonne by the conuersation of the wiues. Whence it plainely appeareth that by the holy conuersation of them that are religious and godly, be they men or women, they that haue no good will vnto the word are oftentimes wonne vnto the obedience of the word. 3. They that professe the Gospell, are to labour to liue as becommeth the Gospel, because of the commandement, *Let your light so shine before men that they may see your good workes, and glorifie your father which is in heauen:* because of the promise, *as many as walke according to this rule of the Gospell, peace shall be vpon them, and mercie, and vpon the Israel of God:* because it becommeth citizens of heauen to haue their conuersation in heauen, and them that are called to the knowledge of God to walke as the children of God; and because it is the lesson which their profession

Ez. 36. 20.

Tit. 2. 10.

1 Pet. 2. 12

1 Pet. 3. 1.

Mat. 5. 16.

Gal. 6. 16.

profession should teach them, as the Apostle witnesseth saying, *the grace of God which bringeth salvation to all men hath appeared, and teacheth vs that wee should denie vngodlinesse and worldly lusts, and that we should live soberly, and righteously, and godly in this present world, looking for the blessed hope &c.* In one word, so onely the Gospell is the glad tidings of their salvation vnto the Professors of the Gospell, if their conversation be as it becommeth the Gospell of Christ; and therefore they are to labour that their conversation be such as becommeth their profession. *Tit.* 2. 11. 13.

This then may serue for a iust reproofe of many carnall Gospellers in our day. For many Gospellers there are by profession, but not many that lead such a life as becommeth the Gospell of Christ: many there are that professe they know God, not many that shew forth the fruite thereof in an holy conversation: such as our Apostle speaketh of where he saith, *they professe that they know God, but by workes they denie him, and are abominable and disobedient, and vnto every good worke reprobate.* So that it may be said of Gospellers as one said of Doctours, many Doctours, few Doctours, many in name, few in deed; so many Gospellers, few Gospellers, many in name, and few in deed, many in profession, few in practise, many in word, few in worke, many in tale, few in life and conversation. For is it not said of many that make a very great profession of the Gospell and of religion, that they are hard men, vnmercifull men, men that grinde the faces of the poore, and *sell the needie for shoes*, as the Prophet speaketh? Are there not many such that are noted to be Vsurers, Oppressors, Extortioners, and the like? Is it not said of many such that they are as ready to portion, and to covenant for their dues with their Pastor as any men? that they are as ready to turne their Tenants a grasing as any men? that they are as ready to royne house to house, to lay field to field, and to enclose all vnto themselues as any men? Is it not said that the complaint of the poore, and fatherles, and widow is taken vp as much against them as against any men? I would it were not said in *Gath*, & noised in the secrets *Tit.* 1. 16.

of *Ashkelon*: I wish the prophane Atheist, the superstitious Papist, and the couetous worldling could not iustly twite vs with it. Alas, beloued, do we not see and consider that thus we make our God to be blasphemed, our profession to bee slandered, and the Gospell of Christ Iesus to be euill spoken of for our sakes? Doe we not see and consider that Atheist, and Papist, and euery earthly minded man makes his vantage of these things, and thinkes his owne waies well patronaged by our waies? Doe wee not see and consider, that by such our life and conuersation the froward and obstinate are hardened, the weake are offended, and the edge and courage of many much cooled and abated? If such spots and staines in our life did only touch our selues, yet were we to looke vnto them, because without holinesse of life no man shall see the Lord. But when men seeing that we make
Heb. 12.14 a good profession, and yet liue nothing accordingly thereunto, thereupon take occasion to speake euill of our profession, of our religion, of the Gospell of Christ Iesus, how carefull ought we to be of our life and conuersation? Woe to the world, saith our blessed Sauiour, because of offences:
Mat. 18.7. it must needes be that offences shall come, but wo be to that man by whom the offence commeth. And surely if by our life not answerable to our profession wee shall bring a slaunder vpon our religion, our profession, vpon the Gospell, if by our life some shall be weakened, others hardened, the edge of others abated, and others turned out of the good way, then woe shall be vnto vs because of such offence in our life.

I doubt not but such as obserue these things in vs, and fill their mouthes with talking of them, both are guiltie of as crying sinnes themselues, and most iniuriously taxe many of vs of these things, But the more ready they are to obserue, and to taxe without a cause, the more carefull wee are to be that they haue no iust cause of taxing. Let vs therefore, beloued, as we professe the Gospell of Christ, so labour to liue as becommeth the Gospell of Christ. As the Gospell teacheth vs to be holy, so let vs be holy in all manner

ner of conuerſation: as the Goſpell teacheth vs to walke in the light, ſo let vs walke in the light, and haue nothing to do with the vnfruitfull workes of darkneſſe: as the Goſpell teacheth vs to loue God, and one another, ſo let vs loue God aboue all things, and our neighbour as our ſelfe: as the Goſpell is the Goſpell of peace, ſo let vs be at peace with all men: as the Goſpell is true, ſo let vs ſpeake the truth euery man vnto his neighbour, and lie not one vnto another, &c. Otherwiſe wee walke not as becommeth the Goſpell of Chriſt. In a word, let vs not be hearers or profeſſors of the word onely, but doers alſo of the ſame, leaſt wee deceiue our ſelues.

Againe, as this note may ſerue for the iuſt reproofe of ſuch as profeſſe well, but liue not ſo well, ſo may it alſo ſerue for a iuſt defence againſt the vniuſt ſlaunder of our aduerſaries, who beare the world in hand that holineſſe of life is a matter that we neuer vrge, that wee make no great reckoning of. Your ſelues haue heard and can witnes how often ſince this very exerciſe hath begunne you haue beene vrged to runne forward in the race of righteouſneſſe, and to make an end of your ſaluation with feare and trembling, to labour to be blameleſſe, and pure, and the ſonnes of God in the middeſt of a naughtie and crooked nation, to haue your conuerſation in heauen, to communicate vnto the neceſſities of the poore and diſtreſſed Saints, to abound in loue, in knowledge, and in all iudgement, to be filled with the fruits of righteouſneſſe, and to ſtriue to be pure, and without offence vntill the day of Chriſt. And now ye heare, that if ye haue feliowſhip in the Goſpell your conuerſation is to bee as it becommeth of Chriſt. Know them therefore to be of their father the Deuill who was a liar from the beginning, and is the father thereof. And ſuffer not your ſelues to bee deceiued by them, who when they cannot otherwiſe preuaile againſt the truth fall to ſlaunder the profeſſors of the truth. And let this ſuffice to bee noted from the Apoſtles generall exhortation, whence ye ſee that ſuch as profeſſe the Goſpell of Ieſus Chriſt ſhould labour by all meanes to lead

ſuch a life as becommeth the Goſpell of Chriſt.

But what? will it ſerue the turne for a time in the preſence or company of ſuch and ſuch perſons, to make a ſhew of ſuch a life and conuerſation, as hypocrites doe, which doe all that they doe to pleaſe men? No: and therefore the Apoſtle ſaith, *Let your conuerſation bee as it becommeth the Goſpell of Chriſt, that whether I come and ſee you, or elſe be abſent, and onely heare of you, I may heare and ſee that ſinceritie and truth which I deſire.* Whence I obſerue, that the life and conuerſation of ſuch as profeſſe the Goſpell of Ieſus Chriſt, is to be framed not after the will of man, but after the will of God; not to pleaſe men, but to pleaſe the Lord, that whether man be preſent or abſent, their life bee ſuch as it ought to be. *If I ſhould pleaſe men* (ſaith the Apoſtle) *I were not the ſeruant of Chriſt.* The Apoſtle ſpeaketh it of preaching the doctrine of the Goſpell, that if he ſhould apply himſelfe to the humors of men, and preach things pleaſing vnto them, he ſhould not pleaſe God *which tryeth the heart.* But it may alſo very well be applyed vnto the life and conuerſation of men, that if we ſhall only frame our liues vnto mens likings, and for the time only ſeeke to pleaſe them, our life ſhall not be ſuch as becommeth the Goſpell of Chriſt. And therefore the Lord himſelfe ſharply reproued it in *Ezechiels* hearers, where he ſaith, *My people ſit before thee, and heare thy words, but they will not doe them: for with their mouthes they make ieaſts, & their heart goeth after their couetouſneſſe.* Where ye ſee the Lord taxeth *Ezechiels* hearers to bee ſuch, as when hee preached vnto them, ſate as his people, and hearkened vnto their Prophet, & carried themſelues well in his preſence, but in their hearts ranne after their couetouſneſſe, and out of his preſence made but a mocke of all that he ſpake vnto them. And this was one of the ſinnes wherefore the Lord threatned to lay the land deſolate and waſte.

Gal. 1. 10.

Ezek. 33. 31

Let this then teach vs to beware of hypocriſie. It is not for vs to come vnto this place, here to kneele vs downe on our knees, to knocke our breaſts, to lift vp our eyes vnto Heauen, to ſit, and hearken vnto the Preacher, and when

wee goe hence to make a mocke at the things that were ſpoken, or to forget them, or notwithſtanding, whatſoeuer ſhew of godlineſſe we made in the Church, in our houſes to returne vnto our vomite. For what elſe is this but here to play the hypocrites, and here to make a ſhew of godlineſſe, the power whereof at home we denie? And what is vnto hypocrites but a woe? In the ordering therefore of our life let vs not depend vpon mans preſence or abſence, but in a religious feare of the Lord, let euery one of vs ſo walke as becommeth vs, knowing that whether man ſee vs, or ſee vs not, yet God ſeeth vs, and conſidereth all our waies. It is the preſence and pleaſure of the Lord, that wee are to looke vnto. Let our life therefore, and our conuerſation be as in his preſence, and ſuch as may pleaſe him, howſoeuer wee pleaſe or diſpleaſe men. And let this ſuffice to bee noted touching the qualitie of ſuch a conuerſion as becommeth the Goſpell of Chriſt. Whence ye ſee, that it is not to bee hypocriticall, or framed after mens liking, for the time to pleaſe them, but to be led in the feare of the Lord to pleaſe him.

But how may we ſo order our conuerſation, that it may be ſuch as becommeth the Goſpell of Chriſt? That the Apoſtle now ſheweth in the next place, as namely, *if we continue in one ſpirit, if we fight together in one mind through the faith of the Goſpell, & if we feare our aduerſaries in nothing. If we continue in one ſpirit*, that is, if we ſtand faſt, and abide conſtant in one truth of Chriſt, by one ſpirit wherinto we are all baptized. Whence I obſerue one ſpeciall part of a conuerſation, agreeable to the Goſpell of Chriſt, and that is, conſtant abiding in the truth. If we ſtand faſt, and abide conſtant in the truth, this is one note that our conuerſation is ſuch as becommeth the Goſpell of Chriſt Ieſus. *If ye continue in my word*, ſaith our Sauiour, *yee are verily my Diſciples*: as if hee ſhould haue ſaid, if ye ſtand faſt againſt all aſſaults whatſoeuer, and quit your ſelues like men, and abide conſtant in the truth which I haue taught you, ſo ye ſhew your ſelues to be my Diſciples, and to walke worthie of me. So that to continue

Iohn 8. 31.

tinue and abide constant in the truth shewes vs to be Christ his Disciples, and sheweth our conuersation to be such as becommeth the Gospell. Whereupon it is that wee are so often exhorted to continue in the grace of God, to continue in the faith, to abide constant in the truth, to stand fast, and shrinke not.

Beware then, beloued, of reuolting from the truth, wherein ye haue byn taught in Christ Iesus, of being caried about with euery winde of doctrine, by the deceit of men, and with craftinesse, whereby they lye in waite to deceiue: of yeelding, and giuing ground vnto the aduersaries of the truth. *He that continueth vnto the end, he shall be saued.* But if ye start aside like a broken Bowe, surely yee walke not as becommeth the Gospell of Christ. Looke to it then, that ye continue in the things which ye haue learned, and that yee fall not away from the hope of your profession.

Another thing also hence I obserue, which is, that to continue and abide constant in the the truth, is wholly the gift of the holy Ghost. It is not by our owne wisdome, power, and strength; but onely by the power of the holy spirit that we stand fast, without which we can no more stand in the truth, then can our bodies stand without our soule and spirit.

Both therefore let vs beware, that we grieue not the holy spirit by our euill deeds, or by our euill words; and let vs alwaies powre out feruent prayers vnto him, that hee will vouchsafe euer to abide with vs, to strengthen vs, to abide in the truth.

It followeth, *And in one minde, &c.*] Whence, I obserue another speciall note of a conuersation agreeable to the Gospell of Christ, and that is, vnity and concord, and loue amongst our selues. If we be knit together in one minde, so that as wee are one bodie in Christ Iesus, so wee bee of one heart, and one soule, dwelling together as brethren in vnity, loue, & good agreement, this is a good token, that our conuersation is such as becommeth the Gospell of Christ. *By this shall all men know* (saith our Sauiour) *that yee are my*

Ioh. 13. 35.

Disciples,

Disciples, if yee loue one another. A good note that we are Christ his Disciples, and that we walke as becommeth the Gospell of Christ, if we liue in loue and concord one with another, if we be of one minde together.

Let vs beware then how we nourish hatreds, malice, strife, & contention in our selues one against another. For these things doe so distract vs from another, as that being thus affected one towards another, we doe not walke as becommeth the Gospell of Christ; or rather we are iniurious vnto the Gospell of Christ. For thus it commeth to passe, that the Gospell which wee professe is euill spoken of. Let vs therefore be knit together in one mind, and beware of euery thing that may distract and dismember vs.

Another thing hence I obserue, which is, that this Christian concorde must be to fight together, against such aduersaries as fight against the truth, be they heretiques and schismatiques that fight against it and vs with lyes, slanders, cauils, false doctrines, and the like: or be they tyrants that fight against it and vs, with fire, sword, imprisonment, banishment, confiscation of our goods, or the like. Wee are not onely to stand stoutly and constantly for the truth against them, without being throwen downe by them, but being knit together one with another, in one minde we are ioyntly and with one accord to fight together for the truth against them, as good Souldiers to throw them downe, that when we haue finished our course, we may say with our Apostle, *That we haue fought a good fight.* Otherwise we walke not as becommeth the Gospell of Christ. 2 Tim. 4.7.

Let them then looke to this, that either for ease and idlenesse, or for feare of displeasure some way, or vpon any other carnall reason whatsoeuer, will rather betray the truth then they will fight for it. And seeing none is crowned but hee that striueth lawfully, let vs fight together here, that there we may be crowned.

But how are we to fight for the truth against the deuill, and all his instruments the aduersaries thereof. Some by praying, some by preaching, some by writing, some by patiently

tiently ſuſtaining for the truths ſake; and all of vs, as hence I obſerue, by the faith of the Goſpell. *Reſiſt the deuill* (ſaith the Apoſtle) *and he will flie from you.* Reſiſt him, and fight againſt him: how? by faith; *For this is the victorie that ouercommeth the world, and the Prince thereof, euen our faith.* And therefore the Apoſtles exhortation is, *Aboue all, take the ſhield of faith, wherewith you may quench all the fiery dartes of the wicked.* This is the armour wherewith we muſt all of vs fight.

1 Ioh. 5. 4.

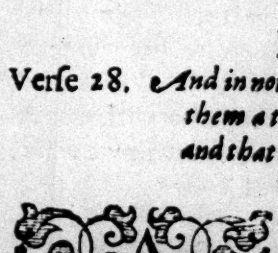
Eph. 6. 16.

By an internall faith then wrought in vs by the Goſpell, let vs all of vs fight againſt Satan for the truth, and by an externall confeſſion of the faith againſt all tyrants, heretiques, and ſchiſmatiques whatſoeuer. Let vs hold faſt the myſterie of faith in a good conſcience againſt all the enemies of the truth, and let vs boldly alwaies make confeſſion of our faith, both in word by writing, preaching, diſputing, profeſſing, & indeed by ioyning our ſelues to the profeſſors of the truth, & conſtantly & patiently abiding for the truth.

LECTVRE XXII.

PHILIP. I.

Verſe 28. *And in nothing feare your aduerſaries, which is vnto them a token of perdition, and to you of ſaluation, and that of God.*



Third thing alſo is herre mentioned, namely courage againſt the aduerſaries of the truth, ſet downe here in our reading by way of dehortation, *And in nothing feare &c.* but is thus to bee vnderſtood in true coherence with that which went before, *Let your conuerſation &c, that whether &c,* I may heare and ſee that yee

continue

continue in one ſpirit, and in one minde fighting &c, and that in nothing yee feare your aduerſaries. For ſo wee are to vnderſtand the Apoſtle, that hauing exhorted the *Philippians* to ſuch a conuerſation as becommeth the goſpell of Chriſt, he doth particularly ſpecifie ſome things whereby they might giue proofe vnto him of ſuch a conuerſation, as namely if hee might heare or ſee that they continued in one ſpirit, and in one minde fighting together &c, and in nothing fearing the aduerſaries, or being in nothing afraid of the aduerſaries. Thus then I read theſe words, not by way of dehortation, but as depending on the former words, *and in nothing fearing the aduerſaries*, or, *and being in nothing afraid of the aduerſaries*. The Syriac interpreter readeth, *in nothing feare our aduerſaries*; our reading is, *in nothing feare your aduerſaries*. But in the originall is neither read *our*, nor *your aduerſaries*, but as I ſaid before, *in nothing fearing the aduerſaries*, or *fearing them that oppoſe themſelues*. The meaning is, that if he might heare or ſee that both they ſtood faſt by the power of the ſpirit againſt the aduerſaries of the truth, and that they ioyntly fought together againſt the aduerſaries of the truth, as men knit together in one minde, and likewiſe that in nothing they feared them that oppoſed themſelues againſt the truth, and the profeſſors thereof, this ſhould bee a good proofe vnto him that their converſation was ſuch as became the Goſpell of Chriſt.

Hence then I obſerue a third ſpeciall part, and marke of ſuch a conuerſation as becommeth the Goſpell of Chriſt, which is chriſtian courage againſt the aduerſaries of the truth, and of the profeſſors thereof. If in nothing we feare the aduerſaries of the Church, and of the truth, but take a good courage againſt the Dragon and his Angels, this is a good note of ſuch a conuerſation as becommeth the Goſpell of Chriſt. Whereunto the Holy Ghoſt ſeemeth to giue ſo many teſtimonies, as he doth often diſſwade all feare of whatſoeuer and whomſoeuer exalt themſelues againſt God. *Feare yee not them*, ſaith our bleſſed Sauiour, *which kill the bodie, but are not able to kill the ſoule, but rather feare him* *Mat.10.28*

Mat.10.28. *him which is able to destroy both soule and bodie in hell.* In which place our blessed Sauiour putteth the very extremitie of that which any aduersarie can doe against vs. For what can any cruell tyrant or bloudy persecutor doe more then kill the bodie? *Nebuchadnezzars* rage and furie against those three seruants of the Lord, *Shadrach*, *Mesech*, and *Abednego*, can no more but take hold of their bodies, and cast them into an hote fiery furnace. And the Deuill himselfe when Iob 1. & 2. he would wrecke his malice vpon *Iob*, what could he doe more then touch him in his goods, and in his bodie? Assault the soule the Deuill may by many tentations; and poyson the soule Heretiques may by their damnable heresies; but none of them all can kill the soule; neither can any of them all preuaile farther either against the soule, to infect or defile it by heresies or other pollutions, or against the bodie to kill or to afflict it, then they haue power from God. Act.7.59. The *Iewes* in their rage may stone *Steuen* to death: but though *Nebuchadnezzar* in his rage command the *furnace* Dan.3.19. 21. 27. *to be hot seauentimes hotter then it was wont, and cast Shadrach, Meshech, and Abednego into the middest of it, yet not one haire of their heads shall be burnt, nor their coates singed, nor any smell of fire come vpon them.* And why, but because the Lord giueth power ouer the one, and not ouer the other? The very extremitie then which any aduersarie can doe against vs, is to kill the bodie, and that if the Lord giue leaue they may doe: yet saith the Lord feare them not, seeing they can doe no more feare them not.

Yea but they are many, and we but few, how should we but feare them? Nay, though they be many, and wee but few, how should we feare them, seeing our great Captaine Luc.12.32. Christ Iesus hath said vnto vs, *Feare not little flocke?* Wherein he implieth that the aduersaries are many, and wee but few, yet (saith he) *little flocke feare not.* And shall hee bid vs not feare, and shall we feare? *Elisha*, we read, feared not 2 Reg.6.16. the King of *Syria, nor all his horses and charets, nor his mighty hoste*, because he knew that *they that were with him were more then they that were against him.* Be we neuer so few, we are to take

take vnto vs that weapon of faith, whereof we ſpake before, and to beleeue that God is with vs, and then we are not to feare, but with good courage and comfort to ſay, *If God be with vs, who can be againſt vs?* for ſurely if he be with vs none ſhall be able to preuaile againſt vs. Yea but they are mighty, powerfull, and ſtrong. Yea but God that dwelleth on high is mightier, and be the aduerſaries that oppoſe themſelues againſt vs tyrants, or heretiques, or *ſpirituall wickednesſes which are in the high places*, his power is enough to quell them, and to turne all that they can doe againſt vs to the furtherance of his Goſpell, and to our ſaluation. And why are they mightier and ſtronger then we? Is it becauſe they are moe then we? One God and Sauiour of vs all Chriſt Ieſus enow for them all. If he goe forth with our armies, nay if he goe forth with vs alone, with thee, or with me, hell gates ſhall not be able to preuaile againſt vs. *Rom. 8. 31.*

What then? Are wee deſperately to runne vpon their pikes, and to put our ſelues in danger, or ſecurely to walke, and onely contemne them? No, theſe are extremities on the other ſide, and either to runne our ſelues into danger when we neede not, or to wiſh aſſaults by Satan, grapling with heretiques, perſecution by tyrants; or on the other ſide, to ſleepe the matter when ſuch aduerſaries lay their batteries againſt vs, what elſe is it but to tempt the Lord by willfulnes and ſecuritie? We are to feare them ſo, that we auoide them, and runne not our ſelues into the danger of them when we neede not, and we are ſo to feare them that we take heede that we be not circumvented by them. For our bleſſed Sauiour himſelfe ſo feared, that hee runne not himſelfe into the danger either of any other aduerſarie, or of the Deuill when he was tempted, but *was led aſide by the ſpirit into the wildernes to be tempted of the Deuill*, and ſo he feared that he tooke heede of being circumvented either by any other aduerſarie, or by the Deuill, and therefore returned vpon his falſe allegations of *ſcriptum eſt*, true allegations of *ſcriptum eſt*. And ſo we are willed *to flie into this Citie, when we are perſecuted in that*; to *beware of dogges, and of euill* *Mat. 4. 1.* *Mat 10. 23* *Tit. 3. 2.*

1 Pet. 5. 8. *euil workers*, and to *watch, because our aduersarie the Deuil a roaring lion walketh about seeking whom he may deuoure.* So that we are to feare them to auoide them; and to feare them to beware of them. But we are not to feare them as to be daunted or dismayed by them, or to forsake the truth for them. We are not to feare them, as for feare of them to ioyne our selues vnto them, and to shrinke from the hope of a good profession; but herein we are to take a good courage to stand against them without being throwne downe by them, and with one minde to fight together against them to throw them downe. And in this sense it is whose such like exhortations are, as not to feare the aduersaries, not to feare them as to ioyne our selues vnto them, or to shrinke from a good profession for them, but in Christ his cause, and in the defence of the truth to take a good courage against them, euen as our Sauiour willeth where he

Ioh. 16. 33. saith, *In the world yee shall haue affliction, but be of good comfort, I haue ouercome the world.* Though the world afflict and persecute you for the truths sake, yet feare not, nor shrinke from the truth, but be of good comfort, and stand and fight for the truth: for though happily they preuaile against vs, and haue their wills ouer vs, yet neither doe they ouercome, nor are wee ouercome, but if wee die for the truth, our soule marcheth valiantly, and we triumph gloriously.

This then may serue for a iust reproofe of them, that for feare of the aduersaries shrinke and fall away from the hope of a good profession. Feare them we shall euen in Gods cause, and the Gospels, the best of vs; insomuch that it shall

Act. 23. 11. Luc. 12. 32. Ioh. 16. 33. be needfull to say vnto *Paul, be of good courage Paul*; and vnto all of vs, *Feare not little flocke*, be of good comfort: for while we liue here in the bodie of this flesh we haue our weaknesse and infirmities, our wants which had neede to be supplied; our falls which had neede to be pardoned, and our faint hearts which had neede to be encouraged. But who so feareth them so, that for feare of them he fall away from a good profession, it had beene better for him neuer

to

to haue knowne the way of truth, then after hee hath knowne it to turne away from it for feare of any aduerſarie. Such our Fathers haue heard of, and ſome of vs haue ſeene. But let vs hearken vnto our bleſſed Sauiours exhortation thriſe repeated, not to feare the aduerſaries. He hath there ſaid, *Whoſoeuer ſhall confeſſe me before men, him will I confeſſe alſo before my Father which is in heauen: But whoſoeuer ſhall denie me before men, him will I alſo denie before my Father which is in heauen.* And againe, *He that taketh not vp his croſſe, and followeth after me is not worthy of me. He that will ſaue his life ſhall loſe it, and hee that loſeth his life for my ſake ſhall ſaue it.* That Chapter is well worth the reading for this purpoſe, wherein our Sauiour abundantly prepareth and armeth his children againſt perſecution, and feare of any aduerſaries. *Mat.* 10. 26 28. 31. 32. 33. 38. 39.

Yea but what reaſon is there but to feare the aduerſaries? In the very next words immediately following, the Apoſtle giueth three reaſons to encourage the *Philippians*, and in them vs: As 1. that the aduerſaries perſecute the truth, and perſecute them, it is to the aduerſaries a ſure token of perdition; and why ſhould any feare to ſee his aduerſaries runne vnto deſtruction? 2. That they fight together againſt them, and feare them not, is to them a ſure token of ſaluation; and why ſhould any man feare a marke of his ſaluation? 3. That perſecution cauſeth perdition to the aduerſaries, and ſaluation vnto them: it is of God, and why ſhould any feare perſecution by the aduerſaries, which God turneth to the deſtruction of the perſecutors, and to the ſaluation of the perſecuted? This I take to be the argument and ſenſe of theſe words.

Which is to them a token of perdition.] This is the firſt moriue and reaſon to perſwade the *Philippians*, in nothing to feare the aduerſaries, which oppoſe themſelues againſt them, and againſt the truth, euen becauſe this ſame thing, that they are aduerſaries to them and to the truth, is an euident token of deſtruction to their aduerſaries. Whence I obſerue, that the furie and rage of tyrants and perſecutors

againſt the truth and profeſſors thereof, is an vnfallible ſigne of their deſtruction. *Malice* (ſaith the Prophet) *ſhall ſlay the wicked, and they that hate the righteous, ſhall periſh.* Doe the wicked then and vngodly of the earth maligne the children of God? This ſurely is a token of their deſtruction: for *malice ſhall ſlay the wicked.* Doe they hate and perſecute the children of God? This ſurely is a token vnto them of perdition: for *they that hate the righteous, ſhall periſh.* Very plaine to this purpoſe is that of the Apoſtle, where he ſaith, *It is a righteous thing with God, to recompence tribulation to them that trouble you, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels, &c.* Where the iudgement of the Lord is very plainly and peremptorily ſet downe againſt them that trouble and perſecute the Saints of God. Doe the children of darkneſſe then trouble and perſecute the children of light? It is a plaine fore-runner and prognoſtication of that fearfull and euerlaſting perdition, wherewith they ſhall be puniſhed, *when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels, in flaming fire, rendring vengeance vnto them.* And the more they rage againſt Gods children, the more manifeſtly they declare that they runne to their owne deſtruction: as *Cain* when he ſlew his brother *Abel*, and *Iezabel* when ſhee deſtroied the Lord his Prophets, then they ranne amaine to their deſtruction. Before, when *Cain* was wroth with his brother, and *Iezabel* imagined miſchiefe againſt the Lord his Prophets, they were in the high way; but when their rage braſt out into cruell murther, then they marched furiouſly, and poſted apace to their deſtruction.

Pſal. 34 21.

2 Theſſ. 1. 6. 7.

Howbeit, here yee muſt vnderſtand, that perſecution and rage againſt the Saints of God, is onely an vnfallible ſigne of deſtruction vnto them that obſtinately perſiſt therein: for if God grant grace vnto repentance, their ſinne ſhall no more be had in remembrance. Euen as wee ſee in our Apoſtle, who perſecuted the Church of God extremely, and waſted it, as himſelfe confeſſeth: but he did it ignorantly through vnbeleefe, and therefore afterwards was re-

Ga. 1. 13.

ceiued

ceiued vnto mercy, and was made the great instrument of the Lord, to the saluation of many thousands. But vnto them that goe on with an high hand, and as they haue begunne, so continue to persecute the Church of God, this is an infallible token of their perdition, yea it is a cleare cause of their destruction: as wee see heauie plagues and iudgements to haue ouertaken *Hananiah*, *Shemaiah*, *Amaziah*, and others, because they were malicious enemies against his Prophets, *Ieremiah*, *Amos*, and others. *Ier.28.16. 29 25. Amos 7.17.*

The vse which our Apostle here teacheth vs to make hereof, is this, not to feare the aduersaries that oppose themselues against vs: for when they persecute vs from one Citie to another, beat vs, impriſon vs, and euery way afflict vs, whom hurt they? Euen themselues, they runne themselues vpon the rockes, and bring vpon themselues swift damnation. They thinke they haue great masteries ouer vs, but indeed themselues smart for it. Let them therefore looke vnto it, how they hold on to wrecke their malice vpon vs, and let vs not feare all that euer they doe or can doe against vs.

Yea but though they hurt themselues, yet they hurt vs also: how should wee then but feare them? Nay that is the next reason wherefore wee are not to feare them, because their persecution and rage against vs is no harme vnto vs, but a token vnto vs of saluation. *And to you of saluation:* that is, The furie and rage of the aduersaries against you, if yee stand fast, and fight together with one minde, through the faith of the Gospell, is a plaine token vnto you of your saluation. Whence I obserue, that persecution by the aduersaries is vnto Gods children a token of their saluation. *Wee reioyce* (saith the Apostle) *of you in the Churches of God, because of your patience and faith, &c.* Againe, *I beare in my body* (saith the Apostle) *the markes of the Lord Iesus.* Whereby he signifieth, that his afflictions were the very markes of his saluation through Christ Iesus, as whereby hee was made like vnto him. Againe, *If wee suffer with him, wee shall also raigne with him.* And againe, *Blessed are they that suffer* *2 Th.1.4.5. Gal.6.17. 2 Tim.2.12*

Matt. 5. 10. *perſecution for righteouſneſſe ſake, for theirs is the kingdome of heauen.* The Scriptures are very plentifull to this purpoſe, cleerely ſhewing, that perſecution by the aduerſaries is vnto Gods children a token of their ſaluation: A token, I ſay, but not a cauſe; for that of the Apoſtle is euer true, that *the* Rom. 8. 15. *afflictions of this preſent time are not worthy of the glory which ſhall be ſhewed vnto vs.* Vnto the aduerſaries indeed, their perſecution and rage againſt vs, is ſo a token, that it is alſo a cauſe of their deſtruction: for ſinne being a iuſt cauſe of Rom. 6. 23. death, according to that of the Apoſtle, *The wages of ſinne is death*, ſurely this great and grieuous ſinne of perſecuting the truth, and the profeſſors thereof, muſt needs bee a iuſt cauſe of their endleſſe deſtruction. But vnto vs, their perſecution and their rage againſt vs, is onely a token, not a cauſe of our ſaluation: for both to ſuffer for Chriſt, is the gift of God, as it is in the next verſe, and ſaluation alſo through ſufferings, is his gift by grace through faith. So that it is no cauſe, but it is vnto vs a token of ſaluation, as both this and many other places ſhew.

Howbeit, here yee muſt alſo vnderſtand, that ſo their perſecution and rage againſt vs is a token vnto vs of ſaluation, if wee continue in one ſpirit, and in one minde, fighting together againſt them, through the faith of the Goſpell, and in nothing fearing the aduerſaries. It is not ſtanding a while, and not continuing; or fighting for a blow or two, and then giuing the bucklers; or taking courage for a ſpirt, and afterwards for feare falling away, that betokens our ſaluation. But Mat. 10. 22 *he that continueth vnto the end, he ſhall be ſaued:* he that fighteth lawfully, and as hee ſhould, hee ſhall 2 Tim. 2. 5. be crowned; and he that for feare flatly falleth away, pur- Hab. 2. 6. chaſeth vnto himſelfe a fearfull iudgement.

The vſe which our Apoſtle teacheth vs to make hereof, is this, as of the former, not to feare the aduerſaries which oppoſe themſelues againſt vs: for what if wee be tried by mockings and ſcourgings, yea moreouer by bonds and impriſonments? What if wee be ſtoned, hewen aſunder, ſlaine with the ſword, afflicted and tormented many wayes? This

is vnto vs a token of our ſaluation. They thinke that thus they hurt vs, and haue their willes ouer vs: but indeed thus they further our reckoning in the day of Chriſt Ieſus. Let vs therefore not feare what they doe or can doe againſt vs: but let vs be of good courage, and hold faſt the profeſſion of our hope vnto the end.

LECTVRE XXIII.

Philip. I.

Verſe 29. *For vnto you it is giuen for Chriſt, that not onely yee ſhould beleeue in him, but alſo ſuffer for his ſake.*
30. *Hauing the ſame fight which yee ſaw in mee, and now heare to be in mee.*

YEa, but how and whence is it that perſecution betokeneth perdition to the aduerſaries, and ſaluation vnto vs? It is of God, as our Apoſtle in the next words ſaith. And this is the third motiue or reaſon which the Apoſtle vſeth, to perſwade the *Philippians* not to feare the aduerſaries, becauſe it is of God that perſecution is perdition to the aduerſaries, and ſaluation vnto them. Whence I obſerue, that it is of God that tribulation is recompenced vnto them that trouble vs, and ſaluation vnto vs which are troubled. This alſo our Apoſtle plainly witneſſeth in another place, where he ſaith, *It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled, reſt with vs, &c.* Where not only this is manifeſtly ſet downe, that God recompenceth tribulation to the troublers, and reſt to the troubled; but withall, that it is a righteous thing with God ſo to doe. A righteous thing indeed with God, in reſpect of

2 *Theſſ.* 1. 6. 7.

of his iuſtice to the one, and a righteous thing in reſpect of his promiſe vnto the other: for in reſpect of his iuſtice, it is a righteous thing with him to recompence tribulation to them that trouble his Saints, becauſe they deſerue to haue vengeance rendred vnto them in flaming fire; according to that of the Apoſtle, *The wages of ſinne*, that which is due in iuſtice vnto ſinne, *is death*, and damnation; and iudgement mercileſſe, due in iuſtice vnto him that ſheweth no mercy, and therefore doubtleſſe vnto him that without all mercy rageth and perſecuteth. And in reſpect of his promiſe, it is a righteous thing with him to recompence reſt vnto them that are troubled, becauſe he hath promiſed the kingdome of heauen to them that ſuffer perſecution for righteouſnes ſake, ſaying, *Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heauen*: and againe, *If wee ſuffer, wee ſhall alſo raigne with Chriſt*. That perſecution then cauſeth perdition to the aduerſaries, and ſaluation vnto vs, it is of God, who in iuſtice rendreth vnto them as they haue deſerued, and for his promiſe ſake rendreth vnto vs as he hath promiſed.

Rom.6.23. *Iam.2.13.* *Mat.5.10* *2 Tim.2.12*

For this yee muſt here note and vnderſtand, that perſecutions, afflictions, ſufferings, and wrongs by aduerſaries, are in themſelues, and in their owne nature, puniſhments of ſinne, as is alſo death; and hereby God in iuſtice might puniſh our ſinnes and our iniquities: for if hee ſhould bring vpon vs the bloudy perſecutions of ſuch Tyrants as were *Nero*, *Domitian*, and the reſt of thoſe cruell perſecutors in the Primitiue Church, he might thus plague vs for our offences, and himſelfe be iuſt in all his wayes, and holy in all his workes. But vnto vs his beloued ones, and his redeemed, theſe things are not that which in themſelues and in their owne nature they are, and which in Gods iuſtice they might be vnto vs, euen puniſhments of our ſinnes, but onely fatherly corrections, and louing chaſtiſements, whereby in mercy God exerciſeth vs, repreſſeth ſinne in vs, and bowleteth the branne of corruption out of vs here in the body of this fleſh. And as vnto vs in mercy death is made of God no

not that which in it owne nature it is, a punishment of sinne, but an entrance and passage vnto life; so in mercy hath hee promised, that afflictions, persecutions, and the like, shall be vnto vs, not that which in their owne nature are the beginnings of greater miseries, but fore-runners of our saluation in the day of Christ Iesus. It is not then of the nature of suffering persecution, yee see, but it is of God, that persecution betokeneth vnto vs saluation, that saluation is recompenced vnto vs which are troubled. He in mercy hath promised that so it shall be, and therefore so it shall be, and it is a righteous thing with him that it be so.

The vse which our Apostle here teacheth vs to make hereof, is as of the former, not to feare persecution by the aduersaries, which oppose themselues against the truth, and against vs for the truths sake: for seeing God turneth their persecution, and rage against vs, to their perdition, and to our saluation, why should wee feare them? Whatsoeuer therefore they practise against vs, let vs rest and repose our selues in our God: He shall stretch our his hand vpon the furiousnes of our enemies, but his right hand shall saue vs: he shall recompense the aduersaries their wickednes, and destroy them in their owne malice; but hee shall wipe all teares from our eyes, and after wee haue drunke of the brooke in the way, lift vp our head aboue all our aduersaries.

Againe, is it of God that persecution causeth vnto vs saluation? This then may farther teach vs, that by suffering persecution we doe not merit saluation. For if it be of merit that our sufferings bring saluation vnto vs, then it is not of God, but the cause is in our selues: and if it be of God, then is it not of merit, nor is the cause of our saluation in our selues. Not according to the workes which we doe, or sufferings which we suffer, but according to his mercy he saueth vs: for neither haue we wherein to reioyce by works, nor are any sufferings of this present time worthy of that glory which shall be shewed vnto vs, nor is there *any other name vnder heauen whereby we may be saued, but onely by the*

name of Christ Iesus. He that reioyceth therefore let him reioyce in the Lord, of whom it is that our persecutions and sufferings worke vnto our saluation. And let this be spoken of this third motiue or reason, whereby yee see that we are not to feare the aduersaries, because God recompenseth their persecution vnto them with perdition, and vnto vs with saluation.

It followeth; *For vnto you it is giuen &c.*] These words are both a proofe of that which went immediatly before, and a fourth motiue likewise to perswade the Apostles former intendment. Immediatly before he had said, that God in persecution gaue them a token of their saluation. The proofe here is: Vnto you it is giuen of God by grace to suffer for Christ his sake; therefore in suffering God giueth you a token of your saluation: or thus, sufferings for Christ are testimonies of grace vnto you of God, therefore they are arguments and tokens of saluation vnto you of God. And as thus these words serue for proofe of that, so are they a notable motiue to perswade the *Philippians* not to feare the aduersaries: for thus out of the Apostles words I frame the motiue: Who will be afraid of a singular gift of God? but to suffer for Christ his sake is a singular gift of God to you, therefore yee are not to feare persecution by the aduersaries. And that to suffer for Christ his sake is a gift of God hee sheweth *à pari*, from the like; as to beleeue in Christ is the gift of God, so to suffer for Christ, both gifts of God, and vnto whom the one is giuen, the other may not seeme strange. *For vnto you it is giuen*, to wit by grace, for so the word signifieth, for Christ, that is in Christ his cause, *not only that yee should beleeue in him*, as others professe they doe; but also to suffer for his sake, which many others shrinke to doe. Euen both these, faith in Christ, and persecution for Christ his sake are the gift and grace of God towards you.

ἐχαρίσθη.

Here then first I note that the Apostle saith, it was giuen by grace vnto the *Philippians* to beleeue in Christ. Whence I obserue that faith in Christ is the gift of God by grace.

Which

Which also Christ himselfe teacheth vs where he saith, *No man can come vnto me, except it be giuen him of my Father.* Whereby hee meaneth that no man can come vnto him, that is, can beleeue in him and his Gospell, except it be giuen him of his Father. For so by comming vnto him diuers times in that chapter is meant beleeuing in him: as when it is said, *He that commeth vnto me shall not hunger, and he that beleeueth in me*, which expounderh the former, *shall neuer thirst*: and againe: *Him that commeth vnto me, I cast not away*, which is all one with that, *He that beleeueth in me shall not perish.* So that it is cleare, that when our Sauiour saith, that *no man can come vnto him except it be giuen him of the Father*, the meaning is, that no man can beleeue in Christ, except it be giuen him of God. And to the *Hebrues* Christ Iesus is called *the author and finisher of our faith.* And wherefore was it, that when Christ preached, and when his Apostles and Disciples preached, some beleeued, and others beleeued not, but because vnto some he gaue grace to beleeue, and not vnto others? For only they vnto whom it is giuen of God to beleeue doe beleeue.

Ioh. 6. 65.

35.

37.

Heb. 12. 2.

But how doth God giue this gift vnto vs to beleeue in him? Euen by his holy spirit, therefore called *the spirit of faith*, because God by the inspiration of his holy spirit worketh faith in vs. But by what meanes doth he worke faith in vs? Euen by the hearing of the word preached, as it is written, *Faith commeth by hearing, and hearing by the word of God.* Where the holy Apostle sheweth, that hearing of the word, euen of the word of God is that ordinarie meanes whereby the Lord worketh faith in the hearts of his children. He blesseth and sanctifieth the hearing of his holy word vnto them, and reacheth it vnto their hearts by the finger of his holy spirit, and so they are begotten in the faith of Christ Iesus. Thus *Lydia* was brought vnto the faith, as *Luke* witnesseth where hee saith, that *the Lord opened her heart, so that she attended vnto the things which Paul spake, and beleeued.* Shee heard the word, the Lord opened her heart, and shee beleeued. And thus 3000 soules were brought vnto

2 Cor. 4. 13.

Rom. 10. 17.

Act. 16. 14.

vnto the faith in one day, of whom it is ſaid, that *when they*
Act. 2. 37. *heard the word they were pricked in their hearts, and beleeued*
they ſaid, Men and brethren what ſhall we doe. They heard
the word, they were prickt in their hearts by the ſpirit, they
beleeued, and were baptized. So that faith in Chriſt yet be-
is the gift of God, giuen by his ſpirit through the hearing of
the word preached: *Non omnibus, non enim omnium eſt fides,*
2 Theſſ. 3. 2. Tit. 1. 1. *ſed tantum electorum: vnde dicitur fides electorum, & hoc no-*
bis donatum eſt. Not to all men, for all men haue not faith:
whence it is called, the faith of the elect; and in this place, To you
it is giuen.

Is then faith a gift of God by grace? This may teach vs
that it is not in our ſelues, or in our owne power to beleeue
if we will, and when we will, neither that for any merit or
worth of ours this gift is giuen vnto vs: for if it be in our
ſelues to beleeue, how then is it the gift of God? And if it
be giuen vs for our owne merit, how then is it the gift of
God by grace? If it be giuen vs, we haue it but of him that
giueth it, not of our ſelues. If he giue it of his owne grace
it is ours; but of his grace that giueth it, not of our merit in
whom it is giuen. He muſt giue it, or elſe we cannot haue
it, and therefore it is not of our ſelues: and by grace it muſt
be had, or elſe can neuer bee had, and therefore not by our
Jam. 1. 17. owne merit. *Euery good giuing is from aboue*, therefore faith
is giuen of God; therefore it is not in our ſelues to beleeue
1 Cor. 15. 10 if we will. And *by the grace of God we are that we are*, there-
fore faith whereby wee are the ſonnes of God is by grace,
therefore not by any merit or worth of our owne.

Againe, is faith the gift of God? This then may teach vs
to powre out our requeſts vnto God in prayer, and ſuppli-
cation for faith in Chriſt Ieſus, for increaſe & confirmation
of our faith in Chriſt Ieſus: for if he giue it, then we are by
prayer to aske it of him, and ſo wee ſhall receaue it; and if
he giue it by meanes, we are to pray vnto him that hee will
ſo bleſſe thoſe meanes vnto vs, that thereby this gift may be
giuen vnto vs. Let vs therefore (after the example of the
Father of the childe, in whom was the dumbe ſpirit) go vn-
to

o our God, and ſay vnto him, *Lord, I beliene, helpe my vn-beleefe*; helpe the wants and weakeneſſe of faith. And after he example of the Apoſtles, *Lord encreaſe our faith.* He gi-eth where it wanteth, he encreaſeth where it is, and he con-firmeth where it is weake. Let vs therefore by prayer goe nto him, to haue the wants of our faith ſupplied, the weak-neſſe of our faith ſtrengthened, the leſſe then graine-ſmall ittleneſſe of our faith encreaſed. He hath ſaid, *Aske, and ye ſhall receaue*, and hee giueth liberally, and reproacheth no man. Let vs therefore aske in prayer faith of him that giueth it, and aſſuredly he will giue liberally, euen that mea-ure wherewith he will be pleaſed. Mar. 9. 24.

Againe, doth God giue faith by the hearing of the word preached? This then may teach vs gladly to frequent thoſe places where we may heare the word preached, His power I know is not limitted to this meanes, but that he can (if he will) beget vs in the faith without theſe meanes. But by this meanes he hath appoynted to giue this grace, and ordi-narily he giueth this grace by theſe meanes. And yet how careleſſe are we too too many of vs, of vſing this meanes of hearing the word preached; as if either this gift of faith in Chriſt Ieſus were not giuen by theſe meanes, or wee eſtee-med not this gift, and ſo neglected theſe meanes, or were ſtrong enough in the faith, and ſo needed not theſe means? Why ſhould we loue rather to ſit reading in our houſes, or drinking in our houſes, or idle in our houſes, or to be play-ing in the ſtreetes, or walking in the fields, or or any other-wiſe occupied, then to come vnto the houſe of the Lord, and to heare the word preached.

Now the means of begetting & confirming vs in the faith, are offered vnto vs. We know not but the time may come, wherein we may thinke that the Sparrowes and Swallowes are happie, that haue their neſts by the Alters of the Lord. Yee that gladly come vnto the houſe of the Lord, and re-ioyce in the word of your ſaluation, comfort your ſelues in that yee vſe the meanes whereby God hath appoynted to beget you, and to confirme you in the faith of Chriſt Ieſus, and

and assure your selues of his blessing vpon these meanes. As for the rest that loue darkenesse better then light, and vnder this or that pretence whatsoeuer, will not come to heare the worde preached; let them feare, for want of faith and a good conscience in that day, to heare the word, which will be too fearefull for them to heare, *Goe yee cursed, &c.* But I proceede to that which followeth.

The second thing which here I note, is that the Apostle saith, it was giuen by grace vnto the *Philippians* to suffer for Christ his sake, not simply to suffer, but to suffer for Christ his sake. Whence I obserue, that persecution and suffering for Christ his sake, is a gift of God by grace. And this our Iohn. 18. 11. Sauiour himselfe sheweth by those his words vnto *Peter*, when he had cut off *Malchus* his eare, where hee saith vnto him, *Put vp thy sword, shall I not drinke of the cup which my father hath giuen me?* To suffer death was a cup which his father had giuen him to drinke, and should hee refuse the Act. 5. 41. gift of his Father? And thus it appeareth, that the Apostles thoght, when they reioyced that they were counted worthy to suffer rebuke for Christ his name. This they thought was their glory, and a speciall guift of God by grace vnto them, not communicated vnto others, who could not endure any such sufferings for Christ, but by a speciall guift giuen of god vnto them, & therfore they reioyced in their sufferings.

Now here ye must vnderstand that all sufferings are not sufferings for Christ his sake, and that all that say they suffer for Christ his sake do not suffer for Christ his sake; for such there are as suffer as euill doers; touching which sort of sufferers the Apostle exhorteth vs saying, *Let none of you suffer* 1 Pet. 4. 15. *as a murtherer, or as a theefe, or as an euill doer, or as a busie bodie in other mens matters.* And againe, such there are as say they suffer for Christ his sake, and his truths sake, when in truth they suffer for troubling the Church with their heresies, as many Heretiques heretofore, and for treason against their Prince and Countrie, as some in our daies. Know therefore that two things are required in him that suffereth for Christ his sake. The one is, that his aduersaries perse-

cute

ute and trouble him not as an euill doer, not for tumults in the Church by ſchiſme, or hereſie, not for treaſon, or any cauſe that is not good, but euen becauſe of his conſtant profeſſion of Chriſt, and of his truth. And therefore the ſufferings of malefactors, of Heretikes, ſchiſmatiques, traitors, or others that ſuffer for an euill cauſe; are no ſufferings for Chriſt his ſake. The other is, that with patience he ſuffer whatſoeuer he ſuffereth only for Chriſt and his truths ſake, without reſpect of ſhame, gaine, glorie, or any other like thing in the world. And therefore the ſufferings of ſuch as ſuffer becauſe they ſhame to bee counted reuoltors and Apoſtataes, or becauſe they deſire to be honored as Martyrs, or in any like reſpects, are no ſufferings for Chriſt his ſake. To ſuffer then for Chriſt his ſake, is with patience to endure mockings, ſcourgings, bonds, impriſonments, and death it ſelfe, euen for his owne ſake, and for his truths ſake; and rather then we will depart from him, or preiudice his glorie. And thus to ſuffer for Chriſt his ſake, is a ſingular gift of God by grace, as hath already beene ſhewed; not the afflictions and perſecutions themſelues in themſelues, but thus to ſuffer them.

Now the Vſe which our Apoſtle teacheth vs to make hereof is this, not to feare the aduerſaries in any thing. For who would be afraid of a ſingular gift of God? Now to ſuffer for Chriſt his ſake by the aduerſaries is a ſingular gift of God. Let vs not therefore in any thing feare our aduerſaries, but take good courage againſt them.

Againe, this may ſerue to teach vs what nouices yet wee are in the ſchoole of Chriſt; for how many of vs eſteeme it a ſingular gift of God to ſuffer perſecution for Chriſt his ſake? Surely, if we had learned this leſſon well, wee had profited very well in the ſchoole of Chriſt. But when we are taught this leſſon, what doe many of vs, I hope not many here, but in many places what do many ſay within themſelues? ſurely I feare to remember what they ſay. But doe they not ſay, I bid no ſuch gifts, ſuch gifts be farre from mee, let him beſtow ſuch gifts on his deareſt children, not on me; and ſuch other

other blasphemous speeches, which the godly may feare to heare or vtter? And indeed he giueth no such gifts to such. But let vs know, that then we haue wel profited in the schole of Christ when we haue well learned this lesson, that to suffer for his Christs sake is a singular gift of God; especially when we haue so learned it, that when it comes to the practise, we can so account it.

Again, this may teach vs that it is not in our own power or strength to suffer persecution for Christ his sake, but this must be giuen vs of God. To will, to doe, to believe, to suffer, all must be giuen of God: he must beginne, and he must make an end; he must be all in all that hee may haue the glorie of all. If *Peter* bee left vnto himselfe a damsell shall be enough to terrifie him, and to make him denie his Lord and Master. And therefore hee can tell vs out of his owne experience, that wee are kept by the power of God through faith vnto saluation. Whether therefore we believe or suffer for Christ his sake, let vs know that it is giuen vs of God, and let him haue all the glorie of it.

1 Pet. 1. 5.

Another thing yet I obserue in that the Apostle saith, *vnto you it is giuen not onely to beleeue, but to suffer for Christ his sake*: and that is, that to suffer for Christ his sake is an argument of faith, and a note of Gods Church and chosen children. For vnto none is it giuen to suffer for Christ his sake but vnto whom it is first giuen to beleeue, and it is for him that is borne after the flesh to persecute him that is borne after the spirit; as it is written, *as then he that was borne after the flesh* (speaking of *Ismael*) *persecuted him that was borne after the spirit*, meaning *Isaac*, euen so is it now. All of them indeed striue not vnto death, but most of them at one time or other are put to it, to take vp their crosse, and only they suffer for Christ his sake: for vnto them it is giuen, and only to them to suffer for his sake.

Gal. 4. 29.

P.

This then may teach vs, to brooke the crosse, when hee laieth it vpon vs. For it is no strange thing that the crosse be laid vpon the children of the kingdome, and that their faith be tried by troubles. Nay rather it is strange if it bee

not

not ſo. And therefore the Apoſtle ſaith, *Dearely beloued, thinke it not ſtrange concerning the fiery triall which is among you to proone you, as though ſome ſtrange thing were come vnto you, &c.* If therefore, if it be the will of God that wee ſuffer for Chriſt his ſake, let vs cheerefully take vp our croſſe and follow him, knowing that afflictions and ſufferings are the markes of the Lord Ieſus in our body, and that hee will not ſuffer vs to bee tempted aboue that wee be able, &c. It followeth. 1 Pet. 4. 12.

Hauing the ſame fight] This is the laſt motiue or reaſon to perſwade the Philippians in nothing to feare the aduerſaries, wherein he preſſeth them with his owne example, that as they had ſeen him at *Philippie* in nothing to feare the aduerſaries, and now heard that at *Rome* hee feared them not, ſo they ſhould in nothing feare the aduerſaries. But how ſaith the Apoſtle that he had fought, and now did fight? He fought and ouercame, as *Auguſtine* ſaith, *Non reſtendo, ſed patiendo*, he changed no blows with the aduerſaries, but in his ſufferings he was patient, and conſtant, & neither for bonds, nor impriſonment, nor feare of death ſhrunk from the profeſſion of his hope. This was his fight, and thus he ouercame.

Hence then, 1. I obſerue, that it is no light matter to endure the croſſe for Chriſt his ſake, but it is a fight with the aduerſarie, euen a round trying of the maſterie who ſhall ouercome. Now in this fight the fielde is wonne, and the maſterie got if we patiently & conſtantly endure the croſſe. Let vs therefore ſtand faſt, that at the laſt we may ſay with the Apoſtle, *I haue fought a good fight.*

2. Hence I obſerue that the example of Gods Saints, that haue ſuffered before vs, ſhould encourage vs gladly to ſuffer for Chriſt his ſake. And therfore our Sauiour encourageth his Diſciples againſt perſecution thus, ſaying, *ſo perſecuted they the Prophets which were before you*: And againe, *If the world hate you, ye know that it hated me before you*: And again *Take the Prophets* (ſaith *Iames*) *for an example of ſuffering aduerſitie, and of long patience.* As therefore we haue the holy

ly men of God for an example, let vs gladly suffer for Ch
his sake, and in nothing feare the aduersaries.

3. Hence I obserue that the Pastors ought to be v
their flockes examples, as of other good things, so of pa
ence and constancie in suffering for Christ his sake.

4. That great and long crosses may lie vpon them wh
God loues most: as here on *Paul*: on the *Israelites* 40
yeeres in EGYPT: on *Abraham* in his barrennesse.

Laus omnis soli Deo.

THE SECOND CHAPTER.

LECTVRE XXIV.

PHILIP. 2.

Verſe 1. *If there be therefore any conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the ſpirit, if any compaſſion and mercy.*

2. *Fulfill my ioy, that yee be like minded, hauing the ſame loue, being of one accord and of one iudgement.*

THE Apoſtle hauing in the former chapter exhorted the *Philippians* generally vnto ſuch a conuerſation as becommeth the Goſpell of Chriſt, and hauing particularly inſtanced in ſome of thoſe points wherein ſuch a conuerſation conſiſteth; now in this chapter hee inſtanceth in ſome other points wherein ſuch a conuerſation conſiſteth, as namely in concord, loue, and humilitie, and moſt carneſtly exhorteth the *Philippians*, and in them vs vnto theſe moſt neceſſarie vertues and graces of a Chriſtian life and converſation. In the words I note 1. the manner. 2. the matter of the Apoſtles exhortation. The manner how the Apoſtle exhorteth the *Philippians* is by way of requeſt, as we ſay, for all the loues vnder heauen, in the firſt verſe, in theſe words, *If there be therefore &c.* Wherein the Apoſtle coucheth 4. very patheticall arguments to perſwade

the things whervnto he exhorteth them, are inferred, as ye see, vpon the words before; as if he should haue said, your selues haue seene what I suffered at *Philippi* for Christ his sake, what fighting I had there, and now yee heare what I suffer at Rome for Christ his sake, what fighting I haue here, *If therefore &c.*

The first argument is, *If there be any consolation in Christ*, that is, if by my ministerie and Apostleship ye haue any comfort in Christ Iesus, then *fulfill my ioy that yee be like minded &c.* as if he should haue said, now shew whether yee haue receiued any consolation in Christ Iesus by the worke of my ministerie. If yee haue receiued any, let me haue some backe againe from you, *fulfill my ioy &c.*

The second argument is, *if there be any comfort of loue*, that is, if you so loue me that yee desire any comfort in these my bands for the defence of the Gospell, then *fulfill my ioy &c.* as if he should haue said; I loue you from the very heart roote in Iesus Christ, now shew whether yee so loue me that indeed yee desire my comfort in my bands and imprisonment. And if yee doe so loue me, then *fulfill my ioy &c.*

The third argument is, *If there be any fellowship of the spirit*, that is, if yee be knit together in the bond of one spirit with me and amongst your selues, then *fulfill my ioy &c.* as if he should haue said, Men that are knit together in the bond of one spirit are to giue proofe thereof by concord, loue, and agreement amongst themselues: now then shew whether yee be knit together in the bond of one spirit with me, & amongst your selues. And if yee be so knit together, then *fulfill my ioy &c.*

The fourth argument is, *if there be any compassion and mercy*, that is, if ye haue any bowels of compassion to shew any mercie to me the Lord his prisoner for your sake, then *fulfill my ioy &c.* as if he should haue said, Now shew what bowels of compassion there are in you, what mercy you haue on me the prisoner of Iesus Christ for your sake. And if there bee any bowels of compassion in you, any mercy towards me, then *fulfill my ioy &c.* What more patheticall to moue, more forcible to perswade then these arguments so closely followed, and so passionately vrged. All such, and in such sort pressed that

the

the manner of the Apostles exhortation could not be deuised more effectuall, to perswade the things which now his hearts desire was to perswade.

Now the matter of the Apostles exhortation, is partly touching graces which he wisheth them to follow after, and partly touching faults which hee wisheth them to bee free from. The graces which he wisheth them to follow after in this second verse are set downe first in generall, and then in speciall. In generall he exhorteth them that they *be like minded*; or as it is translated elsewhere, that they *be like affectioned*, hauing their affections, likings, and desires set on the same things. Which his exhortation is not simply so that they *be like minded*, but with another prefixed motiue as I take it thereunto, *fulfill my ioy that yee be like minded*. Which is as if he should haue said, I ioy in the fellowship which yee haue in the Gospell from the first day vnto now, I ioy in your constant abiding in the truth in such assaults by the aduersaries of the truth, I ioy in your liberalitie sent vnto me whereby yee communicated to mine afflictions, I ioy in very many mercies and graces of God bestowed vpon you in Christ Iesus. But yet my ioy is not full, so long as I heare of any contentions, emulations, and distractions among you, my ioy is not full. *If therefore there be any consolation in Christ &c, fulfill my ioy*, make full my ioy; and so shall yee make full my ioy: if yee *be like minded*, like affectioned one towards another. So that yee see the exhortation is not simply proposed, but with this motiue prefixed thereunto, my ioy is not full except yee be like minded; fulfill my ioy that ye be like minded. This is the generall vertue whereto he exhorteth them. Rom. 12. 16.

The speciall vertues compriſed vnder this generall, whereunto he exhorteth them are, 1. that they haue the same loue, that is, that they loue the same things in the Lord. 2. That they be of one accord, that is, that they agree in their wills and desires in the Lord. 3. That they be of one iudgement, that is, that they agree in the doctrine and truth of Christ Iesus. These be the things which he wisheth to be in them, that their conuersation may be such as becommeth the Gospell of Christ; in generall, to be like affectioned in the Lord; in

ſpeciall to loue the ſame things in the Lord, to agree in their wills and deſires in the Lord, to agree in the doctrine and truth of Chriſt Ieſus. Now the faults which hee wiſheth them to be free from are contention, vaine-glory, and ſelfe-loue noted in the verſes following, yet ſo that the countre-poyſon of humilitie is therein countre-ballanced and perſwaded, *that nothing be done through contention &c.* This I take to be the order and meaning of theſe words thus farre. Now let vs ſee what obſeruations we may gather hence for our owne farther vſe and inſtruction.

If there be therfore any conſolation in Chriſt Ieſus] In this manner of the Apoſtles exhortation, 1. In generall I note the Apoſtles vehement obteſtation of the *Philippians* for the embracing of concord, loue, and humilitie, that they may neuer faile from amongſt them. He mought, as hee ſaith to *Philemon, haue commaunded them in Chriſt that which were conuenient.* Yet hee rather beſeecheth them; but that hee doth indeed thorowly, euen for all the loues ſakes vnder heauen, if there be any conſolation in Chriſt in them, any comfort of loue in them, &c. Whence I obſerue, in what manner the Paſtors ought to labour to repreſſe ſuch enormities amongſt their people, as hinder the courſe of a Chriſtian conuerſation: they are earneſtly to beſeech them; euen as if they deſired no other recompence of their labors and trauels amongſt them, then this, that ſuch and ſuch contentions might be taken vp, ſuch and ſuch diſorders might bee reformed, ſuch and ſuch Chriſtian pietie might bee maintained. They are to remember that they are fathers to their flockes, as the Apoſtle calleth himſelfe, and as *Iohn* alſo implieth when hee ſaith, *my babes, little children, &c.* and therefore they are to deale with them as parents with their children. Now the father if happily his children be at oddes amongſt themſelues, what doth he? He calleth them vnto him, hee remembreth them what care hee hath had ouer them, what coſt hee hath beene at with them, what his loue hath beene towards them, what his deſire hath beene of their good, what honour, duety, reuerence, and obedience they owe vnto him, and at length entreateth them that if they haue any care of theſe things, if they deſire his com-

Verſ. 8.

1 Cor. 4. 15.
1 Joh. 2. 1.

comfort, if they will not bring his life downe vnto the dust with griefe, they will be reconciled, and liue together as brethren in vnitie. Euen ſo Paſtors which are ſpirituall fathers, when their people, their children fall to inconueniences which any way breede offence, they are to remember them with what care they labour amongſt them, how they long after their good from the very heart roote in Ieſus Chriſt; what continuall mention they make of them in their praiers vnto the Lord: what honour againe, duetie, reuerence, and obedience they owe vnto them as vnto them that watch for their ſoules, and at length earneſtly to beſeech them that if they haue any care of theſe things, if they deſire his continuance with comfort amongſt them, if they wiſh that he may giue vp his accounts for them in that day with ioy, & not with griefe, then they will reforme ſuch and ſuch diſorders, liue in ſuch and ſuch ſort as becommeth the Goſpell of Chriſt Ieſus. Our Apoſtle dealing thus with the *Philippians* in this place, hath therein left a patterne for all Paſtors, that they ſhould ſo deale with their people as they haue him for example.

Here it may be you will ſay, that you could like this well, that in things conuenient for you, Paſtors would thus mildly deale with you, as parents with their children. But forſooth, they will rather commaund as Maſters ouer ſeruants, and oftentimes threaten the law; they will when things are amiſſe, and this yee cannot brooke. Will ye then haue vs to beſeech you, & mildly to deale with you as here the Apoſtle dealt with the *Philippians*? If ye doe not, it is becauſe ye are not as were the *Philippians*. Be ye as were the *Philippians* generally, embrace the truth of Chriſt Ieſus, bee conſtant in the faith of Chriſt Ieſus, be patient in afflictions for Chriſt Ieſus his ſake, communicate to the afflictions of the Saints of Chriſt Ieſus, loue them that labour amongſt you and are euer in the Lord, amongſt many graces of the ſpirit let there be but ſome infirmities of the fleſh, and ſee whether we will not beſeech you, and deale with you as here the Apoſtle dealt with theſe *Philippians*. But if ye be like vnto the *Galathians*, vnſtable ſoules caried about with euery winde of doctrine, corrupt in iudgement, corrupt in manners, then yee may looke for it, that as

Gal. 3. 1.

Paul ſharply rebuked them, ſaying, *O fooliſh Galatians who hath bewitched you that yee ſhould not obey the truth*, ſo we will learne of him ſharply to reproue you. This ye muſt know that we may come vnto you either with a rodde, or in loue, and in the ſpirit of meekneſſe; that in Chriſt, we may command you that which is conuenient for you, euen when for loues ſake we rather beſeech you. If we come then vnto you with a rod, or if we commaund you, we do that we may doe, but ye driue vs vnto it by your inordinate waies, and diſſolute liues, which as cankred ſores neede ſharpe corraſiues. For this is a thing, ye heare, which we vrge and preſſe, that paſtors are to labour to repreſſe ſuch enormities as ariſe amongſt their people in the mildeſt ſort that may be, earneſtly beſeeching them to reform ſuch things as are amiſſe. And againe, if we come vnto you for loues ſake beſeeching you, we remit of that wee may doe, euen becauſe in all louing kindneſſe, and meekneſſe of the ſpirit we would reconcile you vnto God, and ioyne you vnto the things that belong vnto your peace. For therfore we beſeech you, that by mildneſſe we may preuaile in that wherin of right we may command.

1 Cor. 4. 21. Philem. 8.

But this withall ye muſt note, that our beſeeching of you is to be vnto you as if we commanded you. For when the Apoſtle ſaith, we beſeech you, brethren, *by the comming of our Lord Ieſus Chriſt, and by our aſſembling vnto him, that ye be not ſuddenly moued from your mind &c.* What elſe is his beſeeching of the *Theſſalonians*, but an adiuration of them by theſe things, that they be not troubled about the day of the Lord his comming? And, not to ſtand vpon many places, when our Apoſtle here ſaith, *if there be any conſolation in Chriſt, &c.* What elſe is this, but an adiuration of the *Philippians*, by theſe things, that they like minded, &c. Albeit therefore wee are to remit of that which we may do, and of that which ſometimes ye conſtraine vs to doe, and not to threaten, or command, but only to beſeech you in Chriſt Ieſus, yet are ye to take our beſeeching of you as a commandement vnto you, euen as a deepe charge touching the things whereof we beſeech you.

2 Theſ. 2. 1. 2.

Let this then, beloued, teach you how ye ought for your parts to carie your ſelues towards your Paſtors and Teachers.

Are

Are we in all mildneſſe and meekneſſe of ſpirit to deale with you as parents with their children? Then are you in all obedience as children, to hearken vnto vs as your fathers in Chriſt Ieſus. Are we for loues ſake to beſeech you the things which in Chriſt we might commaund you? Then are yee when wee beſeech you, to take it as if we commanded, as if we charged you, and more to be moued therewith then if we commaunded, then if wee charged you. Of many of you I am ſo perſwaded, that the Paſtor ſhall not be more readie to deale with you as a father, then ye will be ready to carry your ſelues towards him as children, and that his beſeeching of you ſhall be as if he commanded, as if he charged you. But for ſome, to what purpoſe is it to beſeech them to reforme any thing that is amiſſe in them? Whether in Chriſt his ſteed wee beſeech them, or in his name we commaund them, or out of the law we threaten them, they will not come to heare vs, they will none of our inſtructions. But I leaue them vnto him vnto whom they ſtand or fall. And I beſeech you, beloued, by the mercies of God to continue in the grace wherein yee ſtand, rooted and built in Chriſt, and ſtabliſhed in the faith as yee haue been taught in Chriſt Ieſus. And let this ſuffice to bee obſerued in generall from the manner of the Apoſtles exhortation; whereby ye ſee the manner how Paſtors ought to labour to keepe their people in holy duties, and to repreſſe diſorders amongſt them, and that is, by beſeeching them in all meekeneſſe of ſpirit for all loues ſake to doe that which is conuenient.

Now in particular, from ſo many arguments, as are couched in the manner of the exhortation, may ſo many ſundrie obſeruations be gathered. His firſt argument is, if there be any conſolation in Chriſt, i. If ye haue receiued any conſolation by my miniſterie and Apoſtleſhip, then fulfill my ioy that ye be like minded, &c. The ground of which argument is, that if the Philippians had receiued comfort in Chriſt by him, then ought they likewiſe at his requeſt thus to comfort him as to be like minded, &c. Whence I obſerue that vnto whom conſolation in Chriſt is miniſtred, of him, he that miniſtred it, may require and looke for the like againe. For the

generall, it is ſo commonly held, that it is the ſaying of euery man, that one good turne requires an other, and a pleaſure ſhewed requires the like againe. And for the proofe of this particular, that of the Apoſtle is not impertinent: where hee ſaith, *If we haue ſowne vnto you ſpirituall things, is it a great thing if we reape your carnall things?* Out of the generall meaning whereof, this particular may not vnfitly bee gathered, that where ſpirituall conſolation in Chriſt Ieſus hath been beſtowed, there as other things, ſo comfort, againe, as it is required may iuſtly be expected.

1 Cor 9.11.

Wretched then is that vnthankfulneſſe where hatred is returned for good-will, and where the comfort which was miniſtred is requited with cauſe of heauineſſe. And yet what more common than ſuch vnthankfulneſſe? The Miniſters labours for the conſolation of his people in Chriſt Ieſus, are in too too many places requited with too too great cauſe of heauineſſe. Let the faithfull miniſter now ſay vnto him that hath receiued great comfort in Chriſt Ieſus by his labours, if there be any conſolation in Chriſt, if you haue receiued any comfort in Chriſt Ieſus by my miniſterie, let me beſeech you that you ſet not your affections ſo much on things which are on the earth, that you will bridle your inordinate deſires which runne too much after couetouſneſſe, that you will not lend your mony vpon vſurie, &c. And how ſeldome doth he receiue this comfort from them againe thus to preuaile with him? Nay to his great griefe hee findeth that his words are not eſteemed. Let it not be ſo with you beloued, but by whoſe labours ye haue receiued comfort in Chriſt Ieſus, let them receiue this comfort againe from you, that their holy deſires may preuaile with you.

His ſecond argument is, *If there be any comfort of loue*, that is, if yee ſo loue mee, that ye deſire my comfort in my bonds, for the defence of the Goſpell, then *fulfill my ioy, &c.* The ground of which argument is, that if the *Philippians* loued him as he loued them, and in their loue of him deſired his comfort in his bonds, then they ſhould fulfill his ioy, &c. Whence I obſerue, that to yeeld vnto the holy deſires one of another, is an effectuall token of Chriſtian loue in one towards another.

ther. *If yee loue mee* (ſaith Chriſt) *keepe my Commandements.* Which place ſheweth, that ſo we make proofe of our loue of God, if we conforme our ſelues in obedience to his commandements. But more direct to our very purpoſe is that of our Apoſtle, where he ſaith to *Philemon*, *If thou count our things common, receiue him as my ſelfe.* As if he ſhould haue ſaid, Let this be a token of thy loue towards mee, and that thou counteſt all mine thine, and thine mine, euen to yeeld to my deſire, to receiue *Oneſimus* as my ſelfe. *Joh.14.15* *Philem.17.*

This then in part ſheweth, why it is that we yeeld not to the holy deſires of ſuch as would gladly haue comfort of our good, euen for want of loue of them. If ſinners ſhall entice vs, and ſay, *Come with vs, wee will lay wait for bloud, and lie priuily for the innocent, without a cauſe, wee will ſwallow them vp aliue like a graue, euen whole, as thoſe that goe downe to the pit, &c.* we are ready enough to yeeld our ſelues vnto their willes, and to runne as faſt as they for their liues vnto miſchiefe. But let the Paſtor ſay to his people, If yee ſo loue mee, that ye deſire my comfort, prophane not the Lord his Sabboths, breake off your ſinnes by righteouſneſſe, and your iniquities by mercy towards the poore; or the father to the childe, If thou ſo loue mee, that thou deſire my comfort, refraine thy feet from euery euill path, and walke in the wayes of the Lord; or the friend vnto his friend, If thou ſo loue me, that thou deſire my comfort, bridle thine inordinate deſires, flie from that which is euill, and doe that is good: what cares the people for the comfort of their Paſtor in this caſe, or the childe for the comfort of his father, or the friend for the comfort of his friend? Will any of them, for the loue of them, that they may bee comforted by them, yeeld vnto their holy deſires? Nay wee loue them not ſo, but whatſoeuer become of their comfort, wee will follow our owne wayes. If it be ſo with vs, this is verily a fault amongſt vs, and let vs hereafter ſo loue the godly, whatſoeuer be their place, that wee make reckoning of their comfort, and in token thereof, let vs hearken to ſuch holy aduice as they giue vs. *Prou.1.10. 11. 12.*

His third argument is, *If there be any fellowſhip of the ſpirit*; that is, if yee be knit together in the bond of one ſpirit, and haue

haue fellowſhip one with another, as members of one body, vnder one head, then *fulfill my ioy, &c.* The ground of which argument is, that men knit together in the bond of one ſpirit, are to giue proofe thereof by concord, loue, and agreement amongſt themſelues. Whence I obſerue, that wee are to giue proofe of being knit together in the bond of one ſpirit, by the bond of peace, concord, and loue amongſt our ſelues. Thus where it is ſaid in the *Acts*, of ſuch as were brought to the faith through the Apoſtles preaching, that they beleeued and were baptized, as a token and proofe, that they were all baptized into one ſpirit, it is alſo ſaid, that they continued together with one accord, that they were of one heart, and of one ſoule. *All that beleeued* (ſaith *Luke*) *were in one place, and had all things common. And they ſold their poſſeſſions and goods, and parted them to all men, as euery one had need. And they continued daily with one accord in the Temple, &c.* All which things are ſet downe as tokens and proofes, that they were all baptized into one ſpirit. And againe, *The whole multitude of them that beleeued, were of one heart, and of one ſoule*; that is, of one minde, will, conſent, and affection: whereby they ſhewed indeed, that they were knit together in one ſpirit, and had fellowſhip one with another, as members of one head; and therein left vs an example how wee ſhould ſhew that wee are ſo knit, that wee haue ſuch fellowſhip.

Act. 2. 14. 41. 46.

What proofe then we giue that we are knit together in one ſpirit, and haue fellowſhip one with another, as members of one body, let our contentions, diſcords, and diuiſions, witneſſe vnto the world. Indeed they doe too too plainly witneſſe vnto our faces, that herein wee are carnall, and walke not as they that are knit together in the fellowſhip of the ſpirit. But the words following wil giue vs further occaſion to ſpeake of this point.

His fourth argument is, *If there be any compaſſion and mercy*, that is, if yee haue any bowels of compaſſion to ſhew any mercy vnto mee the Lord his priſoner for your ſake, *fulfill my ioy, &c.* The ground of which argument is, that in mercy and compaſſion towards him, the Lord his priſoner for their ſake, they ſhould at his requeſt *fulfill his ioy*, (*to be like, &c.*

Whence

Whence I obſerue, that the godly requeſts of Gods Saints afflicted for Chriſt his ſake, ſhould moue in vs ſuch bowels of compaſſion, as that wee ſhould gladly hearken and yeeld vnto them. Hereupon our Apoſtle, before diuers exhortations and requeſts which he maketh in his Epiſtles, prefixeth this, that hee was priſoner in the Lord, priſoner of Ieſus Chriſt. *I therefore being priſoner in the Lord*, ſaith he, *pray you that yee walke worthy of that vocation wherevnto yee are called.* Where, in that he ſaith, *I being priſoner in the Lord*, he thereby implieth, that they were the rather to hearken vnto his exhortation, becauſe it was the exhortation of him that was priſoner for the Lord his cauſe. And ſo hee beginneth his Epiſtle to *Philemon* thus, *Paul a priſoner of Ieſus Chriſt*, implying that *Philemon* was the rather to hearken and to yeeld to his requeſt for his ſeruant *Oneſimus*, becauſe it was the requeſt of him that was now priſoner for Ieſus Chriſt. I omit other places. By theſe yee ſee how powerfull and effectuall the godly requeſts of Gods afflicted members ought to be with vs. *Eph.* 4.1.

And it were well, that in all places they were ſo powerfull and effectuall, as to ſtirre vp the very bowels of compaſſion towards them. But are not many in many places rather readie to adde affliction vnto their bonds? Would it not now be enough to reiect the requeſts, were they neuer ſo godly, if they ſhould come in the name of the priſoner of the Lord, I the priſoner of the Lord, pray you that yee reforme the wickedneſſe of your wayes? Indeed wee may well wiſh in our daies, that enioying our libertie, we may beſeech you in Chriſt his ſtead: for I feare that if out of our priſons & bonds wee ſhould thus write vnto you, If there bee any compaſſion and mercy in you towards mee the Lord his priſoner, hearken vnto mee in this, that yee be like minded, or the like, I ſay, I feare mee the mention of our bonds would not much preuaile with you, or moue any bowels of compaſſion in you. Well, howſoeuer it would, it ſhould, and I hope it will in all that belong to Chriſt Ieſus. And let this ſuffice to be obſerued from the ſeuerall arguments couched in the manner of the Apoſtles exhortation.

Now followeth the matter of the Apoſtles exhortation, which

which is this in generall, that they be like minded. Which is not ſimply propoſed, but with this motiue prefixed thereunto, My ioy, though for great cauſe it be great, yet is not full, vnleſſe yee be like minded. *Fulfill my ioy, that yee be like minded.* Whence I obſerue, firſt, that the godly Paſtors ioy is to be in the weale of his people, whatſoeuer his owne caſe bee. If himſelfe bee, as *Paul* here was, cloſe in priſon, bound with chaines, and looke for nothing but ſentence of death, yet if his people be well, if they ſtand faſt in the faith, hee is to be glad, and reioyce euen in his bonds. When our Apoſtle wrote to *Philemon*, hee was in priſon, as euen now wee heard: yet ſaith he to him, *wee haue great ioy and conſolation in thy loue, becauſe by thee the Saints hearts are comforted.* So how hard ſoeuer the Paſtors owne caſe be, yet if hee bee a good one, hee hath great ioy and conſolation in his people's weale.

But too too many Paſtors wee haue in our day, which if themſelues be well, care not in what caſe their people bee. If they haue the fleece from them, their hearts are glad, whatſoeuer become of them. But ſuch reioycing is not good, and ſhall be bitterneſſe in the end.

2. Hence I obſerue, that the good Paſtors ioy is not to be full ſo long as any thing is amiſſe amongſt his people. Wee ſhall not now need other proofe than this of our Apoſtle in this place. The *Philippians* had embraced the faith of Ieſus Chriſt, they abounded in knowledge and in iudgement, they ſtood faſt in the faith, notwithſtanding their aſſaults by falſe Apoſtles, they were carefull ouer him, and communicated to his afflictions, they were excellent in many graces. So that our Apoſtle had great cauſe to haue great ioy ouer them. But becauſe of ſome contention and vaine-glory amongſt them, his ioy was not full. A ſufficient preſident for the Paſtor, that he count not his ioy full, ſo long as any thing is amiſſe amongſt his people.

Which may ſerue to admoniſh the Paſtor, to labour that nothing may bee amiſſe amongſt his people, either touching life or doctrine, that ſo his ioy may be full, and that his people may be the crowne of his reioycing in the preſence of our Lord

Lord Iesus Christ at his comming. But I come vnto that which the Apostle exhorteth in generall.

The thing which the Apostle exhorteth the *Philippians* in generall, is, that they be like minded, that is, like affectioned, hauing their affections, likings, and desires set on the same things. An euident argument, that they were not like minded, as also the rest which followeth is, that some things were amisse amongst them. And in that hee dealeth so earnestly with them, that these things might bee amended in them, it sheweth that these are things which are carefully to be procured, regarded, and maintained.

LECTVRE XXV.

Philip. 2.

Verse 2. *That yee be like minded, hauing the same loue, being of one accord, and of one iudgement: that nothing bee done through contention, &c.*

WE haue heard the manner of the Apostles exhortation, and therein foure very pathetical arguments couched, to perswade the things whereunto hee exhorteth: all so closely followed, and so passionately vrged, as that the manner of the exhortation could not be deuised more effectuall to perswade the things whereunto hee exhorteth, *If there bee, &c.* It remained to speake of the matter of the Apostles exhortation. Wee spake only of that which I tooke to be onely a motiue prefixed before the matter of the exhortation, in these words, *Fulfill my ioy.* Now wee are to proceed vnto the maine matter of the Apostles exhortation, which is, that they *be like minded, hauing the same loue, &c.* By which matter of the exhortation, this in generall appeareth, that some things were amisse amongst them, there was not that loue and concord amongst them, nor

nor that humilitie which ſhould be in them; many things were done amongſt them through contention, through vain-glory, through ſelfe-ſeeking of their owne things: ſo that though many things were to be much commended in them, yet were ſome things likewiſe to be reformed in them, which hindered the courſe of that Chriſtian conuerſation which becommeth the Goſpell of Chriſt Ieſus.

Whence I obſerue in generall, what the ſtate euen of the beſt reformed Churches, and ſo of the moſt holy men is: no Church ſo reformed, no men ſo ſanctified, but that many things are amiſſe amongſt them; though many things be much to be commended in them, yet ſome things likewiſe are ſtill to be reformed in them. Looke into all thoſe Churches vnto which our Apoſtle wrote his Epiſtles: yee ſhall not finde any of them ſo commended for embracing the truth, and for ſtanding faſt in the truth, as this Church of *Philipp.* Hee giueth indeed teſtimonie vnto the *Galathians*, that they were ſometimes ſuch as (if it had beene poſſible) would haue pluckt out their owne eyes, and haue giuen them vnto him: ſo loued they him, and the truth which he taught. But quickly were they remoued to another Goſpell, as the Apoſtle witneſſeth, whereas the *Philippians* ſtill ſtood ſo faſt, that the Apoſtle was perſwaded, that he that had begunne that good worke in them, would performe it, vntill the day of Ieſus Chriſt. Yet here ye ſee, that ſome things were amiſſe amongſt them. Againe, looke into thoſe ſeuen Churches, vnto which *Iohn* writeth in the *Apocalyps*, and there yee ſhall ſee that ſome were fallen, others decayed, ſome were proud, others negligent. Of all the reſt of thoſe Churches, the Church of *Smyrna* and the Church of *Philadelphia*, are there moſt commended. Yet in both thoſe Churches, by the right vnderſtanding of thoſe Epiſtles that were written to them, it will appeare that there were ſome amongſt them, who profeſſed themſelues to be good Chriſtians, whereas indeed they were no better than a Synagogue and ſinke of Satan. Againe, looke into the reformed Churches euer ſince that time vnto this day, and at this day, and ſtill yee ſhall ſee, that as in thoſe ſeuen Churches of *Aſia*, ſo in theſe there were and are, as many things to be commended,

Gal.1.6.

commended, ſo likewiſe many things to be reprehended. And ſo long as the Church is militant vpon earth, it cannot be but that ſhee ſhould be blacke; blacke I ſay not onely in reſpect of her afflictions whereby her beloued doth ſometimes proue her, and ſometimes chaſtiſe her, but blacke alſo in reſpect of her blemiſhes, imperfections, and ſinnes which are the cauſes of her afflictions. For all men while they carry about with them the earthly houſe of this tabernacle, vnto what degree of perfection in faith, knowledge, or other graces of the ſpirit ſo euer they be growne, had ſtill neede to pray, *O Lord increaſe our faith, our knowledge &c*; and vnto what perfection in innocencie, obedience, or the like they be growne, yet ſtill they are taught to pray, *O Lord forgiue vs our debts and treſpaſſes.* For here *we know in part*, we beleeue in part, we loue in part, we obey in part, and our greateſt perfection is but great imperfection *whiles we liue here at home in the bodie*, as that of the Apoſtle ſheweth. And ſo long as we are clothed with corruption, *if we ſay we haue no ſinne we deceiue our ſelues, and truth is not in vs.* That which is in part either in knowledge, or in loue, or in obedience, or in the like graces of the ſpirit ſhall be aboliſhed, our imperfections ſhall be taken away, and we ſhall be made perfit. But where and when? Not here otherwiſe then by imputation, but then and there when and where *corruption ſhall put on incorruption, and mortalitie ſhall put on immortalitie*, as the former place to the *Corinthians* ſheweth: and the Church ſhall be preſented vnto Chriſt Ieſus her beloued, not hauing ſpot, or wrinkle, or any ſuch thing, but pure, and holy, and without blame; but then when ſhee ſhall bee made glorious, when her *vile bodie ſhall be changed and be faſhioned like vnto his glorious bodie*, as that place to the *Epheſians* ſheweth.

1 Cor. 13. 9.

1 Ioh. 1. 8.

ver. 10.

Eph. 5. 27.

This then ſhould teach vs to long to be of that triumphant Church, to long to enter into the holieſt of holies, to long to be looſed and to be with Chriſt. Here the father of the faithfull, holy *Abraham*; here the man after Gods owne heart, holy *Dauid*; here that vpright and iuſt man, holy *Iob*; here that choſen veſſell to beare Chriſt his name before the Gentiles, our holy Apoſtle ſhall haue their faults, and their falls.

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Gal.1.6.

commended, so likewise many things to be reprehended. And so long as the Church is militant vpon earth, it cannot be but that shee should be blacke; blacke I say not onely in respect of her afflictions whereby her beloued doth sometimes proue her, and sometimes chastise her, but blacke also in respect of her blemishes, imperfections, and sinnes which are the causes of her afflictions. For all men while they carry about with them the earthly house of this tabernacle, vnto what degree of perfection in faith, knowledge, or other graces of the spirit so euer they be growne, had still neede to pray, *O Lord increase our faith, our knowledge &c*; and vnto what perfection in innocencie, obedience, or the like they be growne, yet still they are taught to pray, *O Lord forgiue vs our debts and trespasses.* For here *we know in part*, we beleeue in part, we loue in part, we obey in part, and our greatest perfection is but great imperfection *whiles we liue here at home in the bodie*, as that of the Apostle sheweth. And so long as we are clothed with corruption, *if we say we haue no sinne we deceiue our selues, and truth is not in vs.* That which is in part either in knowledge, or in loue, or in obedience, or in the like graces of the spirit shall be abolished, our imperfections shall be taken away, and we shall be made perfit. But where and when? Not here otherwise then by imputation, but then and there when and where *corruption shall put on incorruption, and mortalitie shall put on immortalitie*, as the former place to the *Corinthians* sheweth: and the Church shall be presented vnto Christ Iesus her beloued, not hauing spot, or wrinkle, or any such thing, but pure, and holy, and without blame; but then when shee shall bee made glorious, when her *vile bodie shall be changed and be fashioned like vnto his glorious bodie*, as that place to the *Ephesians* sheweth.

1 Cor. 13. 9.

1 Ioh. 1. 8.

ver. 10.

Eph. 5. 27.

This then should teach vs to long to be of that triumphant Church, to long to enter into the holiest of holies, to long to be loosed and to be with Christ. Here the father of the faithfull, holy *Abraham*; here the man after Gods owne heart, holy *Dauid*; here that vpright and iust man, holy *Iob*; here that chosen vessell to beare Christ his name before the Gentiles, our holy Apostle shall haue their faults, and their falls.

Here

Here *Abraham* and *Lot* will bee ſometimes at variance, here *Paul* and *Barnabas* will ſometimes not be of one accord, here *Paul* and *Peter* will ſometimes not be of one iudgement; here we ſhall haue our falls, we ſhall haue our imperfections whatſoeuer we be. Only in the Citie which is aboue ſhall all teares be wiped from our eyes, all wants ſupplied, all imperfections perfited, all ſinne ceaſe, and all enemies be vtterly deſtroyed: only there our knowledge, our iudgment, our loue, our peace, our ioy ſhall be perfit. How ſhould we not long then to remoue out of the bodie, and to dwell with the Lord? And yet ſo earthly minded are we many of vs, that here we could be content to pitch our tabernacles, and neuer to remoue hence: euen as if we loued darknes better then light, and had rather dwell in the valley of teares then in the valley of bleſſing, where we are but ſtrangers then at home in our owne Citie. Let vs, beloued, remember that here the beſt of vs haue our blemiſhes, and that when it is at the beſt with vs, we are but in the way vnto that which is beſt of all for vs; that the beſt reformed Church on earth is not thorowly reformed, and that the moſt ſanctified man on earth is but onely in part ſanctified: And let vs make this benefit hereof daily more and more to grow out of loue with this life, and in loue with that life in which there ſhall be no more death; daily more and more to weyne our ſelues from the vanities of Ieruſalem which is on earth, where many things will be done through contention, and vaine-glory, and to haue our *conuerſation in heauen*, where we ſhall all *be like minded, hauing the ſame minde, and being of one accord, and of one iudgement.* And let this ſuffice to be obſerued in generall from the matter of the Apoſtles exhortation, whereby ye ſee the ſtate euen of the beſt reformed Churches, and ſo of the moſt holy men, and what vſe is to be made of the imperfections which follow the moſt perfit in this life. Now let vs come vnto the ſeuerall points whereunto the Apoſtle exhorteth the *Philippians*, and in them vs.

The firſt thing wherevnto hee exhorteth them is, in generall that they *be like minded*, or *like affectioned*, as the ſame phraſe is tranſlated elſe where, hauing their affections, likings and deſires ſet on the ſame things: for in this as in the gene-

Ro. 12. 16.

rall

rall are compriſed, as I take it, thoſe particulars which follow in this verſe. So that when he exhorteth them to *be like minded*, it is in generall that their affections be ſet on the ſame things, louing the ſame things, according in deſire of the ſame things, and according in iudgment of the ſame things, but all in the Lord. Whence I obſerue a neceſſarie dutie in all Chriſtians called to the knowledge of God by the Goſpell of Chriſt Ieſus, which is that they *be like minded in the Lord*, ſetting their affections, likings, and deſires on the ſame things in the Lord. A duty which our Apoſtle preſcribeth almoſt as oft as any other duty. In the beginning of his former to the *Corinthians he beſeecheth them by the name of our Lord Ieſus Chriſt, that they all ſpeake one thing, and that they be knit together in one minde, and in one iudgement.* Where yee ſee he beſeecheth them and in them vs, euen by the name of our Lord Ieſus Chriſt, to be all of one minde; and becauſe diſagreeing in words engendreth diſſenſion of minde, therefore that wee may the rather be all of one minde, hee beſeecheth vs all to ſpeake one thing. In the end likewiſe of his latter to the *Corinthians*, he commendeth this dutie vnto them, ſaying, *Finally brethren, fare yee well, be perfect, be of good comfort, be of one minde*: as thinking this dutie ſo neceſſarie, that both in the beginning, and in the end, and at all times they were to be put in minde of it. In this place likewiſe yee ſee how roundly and deeply he adiureth and chargeth the *Philippians*, and in them vs to be like minded, ſaying, *If there be any conſolation in Chriſt &c. fulfill my ioy, that yee be like minded.* And in the laſt chapter ſaue one to the *Romanes*, he maketh a moſt earneſt praier vnto God for them, that they might be like minded one towards another, ſaying, *Now the God of patience and conſolation giue you that yee be like minded one towards another according to Chriſt Ieſus, that yee may with one minde, and with one mouth praiſe God euen the Father of our Lord Ieſus Chriſt.* Where firſt the Apoſtle implieth that if they be like minded, God muſt giue them this to be like minded, and therefore hee praieth vnto God to giue them this grace, that they be like minded one towards another. Secondly, he noteth how he would haue both them and vs to bee like minded one towards another, *viz:* according to

1 Cor. 1. 10.

2 Cor. 13. 11.

Rom. 15. 5.

Christ Iesus, to consent in that truth which hee hath taught, and in that loue which hee hath commanded: for otherwise if we be like minded but not according to Christ Iesus, nor in the Lord, what great thing doe we doe? Are not the *Iewes* like minded among themselues, the Turkes amongst themselues, the aduersaries of the truth amongst themselues? Were not the Priests, Scribes, and Pharisies of one minde, when they condemned the innocent bloud; and the whole multitude of the *Iewes* when they cried all at once saying, *Crucifie him, crucifie him, away with him, and deliuer vnto vs Barrabas?* And are not they all of one minde that cast their heads together with one consent, and consult to worke wickednesse in what kinde soeuer it be? And to consent and be like minded in these and the like things, is it not rather a conspiracie then an vnitie? We are not then onely to be like minded, but to bee like minded in the Lord, to be like minded according to Christ Iesus. And lastly, the Apostle sheweth to what end he would haue vs to be like minded, namely that with one minde, and one mouth we may praise God euen the Father of our Lord Iesus Christ, not onely with one minde, but also with one mouth; nor onely with one mouth, but also with one minde. Thus then yee see it to be a dutie so necessarie in vs and in all Christians that wee be like minded in the Lord, that the Apostle still commendeth it vnto vs, beseeching vs to be like minded, charging and adiuring vs to be like minded, and praying vnto God that we be like minded.

But why is it so necessarie a dutie that we be like minded in the Lord? Many reasons might be alleaged, but I will onely mention two. As first because we haue one Lord, one faith, one baptisme, one God and Father of vs all: for meete it is that so many as are ioyned together in the vnitie of these, be also knit together in one minde, and in one iudgment according to Christ Iesus, euen as our Apostle vrgeth this same reason to this same purpose else where. Secondly, because there is not a better remedie against dissensions and schismes then to be like minded in the Lord, as without which it cannot but be but that there be dissensions and schismes. For what was the cause of the dissensions & contentions wherewith the Church

Eph.4.5.

of *Corinth* was troubled? Was it not becauſe they were not like minded in the Lord? One held of *Paul*, another of *Apollos*, one of *Cephas*, another of *Chriſt*; one would pray and prophecie bare-headed, another with his head couered, and when they came vnto the Lord his Supper one was hungry, and another was drunken. And how can it bee but that there ſhould bee diſſenſions and contentions, when one likes this, and another that, one would haue this, and another that, one drawes this way, and another that way? In a little houſe, yee know, if the husband be of one minde, and the wife of another; the Parents of one minde, and the children of another; the maſter of one minde, and the ſeruants of another, and euery of them will needs follow their owne minde, and fancie their owne way, how troubled muſt needs that houſe be? And therefore our bleſſed Sauiour being now ready to be offered, in that holy praier for all his children praied, that *we might be all one euen as He and the Father were one*, that wee might all be one in the Father and in him, euen that we might bee like minded in the Lord. And in the next chapter our Apoſtle preſcribeth it as a remedie againſt diſſenſions in the Church to proceede by one rule, and to minde one thing. If then we will walke as becommeth the Goſpell of Chriſt, we are not onely to bee ioyned in one faith, and in hope, but in all things wee are to be like minded one towards another according to Chriſt Ieſus; we are to loue and like, affect and fancie, will and deſire the ſame things as they are pleaſing vnto the Lord; being at one with God, wee are to be of one minde amongſt our ſelues.

Ioh. 17. 21.

Phil. 3. 16.

Here then our aduerſaries will aske of vs, if this be ſo neceſſarie a dutie, how happens it that ye are not all like minded? What meane the tearmes of Zuinglians, Lutheranes, Caluiniſts amongſt you? How is it that amongſt you ſome are Browniſts, ſome Baroiſts, ſome Puritanes, ſome Proteſtants? How is it that touching ceremonies, touching diſcipline, and the like there is ſuch difference amongſt you? Doth not theſe things plainely argue that yee are not like minded amongſt your ſelues? For anſwere whereunto, 1. Of them that aske vs theſe queſtions I demand of them the like: are they all like

Bez. epiſt. 1.

minded? What meane then the tearmes of Thomists, Scotists, Ockamists, Canonists, and Diuines amongst them? How is it that amongst them some are White, some Blacke, some Gray Friers, some Franciscans, some Dominicans, some Iesuits, some barely Priests? How is it that not touching ceremonies, or discipline alone, but touching maine and great points of doctrine there is such difference amongst them? Touching the Scriptures, doth not *Arius Montanus* say, that the bookes of the old Testament not found in the Hebrue Canon are Apocryphall; and doth not *Bellarmine* denie it? Doth not *Canus* say, that the Hebrue text is wholy corrupt by the malice of the *Iewes*, and doth not *Bellarmine* denie it? Doth not *Bellarmine* himselfe for expounding of the Scriptures sometimes referre vs to the fathers of the Church, sometimes to generall Councels, sometimes to the Pope and Cardinals, sometimes to the Pope himselfe? It would be too long to runne through the rest of many points of doctrine wherein they dissent among themselues. They needs no other to note this vnto the whole world then *Bellarmine* himselfe, who in the beginning of the discussing of euery controuersie betwixt vs and them, sheweth how not onely we dissent therein from them, but how they dissent amongst themselues. First therefore, let them plucke out the beame of their owne eye, that so they may see clearely the mote which is in our eie, let them cleare the point that they are like minded amongst themselues, and then let them tell vs that we are not all of one minde.

Vide Par. in Iren. cap. 26.

But how doe they shew that wee are not all of one minde? If ye be, say they, then what meane the tearmes of Zuinglians, Lutherans, Caluinists, amongst you? But I say vnto them, what doe they meane to note vs by such tearmes? The memories of these men we honour and reuerence, as also we doe other notable lights which haue beene in the Church, and are at this day. But if we be named after any other name then only the name of Christ Iesus, it is through their malice not by our desire. Yea, but how is it say they, that some amongst you are Brownists, some Baroists, some Puritans, some Protestants, that touching ceremonies, and outward discipline

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there is such difference amongst you? I answere, that if there be any Brownists or Baroists amongst vs wee hold them not to be of vs, and therefore their distraction from vs ought not to be obiected vnto vs. Now for our difference about ceremonies, and outward discipline, I wish we were all like minded in these things, and it is a fault and blemish of some in our Church, that we are not like minded in these things. But for the substance of doctrine, and grounds of religion wherein is it that we are not like minded? If they could, no doubt they would taxe vs in the substance as they doe in the accident; and as they cannot in the substance, so I wish they could not taxe vs in the accident. So should the ioy of our *Sion* be full, if we were all like minded, both for the substance, and for the accident, and so many as loue the peace of *Sion*, and wish her prosperitie, pray also that this her ioy may be fulfilled.

Againe, this may serue to reproue a fault too too common amongst vs. For if we be ioined together in one faith, and in one hope, if we agree in the substance of truth, we thinke it a small matter to dissent amongest our selues about smaller matters. And indeed it is the lesse matter. But yet it is a thing which we ought to labour, euen to be like minded in the Lord in all things. Which our Apostle sufficiently sheweth when in his exhortations vnto vs to be like minded, he doth not limit vs vnto these or these things, but indefinitely hee would haue vs to be like minded, according to Christ Iesus. In matters of faith, and in matters of ceremonie, in matters of doctrine, and in matters of discipline, in matters of life, and in matters of learning, in matters of religion, and in matters of ciuill conuersation he would haue vs to be like minded, as in the Lord it may be warranted. Let vs therefore beware how we sooth vp our selues in dissenting about matters of lesse moment, when we agree in matters of greater importance. The more like minded we are in the Lord, the more is our conuersation such as becommeth the Gospell of Christ. Let our care therefore be, that both in matters of lesse moment, and likewise in matters of greater importance we may be like minded in the Lord, as becommeth the Gospell of Christ.

But how may we be like minded in the Lord? This our

Apoſtle ſheweth in the next words, and that is, 1. If we haue the ſame loue, i. If we loue the ſame things in the Lord. 2. If we be of one accord, i. If we agree in our wills and deſires in the Lord. And 3. if we be of one iudgement, i. If we agree in one truth of Chriſt Ieſus. For theſe the particulars are as I take it compriſed vnder, and meant in that generall; ſo that if we thus loue and agree in the Lord then are wee like minded in the Lord, and our conuerſation in a great part is ſuch as becommeth the Goſpell of Chriſt. Becauſe I haue ſtood long vpon the generall, I ſhall the leſſe neede to ſtand vpon these particulars, which in effect haue beene handled in the generall. Briefly therefore of theſe as time will giue leaue.

The 1. thing then, which in theſe particulars I note is, that the Apoſtle would haue them to haue the ſame loue, the ſame I ſay, in reſpect of the obiect, that they ſhould loue the ſame things, the ſame Church, the ſame Goſpell, the ſame truth, euen as we ſay that they haue the ſame faith, who beleeue in the ſame Chriſt. Hence then I obſerue, that if we will be like minded, and walke as becommeth the Goſpell of Chriſt, then muſt we loue the ſame things in the Lord, not one one thing and another an other thing, but the ſame things, as ſimply the ſame things. For we may loue the ſame things, and yet be far from that loue of the ſame things which becommeth vs, as namely, if we loue the ſame delights of the fleſh, the ſame ſins or corruptions whatſoeuer; but the ſame things in the Lord, and in the loue whereof hee is delighted, and well pleaſed. Thus it is commaunded vs euery where in the booke of God, that we all loue the ſame God, the ſame truth, the ſame meanes of our ſaluation in Chriſt, and generally the ſame things whatſoeuer they be that belong vnto our peace. And the reaſon of it is plaine. For where one loues one thing, and another another thing; as for example, one Chriſt, and another Antichriſt, when one hateth that which another loueth, where euery man loues that which himſelfe liketh, and ſcarce two loue the ſame things, what loue can there be, nay what diſtractions muſt there not needes be, nay what deſolations are not likely to enſue? In the Church of *Corinth* they loued not the ſame things, but one loued this man, another that man

and

and what diſſentions bred it in that Church? In our neighbor kingdome of *France* they loue not the ſame things, but one ſort loue the light of the word, another ſort loue darkeneſſe better then light, and what bloud hath it ſhedde in that kingdome? Amongſt our ſelues we loue not the ſame things in the Lord, but one ſort loue their pleaſures, another ſort their profits, another ſort their promotions, the feweſt ſort the things that they ſhould loue, and what but a iudgement likely to enſue?

Nay beloued here is the miſerie, and like to be the ruine of our Land, in our Land wee loue not the ſame things in the Lord, but we loue too many of vs that man of ſinne, and the poyſoned cuppes of the fornications of that whore, and too few of vs the ſimplicitie of the truth of Chriſt Ieſus, to ſpeake plainely we loue too many of vs the Pope and his marchandize, and too few of vs Chriſt and his truth, we ſpeake not the language of *Canaan*, but halfe in the ſpeach of *Aſhdod*, and halfe in the language of *Canaan*. Hereupon it is that Pope and his adherents conceiue courage againſt vs to ſubdue vs and our Land, and to make vs a prey vnto their teeth.

Beloued, if we will not for the loue of the Lord, and becauſe the holy Ghoſt hath commanded vs, yet for the loue of our owne liues, and that we be not made a prey vnto our enemies, let vs loue the ſame truth of Chriſt Ieſus, and generally the ſame things in the Lord. Let vs no longer halt beweene God and *Baal*, Chriſt and Antichriſt, religion and ſuperſtition; but with religious hearts let vs loue the ſame truth, the ſame God, the ſame things in the Lord, that ſome may be like minded according to Chriſt Ieſus.

The 2. thing which in theſe particulars I note is, that the Apoſtle would haue the *Philippians* to be of one accord, i. to agree in their wils and deſires touching euery thing that is good, belonging it vnto religion, or vnto ciuill life and conuerſation. Whence I obſerue another neceſſarie dutie for vs that we be like minded, and walke as becommeth the Goſpell of Chriſt, and that is, that we agree in our wills and deſires in the Lord, that vnitie and concord amongſt vs bee preſerued and maintained. To agree in miſchiefe we are ready enough, neither

ther neede we any to moue vs thereunto. For, as it is in the
Pſal. 50. Prophet, *If we ſee a theefe we conſent vnto him, and we are partakers with the adulterers, we runne with the wicked to doe euil, and we eaſily ioyne hands with the wicked and vngodlie.* But to bee of one accord in the Lord we are not ſo eaſily drawne, albeit this be the agreement that the holy Ghoſt requireth of vs, and
Pſ 133.1. commendeth vnto vs. *Behold*, ſaith the Prophet, *how good and ioyfull a thing it is brethren to dwell together in vnity*, i. to liue together in that concord, and good agreement which is acceptable to the Lord. And the more to ſhew the precious worth of holy agreement amongſt the ſonnes of God, he likeneth it vnto the oyntment preſcribed for *Aaron*, which was
Ex. 30.23. ſo ſweete that when *Aaron* was annointed therewith, the ſmell of it was moſt pleaſant vnto all that were by. And euen ſo ſweete and pleaſant a thing it is to ſee brethren to be of one accord in the Lord. This is that which is commended in the
Act. 4.32. faithfull in the Acts, *that they were of one heart, and of one ſoule, agreeing in their mindes, wills, deſires, and affections.* And where this agreement in the Lord is not, there the Lord is not.

And yet in matters wherein wee differ one from an other, how hardly are we brought to bee of one accord in the Lord? If we differ in matters of religion, either we will not vouchſafe one to talke with an other in them, or if we doe, we will be ſure to ſet that downe with our ſelues, that how ſoeuer wee be conuinced, yet we wil neuer yeeld to agree with them that would perſwade vs. We haue too too lamentable experience of it. For when we talk with them that are popiſhly affected, though they be conuinced, yet will they not yeelde to agree with vs. Likewiſe if we differ in matters of ciuill life, how hardly are we brought one to yeeld vnto another, and all to agree on that which is moſt euidently good? Nay if wee haue once taken a ſtitch againſt it, we will neuer agree to it whatſoeuer come of it. But beloued, this becommeth not the Goſpell of Chriſt. If we will walke worthy of Chriſt, let vs be like minded, hauing the ſame loue, being of one accord.

The 3. thing which I note is, that the Apoſtle would haue them to bee of one iudgement, i. to agree in one truth of Chriſt Ieſus. Whence I obſerue a threefold neceſſarie duetie

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or vs, that we be like minded, and walke as becommeth the Gospell of Christ, and that is, that wee agree in one truth of Christ Iesus, euen in that truth which the Prophets and Apostles haue taught vs. All agreement without this is but disagreement. This alone knits the knot of good agreement. Let our aduersaries looke how they agree in this, in those manifold positions which they maintaine besides and repugnant vnto this.

LECTURE XXVI.

PHILIP. 2.

Verse 3. *That nothing be done through contention or vaine-glory, but that in meekneſſe of minde euery man eſteeme other better than himſelfe.*

4. *Looke not euery man on his owne things, but euery man alſo on the things of other men.*

IT remaineth now, that wee ſpeake of thoſe vnchriſtian vices which the Apoſtle diſſwadeth, as the very bane of that loue, concord, and vnanimitie, which before hee had perſwaded, in theſe words, *That nothing bee done through contention, &c.*

That nothing be done, &c.] In theſe words then the Apoſtle amplifieth his exhortation, firſt, by two euils which he diſſwadeth, as the very bane of that loue, concord, and vnanimitie, which before hee had perſwaded, namely contention and vaine-glory, *That nothing, &c.* 2. By the contrary vertue vnto them, which hee perſwadeth as the very foſter-mother of that loue, concord, and vnanimitie, which before hee had perſwaded, namely humilitie, *but in meekeneſſe of minde*: amplified alſo by the definition thereof, which is, that it is a vertue whereby one man eſteemeth another better than himſelfe. So that here is both a dehortation, and

and an exhortation. A dehortation from contention and vaine glory, *That nothing be done, &c.* An exhortation vnto humilitie and meeknesse of minde, *but in meeknesse of minde, &c.* So also in the next verse is first an euill dissuaded; secondly, the contrary vertue perswaded: a dehortation, and an exhortation. A dehortation from selfe-seeking of our owne things, which also is an enemie vnto that loue, concord, and vnanimitie, which before he had perswaded, in these words, *Looke not, &c.* An exhortation vnto a regard of other mens things, a meanes of preseruing that loue, concord, and vnanimitie, which before he had perswaded, in these words, *but euery man also on, &c.* So that here are three breeders and causes of discord and dissension dissuaded, *viz.* contention, vaine-glory, and selfe-seeking of our owne things; and two preseruers of loue and concord perswaded, *viz.* humilitie and due regard of others: the one dissuaded, and the other perswaded, that loue, concord, and vnanimitie may be maintained. This of the order and meaning of the words in generall.

Now for the more particular opening of the meaning of them, the words yee see in themselues are vnperfect, and doe thus depend vpon the former: *Fulfill my ioy, that yee bee like minded, hauing the same loue, being of one accord, and of one iudgment.* Why? *That nothing be done through contention and vaine-glory.* As if he should haue said, If there be among you contention and vaine-glory, it is not possible that yee should be like minded, *hauing the same loue, being of one accord, &c.* For these are the very fire-brands of discords and dissension, and the very bane of concord and loue. So then shall yee be like minded, to loue the same things, to agree on the same things, to be of one iudgement touching the truth, if yee mortifie, if yee kill and crucifie these earthly and vile affections of contention and vaine-glory, *That nothing bee done amongst you through contention and vaine-glory, but that in meeknesse, &c.* Now by contention the Apostle meaneth a delight to differ from other men in iudgement, and in euery other thing; and by vaine-glory he meaneth a tickling desire to get glory by following after singularitie in things. So that when the Apostle would haue nothing done through contention, his mea-

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ing is, that he would haue none of them to take a delight in diſſenting from other men, but when they thinke the truth to be like minded vnto them. And when he would haue nothing done through vaine-glory, his meaning is, that hee would haue none of them to be tickled with ſuch a deſire of glory, as to ſingle out himſelfe in iudgement from the reſt, and to diſdaine to thinke as the reſt doe, thinke they neuer ſo well. The reſt that followeth is more eaſie to be vnderſtood, and may further be opened as we come to the ſeuerall points. Now let vs ſee what obſeruations wee may gather hence for our further vſe and inſtruction.

The firſt thing which here I note, is, that the Apoſtle would haue nothing done among the *Philippians* through contention, he would haue none of them to take delight in diſſenting from other men in iudgement, or in any other thing, he would haue none of them to be contentious perſons, ſuch as cannot abide to agree with others, though they bee in the right, ſuch as are neuer well but when they are in oppoſition, in contradiction. Whence I obſerue, that amongſt Chriſtians called to the knowledge of God by the Goſpell of Chriſt, all contention ſhould be abandoned, nothing ſhould be done amongſt them through contention, they ſhould take no pleaſure in diſſenting from other men, either in iudgement, or in any other thing. This our Apoſtle plainly ſheweth, where he ſaith, firſt, that contentions are a worke of the flesh; and then, that *they that are Chriſts, haue crucified the flesh, with the affections, and the luſts.* Lay then theſe together thus: *They that are Chriſts, haue crucified the flesh, with the affections and the luſts*, ſo that they doe not ſerue ſinne in the luſts thereof. But contentions are an affection and luſt of the flesh, reckoned vp with adulterie, fornication, idolatrie, witchcraft, hereſies, murders, drunkenneſſe, gluttonie, and ſuch like. What then muſt needs follow, but that they that belong vnto Chriſt, muſt abandon all contentions, muſt doe nothing vpon a humour to thwart and to croſſe, vpon a delight to diſſent and to differ. And the reaſon hereof is very plaine: for when men once grow to that, that they take a delight and pleaſure in croſſing and thwarting other men, and in oppoſing themſelues

Gal. 5. 20. 24.

themselues vnto whatsoeuer they say, be the thing neuer so cleere, neuer so true, how can they as becommeth Christians be of one accord with others? Nay how can it bee, but that such opposition and contradiction should breed great discord and dissension? It is one of *Salomons* Prouerbs, *As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.* Whence it is cleere, that contention is as fit to stirre vp strife, as cole and wood to make a fire. Looke into the Church: The schismes and heresies, the broiles and stirres, wherewith the Church at all times is troubled, whence are they? Are they not commonly from men of contentious humours, which take a pleasure in dissenting from the rest of the Church, and in maintaining new and quaint opinions by the sharpnesse of their wits? *Arrius*, *Nestorius*, *Macedonius*, and many other the like, by whose heresies the Church hath heretofore beene troubled, were they not such men? And what are they that endanger the peace of the Church in our day? Are they not such men? Againe, looke into the Common-wealth: The diuisions and discords, the tumults and brabbles, wherewith all societies and bodies are troubled, whence are they? Are they not commonly from contentious men, which loue to say and doe otherwise than the rest? Experience hath so tried it, that it will not be denied. So that ye see there is great reason of abandoning al contentions among Christians, that nothing be done through contention among them.

Prou. 26. 21.

What then? May nothing be done through contention? If 400. false Prophets counsell *Ahab* to goe to warre, may not *Michaiah* set himselfe against them all, and tell *Ahab*, that if he goe, he shall fall there? May not *Ieremie* contend and striue euen with the whole earth, as himselfe witnesseth that he did? Indeed if *Michaiah* or *Ieremie* doe so, they shall bee counted contentious men for their paines, insomuch that *Ieremie* shall cric out, and say, *Woe is mee, my mother, that thou hast borne me a contentious man, and a man that striueth with the whole earth*; for so he was accounted. And so our whole Church, for dissenting from the Romish Church, wee are counted schismaticall, hereticall, contentious men. But ye must know that there is

2 Chro. 18.

Ier. 15. 10.

great difference betwixt δοκιμασία and ἐρίθεια, betwixt a due examination and a peruerſe oppoſition, betwixt diſſenting from others, and a delight to diſſent from others, betwixt diſſenting from others to maintaine a truth, and a diſſenting from others only to contradict, whether the thing bee true or falſe. Wee may not (as our Apoſtle here ſaith) doe any thing through contention, but wee may and muſt duly examine things that are called into queſtion. Wee may not take a delight in diſſenting from others, but wee may diſſent from others: wee may not diſſent from others only to contradict, whether the thing be true or falſe, but wee may and muſt diſſent from others to ſtand for the truth. Let it be proued then that *Michaiah* diſſented from the 400. falſe Prophets onely vpon a humour to contradict them, or that *Ieremie* ſtroue with the whole earth, vpon a delight to ſet himſelfe againſt all men, and then let it be ſaid that they were contentious men indeed. And let it be proued, that wee generally in diſſenting from the Romiſh Church, doe it vpon a delight and pleaſure that wee take to make a peruerſe oppoſition, and then let it be ſaid that wee are contentious men indeed. Otherwiſe in vaine is it ſaid, that either thoſe Prophets did, or that wee in the generall, or in the particular, doe any thing in theſe matters through contention.

To know then whether any thing be done through contention, theſe two rules are neceſſary: 1. Is it done vpon a humour and delight to contradict, whether it bee true or falſe? Then is it done through contention. 2. When the truth is manifeſted, is the oppoſition ſtill maintained? Then is it done through contention. Otherwiſe if wee diſſent from others at the firſt, and afterwards when the truth is manifeſted, yeeld vnto the truth, as often it falleth out, when there is diſſenting through ignorance; or if wee diſſent from others in the things wherein they diſſent from the cleere truth, onely for the truths ſake, wherein wee deſire that they would agree with vs, that which wee doe can no way be ſaid to bee done through contention: for thus wee may doe many things, but nothing may be done through contention.

Now I wiſh wee were all of vs as farre from being contentious,

ous, as wee are euery one of vs loth to be called contentious, and that both Church and Common-weale were as free from the thing, as the name is odious in both. Euery man more ready than other to poſt the name off from himſelfe, and none ſo ready to abiure that hee takes any delight in diſſenting from other men, as he that is moſt contentious of all. None will be contentious, and yet both Church and Common-weale groane vnder the burden of contentious men. In our Church what Cockatrice egges be now a hatching? what out-worne errors of Pelagianiſme be now a broaching? Libertie of will, vniuerſalitie of grace, ſaluation of all men, and other like damnable errours muſt now be ſet on foot againe, though the whole Church bee ſet on fire therewith. And by whom, but by contentious men, which cannot abide to agree with the Church in the receiued truth, but in a conceit of themſelues, and pride of their owne wits, muſt run out from the reſt, and haue a conceit beyond the reſt? In the Common-weale likewiſe, what ſiding and factioning, what garboiles and diuiſions in euery Company and Societie, in euery Incorporation and Body? And by whom, but by contentious men, which becauſe they will bee aboue all others, will not agree with any others? The truth is, that whereas nothing ſhould be done through contention, nothing almoſt is done but through contention. And yet euery man will waſh his hands of contention. But it is but as *Pilate* waſhed his hands of the innocent bloud, when as his fingers dropped with the bloud of that iuſt one. And as well might *Arrius*, *Neſtorius*, *Macedonius*, and other like Arch-heretikes waſh their hands as many in our day can waſh their hands of contention. Well wee ſee the Apoſtle would haue vs to doe nothing through contention. Let vs hearken vnto the Apoſtle, and let vs take heed of taking a delight in diſſenting from others, and being alwayes *ad oppoſitum*.

Another fault likewiſe it ſeemeth there was amongſt the *Philippians*, which the Apoſtle would haue repreſſed, and that was *vaine-glory*, a vaine affectation of glory, which is, when vaine men to get themſelues glory ſingle themſelues in ſome vanitie from the reſt. Now the Apoſtle would haue nothing done

one amongſt them thorow vaine-glory, he would haue none
f them ſo tickled with a vaine deſire of glory, as to diſdaine
o be like vnto others, or to affect ſingularitie in iudgement,
r any other thing from the reſt. Whence I obſerue, that as
ontention, ſo vaine-glory ſhould bee abandoned amongſt
hriſtians, nothing ſhould bee done amongſt them through
ine-glory, they ſhould not in the vanitie of their hearts ſin-
e themſelues in any thing from the reſt, ſo to get glory a-
ongſt men aboue the reſt, neglecting the glory that com-
eth of God alone. Herevnto alſo maketh that exhortation
f the Apoſtle, where he ſaith, *Let vs not be deſirous of vaine-* Gal. 5. 26.
ory, prouoking one another, enuying one another. In which place
rſt we haue a very plaine prohibition of vaine-glory, *let vs*
t be deſirous of vaine-glory. It is a fault which haunteth euen
ry good men, but (ſaith the Apoſtle) *let vs not be deſirous of*
ine-glory: and then the rather to diſſwade vs from all deſire
f vaine-glory, hee ſetteth downe two ſuch fruits thereof, as
ewes it to be a bitter grape: the one, *prouoking of one another,*
r that men deſirous of vaine-glory are wont to prouoke
hers to emulations and ſtrife, that by diſſenting from them
ey may get ſome glory vnto themſelues: and the other, *en-*
ing of one another, for that men deſirous of vaine-glory are
ont to enuie and ſpite others that ſeeme any way to ſtand in
eir light, and to be as good as they themſelues are.

So that hence alſo the reaſon why wee are to doe nothing
rough vaine-glory is very plaine; for when men once grow
that to be deſirous of vaine-glory, it is not poſſible that they
ould as becommeth Chriſtians bee of one accord with o-
ers. For then forſooth wee may not be as others either in
dgment, or in any thing elſe; nay then we diſdeine others,
y then our thoughts are running on ſuch things as wherein
e may be ſingular aboue others. Then if we be men of the
hureh, as we are called, we muſt either haue new opinions
our ſelues, or ſome new interpretation by our ſelues, or
me new kinde of defence of ſome thing by our ſelues. And
we be other men, yet ſome thing or other there muſt be ſin-
lar in vs: wherevpon ſome haue called vaine-glory the ve-
mother of hereſies and diſſenſions whereby both Church
and

and Common-weales haue beene ruined. So that yee [see] there is great reaſon of this caution amongſt Chriſtians, that *nothing be done through vaine-glory.*

Where briefly note this withall, that it is vaine-glory that we are not to affect: for this glory we may all affect, that men may ſpeake well of vs, and glorifie God on our behalfe, even as our Apoſtle profeſſeth that he did, where he ſaith, *We giue no occaſion of offence in any thing, that our miniſterie ſhould not be reprehended*; whereby he meaneth that to the vtmoſt of his power he endeuoured that his miniſterie might be magnified; and this glory alſo we may affect ſo to doe that which we doe as that we may haue praiſe with God. But we are to doe nothing through vaine-glory, that by ſingling our ſelues from others we may get praiſe amongſt men.

And yet how many things are done through vaine glory by many of vs? Our firſt parents were not more ready at Satans ſuggeſtion to eat of the forbidden fruit through a vaine deſire of glory to be like vnto God, then wee their poſterity and children after their owne image are ready through the like deſire to doe many things that we ſhould not doe. What is it that makes vs goe to *Bellarmine*, and ſetting a freſh vernish vpon his reaſons to ſet abroch in the Church new and ſtrange opinions? What is it that makes vs plead the Popes cauſe more then we neede, and more then is either for the quiet of the Church, or hath ſound warrant by the word? What is it that makes vs diſdaine to walke in the old and beaten way, and to ſeeke out new waies to walke in? If it be not through contention, is it not through vaine-glory, that we may get vs a name? I point onely at ſome things, which I had rather you ſhould conceiue with your ſelues, then I ſpeake of them. It is vtterly a fault amongſt vs, that many things are done through contention, many things through vaine-glory, and good it were that the meanes how this might be remedied were diligently to be thought vpon.

Now the meanes how this might be remedied are preſcribed in the next words by our Apoſtle: let euery man put on meekneſſe of minde, and in meeknes of minde let euery man eſteeme other better then himſelfe, and then nothing ſhall be done

one through contention or vaine-glory, *but that &c.* Where rſt yee ſee that humilitie and meeknes of minde is oppoſed nto contention and vaine-glory as a preſeruatiue againſt hem, and preſeruer of that vnitie and concord whereof they re the bane. Secondly, yee ſee how it is defined, to be a ver- ue whereby euery man, not onely men of meaner place and ate, but whereby euery man of what ſtate or place ſoeuer he , eſteemeth other better then himſelfe. Whence I obſerue ſoueraigne preſeruatiue againſt contentiouſnes and vaine- ory, and ſo an onely foſter-mother of loue, concord, and nanimitie, and that is humilitie and meeknes of minde, to *teeme euery man better then our ſelues.* If we our ſelues would e free from theſe cankred affections of contentiouſnes and ine-glory; if we would haue nothing to be done amongſt vs her in Church or in Common-weale through contention d vaine-glory; if we would haue vnitie, loue, and concord aintained amongſt vs, then muſt wee euery man of vs put meeknes of minde, and *in meeknes of minde euery man of vs ſt eſteeme other better then himſelfe*, be our ſtate and place gher or lower, better or meaner, we muſt euery man be low our owne eyes, euery man willingly yeeld vnto another, d euery man thinke meanlier of himſelfe then of other. erevpon our Apoſtle being to exhort the *Epheſians to keepe vnitie of the ſpirit in the bond of peace*, begins his exhortation us: *I therefore being priſoner in the Lord, pray you that yee* Eph. 4. 2. *lke worthy of that vocation wherevnto yee are called with all mblenes of minde, and meeknes &c.* thereby implying that mblenes and meeknes of minde is one of the beſt preſer- rs of *the vnitie of the ſpirit in the bond of peace*, and ſo conſe- ently one of the beſt preſeruatiues againſt contentiouſneſſe d vaine glorie. Which yet will euidently appeare, if a little compare the contentious, and the vaine-glorious man th the meeke and humble-minded man. The contentious n takes a delight in oppoſing himſelfe againſt all, the hum- man doth not willingly oppoſe himſelfe vnto any; the ntentious man will not yeeld, the humble man willingly eldeth; the contentious man ſtandeth ſtiffely in what hee intaineth be it true or falſe, the humble man eaſily relen-

teth from the falſe, and gladly ſubmitteth himſelfe vnto the truth; the contentious man is in his element when he is ſtiring vp ſtrife, the humble man grieueth much to ſtriue. If then we were humble men, nothing would be done through contention amongſt vs. Againe, vaine-glorious men thinke better of themſelues then of others; the humble man eſteemeth other better then himſelfe; the vaine-glorious man is puft vp with a conceit of his owne excellentnes, and diſdeneth others, the humble man is lowly in his owne eyes, and reuerenceth others; the vaine-glorious man muſt be ſingular for ſome thing aboue others, the humble man is gladly of one accord, and of one iudgment with others; the vaine-glorious man thinketh euery great place too meane for him, the humble man thinketh himſelfe too meane for euery place. If then we were humble men, nothing would be done through vaine glory amongſt vs. Againe, the humble man gladly aſſenteth, willingly liketh, meekly ſubmitteth himſelfe vnto euery thing that is good: if then we were humble men, we ſhould eaſily be knit together in one minde, and in one iudgement. Indeede if we were humble men, it muſt needs be that we ſhould be like minded, hauing the ſame loue, being of one accord, and of one iudgement, it could not be that any thing ſhould be done through contention, or vaine-glory amongſt vs.

An excellent vertue then, an excellent grace of God is this humilitie and meekneſſe of minde: but as rare as it is excellent. For who is he that in meeknes of minde eſteemeth other better then himſelfe? Very common it is with vs in the vanitie of our minde to eſteeme of our ſelues better then of others, to thinke of our ſelues as the proud Phariſie did in the Goſpell of himſelfe, and of others as he did of the Publicane, to thinke our owne penny the beſt ſiluer, to value our owne gifts at the greateſt worth, to make our ſelues equall vnto the beſt, and in taking honor to preuent one another. But very rare it is to thinke of others better then of our ſelues, to make our ſelues equall to them of the lower ſort, in giuing honor one to goe before another, in rating of gifts to ſet our owne at the loweſt rate. Nay we can ſay that this is no world for humblenetſe and meeknes of minde, we muſt now either think

well

well of our ſelues, or elſe none will thinke well of vs, we muſt now thruſt out our ſelues before others, or elſe we ſhall be left behind all others; we muſt now either exalt our ſelues in ſome conceit of our ſelues, or elſe we ſhall be ſo humbled, that we ſhall be nought ſet by. And it is ſo indeed. But the leſſe that this vertue is practiſed, the more it is to be vrged; and the leſſe fauour it findeth amongſt the ſonnes of men, the more it ſauoureth of ſuch grace as becomes the ſonnes of God. Yea but we can obiect againſt it, and ſay, what if we know that we are better then others, more learned then others, more wiſe then others &c, are we then in meeknes of minde to eſteeme others better then our ſelues? Wherevnto I anſwer, vnderſtanding this to be ſpoken as it is to the Church, that if we know ſome things in our ſelues, whereby we are better then others of our brethren, yet withall we muſt know that this grace is not giuen vs to lift vp our ſelues aboue them; but for our ſelues in comparing our ſelues with others, we are to looke vpon our owne wants and imperfections, and thereby to be humbled in our ſelues; and for others, we are to couer their wants with charitie, and to looke vpon the good things in them, and ſo to preferre them before our ſelues. Or we may ſay, that in modeſtie we are to yeeld in many things of our owne right, ſo that tho *Dauid* knew himſelfe to be better then *Saul*, yet in modeſtie and in meekneſſe of minde hee may eſteeme *Saul* better then himſelfe. Whatſoeuer be obiected againſt this rare grace of humilitie, yet thus we muſt cut off contention and vaine-glory, or elſe vnitie and loue ſhall neuer be preſerued amongſt vs.

Here then we ſee why it is that we are not like minded one towards another, hauing the ſame loue, being of one accord, and of one iudgement: why it is that many things are done amongſt vs through contention and vaine-glory; and it is becauſe there is not in vs that meeknes of minde to eſteeme others better then our ſelues. In the words therefore of the Apoſtle, *I beſeech you as the elect of God, holy and beloued, put on tender mercy, kindneſſe, humbleneſſe of minde, meeknes, long ſuffering &c; in giuing honor goe one before another; be not high minded, but make your ſelues equall to them of the lower ſort;* Col. 3. 12.

decke your ſelues inwardly with lowlineſſe of minde: for God reſiſteth the proud, and giueth grace to the humble; and be that humbleth himſelfe ſhall be exalted. Let nothing be done through contention, or vaine-glory, but in meekenes of minde let euery man eſteeme other &c.

Looke not &c.] Here is a dehortation from ſelfe-ſeeking of our owne things, which is a third enemie vnto that loue, concord, and vnanimitie which before he perſwaded; as it is alſo to humilitie, and an exhortation vnto that vertue which is both a preſeruatiue againſt this euill, and a preſeruer of that loue, concord, and vnanimitie which before he perſwaded, and alſo of humilitie. Whence briefly I obſerue two meanes whereby to come to humilitie, and to preſerue loue, concord, and vnanimitie: the one is not to looke on our owne things; the other, to looke on the things of other men. For if we looke euery man on his owne things, as for example, euery man on his owne graces, on his owne wit, on his owne learning, on his owne iudgment, or euery man on his owne commoditie &c, and neglect or contemne the things of other men, what elſe will follow of this ſelfe-loue but vaine-glory? and what will follow of it but contention? What was the cauſe of the Phariſies pride, and diſdeine of the poore Publican? He lookt vpon his owne faſtings, and Sabbath keepings, and tithe-payings, and ſuch like things; he lookt not on the Publicans confeſſion, contrition, and humble praier. We may looke on our owne things, on our owne graces, to glorifie God by them and for them, not to glory in them, and on our owne commodities, in a Chriſtian ſort to ſeeke them and to vſe them; but we may not onely looke on our owne things, but alſo on the things of other men; not to be buſie in their matters, but on their graces to reuerence them, and on their commodities to regard them. Thus ſhall wee be humbled in our owne eyes, and thus loue and concord ſhall be eaſily preſerued.

Luc. 18. 11.

LECTVRE XXVII.

Philip. 2.

Verse 5.6.7.8. *Let the same minde be euen in you that was in Christ Iesus, who being in the forme, &c.*

THE Apostle being now prisoner at *Rome* for Iesus Christ, in writing this Epistle to the *Philippians*, and diuers others which he wrote there in his bonds for the Gospells sake, giueth most manifest and euident proofe of the great care which hee had ouer all those Churches which he had planted in all places. In all which his Epistles as here laboureth to confirme them in the truth of that doctrin which by his preaching they had embraced, so most carefully euery where he admonisheth them not to be troubled at the bonds which he suffereth for the Gospells sake, assuring them that his imprisonment, afflictions, and all things that came to him were to the furtherance of the Gospell which he had preached. In which points also the Apostle hauing laboured earnestly in the former Chapter of this Epistle, now in this Chapter in the words before my text, hee exhorteth them aboue all things to humilitie, meeknesse of minde, and brotherly loue, that they should do nothing through contention, or vaine glorie, or selfe-conceit, but that euery man should esteeme other better then himselfe, and should looke on the things of other men, and not on his owne things.

In these words which I haue now read vnto you, the Apostle goeth forward to excite and stirre vp the *Philippians*, and in them vs, vnto this same true humilitie, meeknesse of mind and brotherly loue. Wherein that hee might the rather preuaile with them, he presseth the example of Christ, saying, *Let the same minde be in you, &c.* In the opening and declaring of which example of Christ Iesus, he first setteth down his humilitie, and then the issue thereof, which was his exaltation into

into glorie. His humilitie is here described to bee twofold. First, in that he being in the forme of God, i. being God, and without all iniurie to the Godhead, equall in might, power, and maiestie vnto the Father, yet made himselfe of no reputation, and tooke on him the forme of a seruant, 1. was made man, euen the most abiect amongst men. 2. In that being made man he humbled himselfe, willingly laying aside as it were the power of his Godhead, and became obedient, in all things which the law required of him, vnto the death, euen the most shamefull death of the Crosse. After this double description of Christ his humility, followeth, and is set down the issue thereof, which was that hee was not left in this low estate, but was highly exalted far aboue all principalitie, and power, and might, and domination, and euery name that is named not in this world only, but in that also that is to come, so that at his name should bowe euery knee, both of things in heauen &c. The argument then or reason, which the Apostle draweth, to perswad them to true humility, & brotherly loue one towards another, from Christ his example in effect is this: If Christ who being God blessed for euer, and equall to the father, yet so farre humbled himselfe that he became man, and tooke on him the similitude of sinfull flesh: And againe, if Christ descending from heauen in the similitude of sinnefull flesh, and being made man, did yet so farre humble himselfe, that he became obedient to the death, euen the death of the crosse. Lastly, if Christ being God, and hauing humbled himselfe to be man, and being man, hauing humbled himselfe to the death of the crosse, was therefore highly exalted, and had a name giuen him aboue euery name &c. how then ought we sinfull men to put on vs this humility, and meekenes of minde, no man through arrogancie treading downe his weake brethren, but euery man esteeming other better then himselfe? This I take to be the Apostles argument in this place. It is then as if he had thus said:

O ye *Philippians* my hearts desire for you is, that ye may be found perfit and entire, lacking nothing, in the day of Iesus Christ. Wherefore I beseech you that nothing be done among you through contention, or through vaine glorie, but that

that ye be like minded one towards another, that ye loue one an other, and that in all humblenesse and meeknesse of minde ye submit your selues one vnto an other, & euery man esteem other better then himselfe. Learne I beseech you of Christ Iesus himselfe, whose Disciples, whose seruants, members of whose bodie ye are, learne I say of him to bee humble and meeke. For he being God, and without all iniurie to the godhead equall in glorie, and honour, and maiestie vnto the Father, yet made himselfe of no reputation, and became man, and was like vnto man in desires, in infirmities, in sorrowes, and in all things sinne only excepted: yea being man, he so far humbled himselfe, that he was obedient in all things euen vnto the death, and that the shamefull death of the crosse, where he hung betweene two theeues. Let the same minde bee in you that was in Christ Iesus: be ye humble and meeke as hee was, not in that degree, but in some measure frame your selues vnto that humilitie that was in him, and then assure your selues, that as Christ was not thus left but was highly exalted, &c. so you, if you humble your selues, you shall be exalted. This I take to be the meaning of these wordes of the Apostle.

They braunch themselues, as you may see, into three parts: whereof the first is, an exhortation vnto humility, and meeknesse of minde, *Let the same minde &c.* 2. Is set downe the humilitie of Christ, as a paterne for them to looke vpon, and to perswade them to humilitie, *Who being in the forme of God, &c.* 3. Is set downe Christ his exaltation into glorie after his humiliation here on earth, as a motiue also to perswade them vnto loue and humility, *Wherefore God hath also, &c.* I can only point at those manifold notes, and most profitable instructions which hence might be gathered.

First therefore in the exhortation wee are to note what it is whereunto the Apostle exhorteth the *Philippians*, and in them vs. The thing whereunto he exhorteth both them, and vs, and all that will liue godly in Christ Iesus, is, that wee should bee humble and lowly, kind and curteous, gentle and louing one vnto an other, in all humblenesse submitting our selues euery man one vnto another, and in all meeknesse of minde esteem-

ing euery other man better then himselfe. The like exhortation the same Apostle maketh, where he saith; *be affectioned to loue one an other with brotherly loue, and in giuing honour go one before an other.* In which place the Apostle together with his exhortation vnto humilitie, the fruite whereof is the preferring of our brethren in honour before our selues, ioineth the ground thereof, which is loue. For if wee loue our brethren, then we can willingly submit our selues vnto them, and preferre them before our selues: but where this loue of our brethren is not, there is contempt of them, and lifting vp of our selues aboue them. The like exhortation also the Apostle *Peter* hath, where he saith, *Submit your selues euery man one vnto an other, and decke your selues inwardly in lowlinesse of minde:* In which place you see how the Apostle speaketh of humility, as of a speciall ornament wherewithall the childe of God is decked, and beautified more than with all costly iewels, and precious ointments whatsoeuer. But here it is to be obserued, euen from the Apostle in this place of *Peter*, that there is a two fold humilitie and holinesse; the one inward, the other outward; the one of the minde, the other to the eye, the one true and holy, the other ill and hypocriticall. Of the outward and hypocriticall humblenesse the Apostle speaketh, where he thus writeth vnto the *Colossians*; *Let no man at his pleasure beare rule ouer you by humblenesse of minde, and worshiping of Angels, &c.* For the vnderstanding of which place it is to be vnderstood, that there were craftily crept in among the *Colossians* certaine which taught them to worshippe Angels, because forsooth it was a point of great arrogancie streight-way to rush into the holy place, and to worship God: greater humblenes beseemed them then foorthwith to rush into Gods presence, and to fall downe before him, and to worshippe him. Much like vnto those who at this day teach men to vse the intercession of the saints departed this mortalitie, and to make their praiers vnto them, not boldly and presumptuously themselues to enter into the Kings palace before the throne of grace, but in all humblenes to prostrate themselues before the saints and their images, that so their praiers and supplications through their intercession may be accepted

Rom. 12. 01

1 Pet. 5. 5.

Colos. 2. 18.

ccepted with God. But against such as by such humblenes eeke to abuse vs, the Apostle plainly warneth vs in this place; or that this humblenesse is a voluntarie submission not taught y God, but chosen according to mens owne fantasie. The nward humilitie, and lowlinesse of minde is that whereof *Pe-r* here speaketh, and wherunto our Apostle in my text exhor-eth. It is the heart, the minde, and the soule that God re-ardeth: there must be the seate of humilitie, if it be true hu-nilitie. The glorie of the true Christian is within; and there-ore it is said, *The Kings daughter is all glorious within*: the kings laughter, i. the Church, and then if thou be a liuely member of the Church, thy glory is within, and thy outward humility s then good when it proceedeth from within, euen from the owlinesse of the minde. *Psa.* 45.13.

And now that you see what it is, euen what humility it is hat the Apostle exhorteth vnto, *I beseech you* (with the Apo-stle) *that the same minde be in you that was euen in Christ Iesus, hat in meekenesse of minde euery man esteem other better then him-selfe.* It is an exhortation, which if we shall a little looke into some of those properties which alwaies follow this humblenes of minde wherunto the Apostle exhorteth, I feare me we shall finde that we haue either neuer heard of, or neuer hearkened vnto. The propertie of it is, *in giuing honour to preferre others*, as ye haue already heard out of the Apostle: and as is further prooued by that parable of our Sauiour Christ vnto the guest when he marked how *they chose out the chiefe roomes at feasts*. Out of both which places it may appeare that he that is truely humbled, in matters of honour preferreth not himselfe before others, but preferreth others before himselfe. But how farre we are from this humilitie, the great ambition of men in our daies, and great seeking of euery preferment, yea of euery petite office in euery towne incorporate, would speake if I should hold my peace. Nay so farre are we from preferring o-thers before our selues, that rather than we will not clime ouer the heads of those that are better than our selues we will vse all bribery and corruption, yea & out of our false hearts we will deuise all manner of lies and slanders against them, and rather then faile we will libell against them. It is so, and where it is so *Rom* 12.10 *Luc.* 14.7.

ſo there wants this humbleneſſe of minde here ſpoken of.

Another property of it is, that hee that is humble, and a our Sauiour calleth him *poore in ſpirit* eſteemeth others better than himſelfe, as the Apoſtle ſheweth verſ. 3. He ſtandeth not vpon the conceit of his knowledge, of his honour, of his wealth, of his friends. If he haue theſe things hee acknowledgeth them to be the bleſſings of the Lord, but no cauſe why he ſhould ſwell with pride, or aduance himſelfe aboue his brethren. But doth not the wealthy rich man treade vnder foote, and oppreſſe with all wrong and violence his poore neighbours? Is not the great Scholar, and wiſe man ſo puft vp with his knowledge that he counts of others little better than fooles? Doth not the great man, whether it be that he be great in office, or in birth and friends, doth hee not diſdaine his inferiours, and oftentimes make a mocke of them? I wiſh it were not ſo: but if it be ſo, there wants in them this humbleneſſe of minde here ſpoken of.

A third propertie of it is, as to humble vs ſo before God that we willingly acknowledge whatſoeuer good thing we haue, to be onely from God without any merit in our ſelues, ſo without ſelfe reſpects to regard the good of others, and of Gods Church. For the truely humbled man doth not looke on his owne things, as it is in the former verſe, as ſo louing them that he careth not for the things of other men; but he looketh on the things of other men, and whatſoeuer is good for Gods Church that he doth. I wiſh there were no cauſe of feare that this humbleneſſe of minde were wanting. But who ſeeth not that the reformation of many abuſes is hindred, that many godly and Chriſtian exerciſes are ſtaied, that much good many times is left vndone? and why? Forſooth becauſe ſuch a one moued it, becauſe ſuch and ſuch men call for it, ſuch and ſuch men like too well of it, and therfore rather then pleaſe their humours, let things ſtand as they are. A thing in practiſe too too common, and what humbleneſſe of minde where it is ſo? By this which hath already beene ſpoken, I thinke, it may appeare how little hitherto we haue hearkened to this exhortation of the Apoſtle. Well I beſeech you, that whatſoeuer is amiſſe in this behalfe may be amended. Deare

ur ſelues inwardly with lowlineſſe of minde: in giuing honour go before another: eſteem euery man another better then himſelfe: neither opinion of wiſedome puffe you vp, or of wealth make you ell; but ſubmit your ſelues one vnto another, and let the ſame ind be in you that was in Chriſt Ieſus. And ſo I come to my ſe nd note out of this exhortation.

2. In this exhortation I note the inducement which the poſtle vſeth to moue them vnto this humbleneſſe of minde, hich is the example of Chriſt Ieſus. *Let the ſame minde bee you that was in Chriſt Ieſus.* Will ye then haue a reaſon why e ſhould be lowly in minde? Chriſt Ieſus, whoſe example is e rule of our life, and whoſe actions ought to be our inſtru ions, he ſo humbled himſelfe that being God hee for our kes became alſo man; how then ought wee to ſubmit our lues one vnto another in all humbleneſſe and meekneſſe of inde? The like motiue or reaſon is vſed by our Sauiour hriſt himſelfe, where he ſaith vnto the people that were with im, *Learne of me that I am meeke and lowly in heart*: as alſo here *he waſheth his Diſciples feet* to teach them humility, and en ſaith vnto them, *I haue giuen you an example that yee ſhould* *Math. 11. 29.* *Ioh. 13. 15.* *o euen as I haue done to you.* What ſhould I go forward to uote Scriptures to this purpoſe? Nothing more vſuall in the criptures then by the example of Chriſt to ſtirre vp vnto our uerall duties: and what ought to be more effectuall with vs o perſwade vs? when the ſouldier ſees his Captaine fight, here needes no further ſpurre to ſet him into the batteil. Chriſt is our Lord, and we his ſeruants: if hee our Lord and Maſter haue giuen vs ſuch an example, and haue ſaid vnto vs, *ot as ye haue me for example*, ſhould there neede any further purre vnto vs for this duty? If he haue ſo humbled himſelfe or vs, that being God he became alſo man, if hee haue had uch compaſſion on vs that when wee were enemies vnto him e reconciled vs vnto God, if he ſo loued vs that he laid down his life for vs, how ought we to be humble and lowly minded ne towards another? how ought wee to haue compaſſion pon our poore brethren, eſpecially in this heauy time? how ught we to loue one another with brotherly loue? Chriſt my rethren is our head. If we be members of his bodie, we muſt

draw

draw our life and our ſpirituall nouriſhment from him; we must in all things grow vp into him which is our head. Farre be it therefore from vs to diſdaine our brethren, to wrong them, to oppreſſe them, to contemne them, to ſwell in pride against them. Nay rather, let vs vſe one another with all kindneſſe, with all gentleneſſe, with all meekneſſe. Let vs ſubmit our ſelues one vnto another, let vs be like minded one toward another in Chriſt Ieſus. Himſelfe exhorteth vs hereunto, he hath giuen vs an enſample, *Let the ſame minde, &c.*

Thirdly, I note the humilitie of Chriſt, whoſe example the Apoſtle here exhorteth vs to follow. His humilitie is here deſcribed by the Apoſtle, firſt by his incarnation, in that being God, he vouchſafed to take fleſh of the bleſſed Virgin, and to become man, like vnto vs in all things, ſinne only excepted: ſecondly, by the worke of our redemption, in that being man he yet againe further *humbled himſelfe, and became obedient vnto the death, euen the moſt ſhamefull death of the Croſſe.* In the deſcription of Chriſt his incarnation are very many things moſt worthy our obſeruation, touching both the natures in Chriſt, his Godhead, and his Manhood. I can only point at ſome of the heads of thoſe obſeruations which hence were to be made, and more fully handled. Firſt for the Godhead of Chriſt, in that it is here ſaid, that hee *was in the forme of God*, it is thereby proued, that Chriſt was true God: for in the ſelfe-ſame manner and phraſe of ſpeech that here he is ſaid to be in the forme of God, in the ſame is it afterward ſaid that hee *tooke on him the forme of a ſeruant.* Where by the forme of a ſeruant the Apoſtle expreſſeth his Manhead, as here by the forme of God is expreſſed his Godhead. Neither indeed can any be in the forme of God, who is not true God. And as in this place he is ſaid to be in the forme of God, whereby is meant that he is God; ſo in other places plainly and directly he is ſaid to be God, as in the Epiſtle to the Romans, *Of whom are the Fathers, and of whom concerning the fleſh Chriſt came, who is God ouer all, bleſſed for euer*: and to the Coloſſians, *In Chriſt dwelleth all the fulneſſe of the Godhead bodily*: and in the Acts, *Take heede &c. to feed the Church of God, which he hath purchaſed with his owne bloud.* The phraſe of ſpeech in this place is

Rom. 9. 5.

Coloſſ. 2. 9.

Act. 20. 28

somewhat

newhat different, but it is all one as if he had thus ſaid, who ing God. Secondly, I note touching the Godhead of hriſt, that he was equall in all things vnto God the Father, the Apoſtle plainly ſheweth, where it followeth, that hee *ought it no robberie to be equall with God*: for in that he ſaith, *thought it no robberie*, hee plainly ſheweth, that it was his ght, and no iniurie at all vnto the Godhead, for him that s God to be equall vnto God. If then it be Chriſt his right, d no iniurie at all to the Godhead, that Chriſt be equall vn- God the Father, then Chriſt as touching his Godhead is uall vnto God the Father, howſoeuer touching his Man- od he be inferiour to the Father. And this be noted tou- ing the diuine nature of Chriſt.

Now touching Chriſt his Manhood: Firſt, in that it is here id, that *he made himſelfe of no reputation*, or as the word ſignifieth, that *he emptied himſelfe*, and of all brought himſelfe vnto thing, I note Chriſt his Manhood not forcibly to haue ene impoſed vpon him, but himſelfe voluntarily to haue *ken on him the forme of a ſeruant*. When therefore it is ſaid, at *God ſent his Sonne in the ſimilitude of ſinfull fleſh*, and againe, at *God ſo loued the world, that he gaue his only begotten Sonne*, c. where God the Father is ſaid to haue ſent, and to haue gi- n his Sonne, and the Sonne is ſaid to be ſent, and to be gi- n, wee are to vnderſtand the ſpeeches thus, that God the ther ſent his Sonne, and God the Sonne was ſent of the ther, yet God the Father, and God the Sonne, being not o Gods, but one God diſtinguiſhed into two perſons, it is htly ſaid that God the Father ſent the Sonne, and that the nne being one God with the Father, made himſelfe of no putation, voluntarily deſcending from his Maieſtie, to bee rtaker of our miſerie: for if himſelfe had not thus humbled mſelfe, who could haue impoſed this baſe eſtate vpon him, mſelfe being God bleſſed for euer? The Angels which kept t their firſt eſtate, they were throwne downe lower than e earth, euen to bee reſerued in euerlaſting chaines vnder rknoſſe, vnto the iudgement of the great day. But Chriſt hen he was equall vnto God in fulneſſe of power, glory, ma- ſtie, knowledge, abaſed himſelfe, and of almightie, made himſelfe

himselfe full of infirmitie; of immortall, made himselfe mortall. Secondly, in that it is said, *hee tooke on him the forme of a seruant*, I note that Christ so became man, as that hee ceased not to be God. For it is not said that the Godhead was changed into the Manhood, but that Christ being God, *tooke on him the forme of a seruant*, so vniting the Godhead and Manhood in the vnitie of person into one Christ, as the reasonable soule and flesh is vnited into one man. A distinction therefore of natures there is in Christ, but no confusion of substance; one Christ, and he both God and man. Thirdly, in that it is said he was made like vnto men, I note the truth of his Manhood: for the Apostles meaning is, that in no sort he tooke on him the nature or qualities of Angels, but tooke the seed of *Abraham*, and so made himselfe man; that in nothing he differed from the common sort of men, tasting of all mans infirmities, and in all things was as man, sinne only excepted. Lastly, in that it is said, *he was found in shape as a man*, I note the same thing that before, namely the truth of Christs Manhood: for in these words the Apostle his meaning is, that his very person and behauiour shewed him to bee a man, and a man (as the Prophet speaketh) full of sorrowes. Thus haue I briefly pointed at some of those notes and obseruations which may easily bee gathered touching the Godhead and Manhood of Christ, out of this description of Christ his humilitie in his incarnation.

To knit vp the whole in one generall note and obseruation, here wee may most cleerely obserue the great humilitie of our Lord and Sauiour Christ Iesus: euen this one description of his incarnation may both most liuely present it before our eyes, and be a most cleere patterne vnto vs how wee ought to be minded one towards another. Hee that was very God, of the substance of the Father, glorious in maiestie, wonderfull in power, only wise, of right, and without any iniurie to the Godhead at all, euery way equall vnto God the Father, of himselfe vouchsafed to descend from his high and glorious maiestie, and to take into the vnitie of his person the nature of a man, euen the base condition of a seruant, and in euery thing that concernes mans nature to bee like vnto all other

men,

men, ſinne only excepted. Here is loue paſſing the loue of women, and here is humilitie beyond all compariſon. Who knoweth not this? and yet who followeth this patterne of Chriſt Ieſus ſet before him? He when we were enemies vnto him, vouchſafed to come vnto vs: which of vs will vouchſafe to goe vnto our enemie, and be reconciled vnto him, though the commandement be, that the Sunne ſhould not go downe vpon our wrath? Nay how hardly are wee drawne to come vnto him that hath thus vouchſafed to come vnto vs? Let the bell ring in the fore noone and in the after noone to call vs to come vnto him, that wee may heare his will out of his word, yet either wee will not come at all, or at our beſt leiſure, when our owne buſineſſe is diſpatcht. Hee for us vouchſafed to deſcend from his high Throne of Maieſtie, and to become man: But which of vs will ſtoope downe a whit, or at all let downe our ſaile for our poore brethrens ſake? Nay if wee bee aboue them, rather than wee will looke ſo low, wee will turne them out of houſe and home, out of lands and goods, yea wee will ſuffer them for want of food to periſh in our ſtreets. O if Chriſt Ieſus had beene ſo vnkinde vnto thee, how hadſt thou ere this beene plunged into the bottomeleſſe pit of hell, and ſo beene preuented of this vnkindneſſe to thy brother? He diſdained not to take on him euen the baſeſt condition of a man, euen of a ſeruant, and for our ſakes to become poore, that wee through his pouertie might be made rich. But how many of vs with patience doe beare our pouertie? Nay doe wee not murmur and grudge againſt God, as an vnequall diſpoſer of theſe temporall bleſſings? Doe wee not often breake out into theſe intemperate ſpeeches, Rather than we will thus want, wee will rob by the high wayes ſide, or ſteale; Rather than we will ſtarue, wee will haue it out of the rich mans belly? &c. But know thou, that vnleſſe Chriſt had beene poore for thy ſake, thou hadſt had thy portion with the Deuill and his Angels. He tooke vpon him our infirmities, that ſo hee might take compaſſion on our infirmities. But how many of vs are moued to take compaſſion on the miſeries, diſtreſſes, and infirmities of our brethren? Nay how many of vs doe ſhut vp all bowels of compaſſion againſt thoſe that are in miſerie and diſtreſſe?

distresse? not clothing the naked, not feeding the hungry, not visiting the sicke, not releeuing the distressed. O my brethren, *let the same minde be in you that was in Christ Iesus.* If hee thus humbled himselfe for our sakes, let vs follow him in the practise of humilitie. Let vs equall our selues vnto them of the lowest degree. Let vs plucke downe our high sailes, and bee ready to distribute vnto the necessitie of the Saints. *Let vs doe good vnto all, but especially vnto those that are of the houshold of faith.* Let vs not say with the Angell of the Church of *Laodicea, I am rich, and increased with gold, and haue need of nothing:* but let vs cast downe our selues for our sinnes, and let every man be humbled in his owne soule, and so shall we submit our selues one vnto another. Let vs alwayes set before our eyes the humilitie of Christ Iesus in his incarnation, and thereby be prouoked to all humblenesse and lowlinesse of minde. Meditate on these things all yee that feare God, and yee shall finde rest vnto your soules. Meditate on these things, ye that now come, or hereafter meane to come to the Lords Table, to be made partakers of the mysteries of Christ his blessed death and passion. Here Christ Iesus, who was made bone of our bone, and flesh of our flesh, inuiteth you vnto this holy Supper, that you may be made bone of his bone, and flesh of his flesh. Here by a true and liuely faith, through the operation of the holy spirit, yee are made bone of his bone, and flesh of his flesh, members of his body, and vessels of his glory. But there must *be in you the same minde that was in Christ Iesus:* yee must put away all hatred and contention, all rancour and malice, and as he came to vs in loue towards vs, so wee must come vnto him in perfect loue and charitie towards all men. As hee came vnto vs to kill sinne in our flesh, so wee must come vnto him purged from the corruption which is in the world through lust, that so wee may bee *partakers of the* 2 *Pet.* 1. 4. *diuine nature,* as *Peter* speaketh. As hee came vnto vs, giuing vs an ensample so to walke as hee hath walked, so wee must come to him with full resolution, and setled purpose, so to walke as wee haue him for an ensample in all humblenesse and lowlinesse of minde: or else in comming vnto him to this holy Table, wee heape vnto our selues wrath against the

day

day of wrath, and of the declaration of the iuſt iudgement of God.

The Lord giue vs his grace, that we may walke as we haue Chriſt Ieſus for an example, that ſubmitting our ſelues one vnto another, wee may be like minded one towards another in Chriſt Ieſus, that euery man eſteeming other better than himſelfe, wee may all together in all things grow vp into him which is our head, that is, Chriſt.

LECTVRE XXVIII.

PHILIP. 2.

Verſe 8. *Hee humbled himſelfe, and became obedient vnto the death, euen the death of the Croſſe, &c.*

HE *humbled himſelfe, &c.*] In which words the Apoſtle firſt propoſeth this ſecond humiliation of Chriſt in generall, ſaying, *Hee humbled himſelfe.* Secondly, the Apoſtle deſcribeth it more particularly by the obedience of Chriſt vnto the death, ſaying, *and became obedient vnto the death.* Where the Apoſtle noteth a two-fold obedience of Chriſt, the one before his death in his whole life, the other in and at his death; the former conſiſting in Chriſt his fulfilling of the Law, the latter in his whole ſufferings of death, and all the paines and ſorrowes thereof: for in that it is ſaid, that Chriſt became obedient vnto the death, the Apoſtle his meaning is, that Chriſt was obedient in all things that the Law required of him, both doing the will of his Father in the whole courſe of his life, and further ſubiecting himſelfe vnto the death; ſo that hee was not only obedient to his Father to fulfill the Law for vs, but he was obedient vnto the death, to lay downe his life for our ſakes. Laſtly, this circumſtance of his death is amplified by the kinde thereof, *hee became obedient vnto the death, euen the death of the Croſſe,* which

was the moſt ſhamefull and moſt accurſed kinde of death. So that the meaning of the Apoſtle in this place is, that Chriſt who ſo had already humbled himſelfe, that of the Sonne of God he was now become the ſonne of man, did yet further humble and abaſe himſelfe, and became obedient vnto his Fathers will in all things that the Law required of him, euen vnto the ſuffering of death for vs miſerable ſinners, ſubmitting himſelfe vnto death for vs, and that the moſt ſhamefull death of the Croſſe. This I take to be the meaning.

In theſe words then wee are to note foure doctrines touching Chriſt. The firſt is touching his humiliation: The ſecond touching his obedience in his life: The third is touching his death: The fourth is touching his kinde of death.

In his humiliation I note firſt the perſon that was humbled, ſecondly the manner of his humiliation, both ſet downe by the Apoſtle, when he ſaith, *he humbled himſelfe.* For the firſt, touching the perſon, hence it appeareth that hee who being God, and equall with the Father, was now become man, *humbled himſelfe, and became &c.* The perſon then that was humbled was Chriſt, God and man, perfect God and perfect man, ſubſiſting of a reaſonable ſoule and humane fleſh. And neceſſary it was that he who was now to worke the worke of our redemption, ſhould be both God and man: man, that as man had ſinned, ſo ſinne might bee puniſhed in man, for ſo Gods iuſtice required: God, that he might be able to ſuſtaine the grieuouſneſſe of the puniſhment due to our ſinnes, which ſhould be temporall, but yet equiualent to eternall paines: for our ſinnes being infinite, and the puniſhment due vnto them being infinite, becauſe thereby wee had grieued an infinite God, the perſon muſt needs be infinite which ſhould pay the price of our ſinnes. Againe, it was neceſſary that he ſhould be man, that he might ſuffer death, becauſe for ſinne man had deſerued death; and neceſſary likewiſe that he ſhould be God, that he might be able to wreſtle with the wrath of God, which none elſe could doe but he that was God. Needs therefore muſt he be both God and man. And that he was ſo, as by this place it is plaine, ſo by that likewiſe in the *Acts*, where the Apoſtle exhorteth the Elders of *Epheſus to feed the Church of*

Act. 20. 28.

God,

God, which he (saith the Apostle) *hath purchased with his owne bloud.* In which place, he who hath purchased a Church vnto himselfe, is both called God, and also witnessed to be true man, in that he purchased it with his owne bloud.

Here then we may see the hainousnesse and grieuousnesse of our sinnes, and the greatnesse of our miserie by reason of them. God blessed for euer must become man, and God and man must be vnited into one Christ, and being thus vnited, must be humbled vnto the death, and must pay the price of our sinnes by shedding of his owne bloud, or else the euerlasting curse of Gods wrath abideth vpon vs, and our portion is with the Deuill and his Angels in the lake that burneth with fire and brimstone for euer. And yet what account or reckoning at all is made of sinne? Surely so little, that it may bee very well said vnto vs which *Hosea* the Prophet sometime said vnto the children of *Israel*, *Heare the word of the Lord, ye children of Israel, for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, &c.* And yet what remorse of these things euen now when the whole land mourneth for them, and groaneth vnder the burden of them? It had not beene possible to satisfie Gods iustice for the least of our sinnes otherwise than by euerlasting death, vnlesse God had become man, and so humbled himselfe to suffer whatsoeuer was due for mans sinne: and yet who is he that considereth in heart his sinnes, to reforme the wickednesse of his way? *O consider this, yee that forget God,* and grieue his holy spirit by your continuall committed sinnes, *lest he plucke you away, and there be none to deliuer you.* Flie from sinne as from a Serpent. Christ Iesus both God and man hath paid the price for our sinnes. Let vs not therefore henceforth serue sinne in the lusts thereof, but let vs glorifie God both in our bodies and in our spirits. *Hos.* 4. 1. 1.

The second thing which I noted in Christ his humiliation was the manner of Christ his humiliation: which I note 1. was voluntarie, 2. that both his manhood and his Godhead was abased. That his humiliation was voluntarie appeareth by that it is said, that *he humbled himselfe.* As then his first humiliation, when being God he tooke on him mans nature, was

voluntarie; ſo his ſecond humiliation, when being both God and man he ſubiected himſelfe vnto the law, and vnto death, was voluntarie. How then is it ſaid, that *he was made obedient*? for ſo it is read in the originall. He was made obedient, not of any other but of himſelfe, neither forcedly, but willingly: he made himſelfe obedient, euen as willingly hee humbled himſelfe. Now for the other point that Chriſt was abaſed and humbled both according to his Godhead and his manhood. 1. For his manhood it doth appeare, in that it was made ſubiect to the infirmities of mans nature, as alſo to the miſeries and puniſhments which were due vnto man for ſinne. 2. for his Godhead, it was alſo abaſed, not as it is conſidered in it ſelfe, for ſo it is immutable; but in reſpect of the vaile of the fleſh, vnder which it was ſo couered, that it lay hid from the firſt moment of Chriſt his incarnation, to the time of his reſurrection, without any great manifeſtation of his power and maieſtie therein.

Did he then who was both God and man thus voluntarily humble himſelfe in his Godhead, and in his manhood? did he ſo abaſe himſelfe that he would be borne in a cratch, conuerſe with poore fiſhermen, eat and drinke with Publicans and ſinners, be baptized of *Iohn*, be tempted of the Deuill, waſh his Diſciples feete, and as a Lambe before the ſhearer ſo not open his mouth? What ſhould this teach vs my brethren? Euen willingly to ſubmit our ſelues one vnto another, and all of vs to decke our ſelues inwardly with lowlineſſe of minde. If abundance of wiſdome and knowledge, if greatnes in honor and dignitie, if ſoueraigne power and authoritie had beene ſufficient motiues and inducements for our Sauiour Chriſt to ſtay himſelfe from thus humbling himſelfe, *his name was wonderful, counſeller, the mighty God, the euerlaſting father, the prince of peace*, to him did belong *all honor and glory, in him were hid all the treaſures of wiſdome & knowledge, & of his fulneſſe haue all we receiued, & grace for grace*: yet for all this he thus humbled himſelfe willingly, as yee haue heard. Let not therefore the conceit of wiſdome and knowledge in our ſelues, let not the conceit of our wealth and riches, of our preferments and honors, of our birth and friends cauſe vs to ſwell with pride

of

our owne gifts, or to lift vp our ſelues aboue our brethren,
o diſdaine our inferiors; let not theſe be any ſtaies why
re ſhould not be in vs the ſame mindes that was in that
riſt Ieſus. *Let euery man make himſelfe equall vnto them of the*
eſt degree, and *let euery man eſteeme other better then himſelfe:*
God reſiſteth the proud, and giueth grace vnto the humble.
d let this be noted touching Chriſt his humiliation. It
loweth.

And he became obedient, or, *he was made obedient*] Whence I
e the ſecond point which I propoſed to be ſpoken of, to
, Chriſt his obedience in his life vnto the law to fulfill the
. For if the queſtion be asked, when, and how long was
riſt obedient? The Apoſtle anſwereth, *vſque ad mortem, vn-*
he death; not as if his death were no part of his obedi-
e, but the Apoſtle plainely implieth thereby, that, as in the
of his life he was obedient vnto his Fathers will, to fulfill
law for vs; ſo was he obedient in his death to redeeme vs
m death, hell, and the Deuill. Touching his obedience vn-
the law to fulfill the law, the Apoſtle ſaith, that *when the*
neſſe of time was come, God ſent forth his Sonne made of a Gal. 4. 4.
man; and made vnder the law, that is, ſubiect vnto the law to
fill the law. And of himſelfe thus our Sauiour himſelfe
aketh; *thinke not that I am come to deſtroy the Law or the* Mat. 5. 17.
phets; I am not come to deſtroy them but to fulfill them. Chriſt
n was made ſubiect to the law, and came into the world to
fill the law. And therefore he was circumciſed the eight
, he was repreſented to the Lord after the daies of *Maries*
rification, and as the text ſaith, *all things were done for him* Luc. 2. 39.
rding to the law of the Lord. He gaue ſight to the blinde,
de the deafe to heare, the dumme to ſpeake, the lame to goe &c. Eſ. 35. 5, 6.
t was ſo written of him. *He preached the Goſpell to the* 61. 1, 2.
re, bound vp the broken hearted, preached deliuerance to the
tiues, ſet at libertie them that were bruiſed, preached the accep-
le yeare of the Lord &c, as it was ſo written of him. *He was* 53. 12.
nted with the tranſgreſſors, though he had done no wickedneſſe,
ther any deceit was in his mouth. he bare the ſinnes of many, and
yed for the treſpaſſers, as it was ſo written of him. In a word,
atſoeuer was written of him in the law of Moſes, and in the

Prophets, and in the Psalmes, all that he fulfilled. And there-
fore when *Iohn* would haue put him backe from his baptisme,
Mat. 3. 15. he said vnto him, *Let be now, for thus it becommeth vs to fulfill*
all righteousnesse; as if he had said, stay not this act of my bap-
tizing; for we must render perfect obedience vnto the Father
in all things which he hath ordained. Now will yee know the
reason why Christ thus fulfilled the law, as it was written of
Gal. 4. 5. him. The Apostle giueth it, where he saith, *for this cause he*
was made subiect vnto the law, that he might redeeme them which
Rom. 8. 4. *were vnder the law*; or as the same Apostle saith, *that the righte-*
ousnesse of the law might be fulfilled in vs, which walke not after the
flesh, but after the spirit, .i. that his fulfilling of the law in our
flesh might be imputed for righteousnes vnto the children of
his kingdome, as well as if they had fulfilled the law in their
owne persons. For when (as the same Apostle there speaketh)
by reason of our sinnefull flesh we were not able to fulfill the
law, and therefore must needs perish by the law, then God sen-
ding his owne Sonne in the similitude of sinnefull flesh made
him obedient vnto the law, that his fulfilling of the law might
be imputed for righteousnes vnto vs which beleeue in Christ
Iesus whom he hath sent, and walke not after the flesh, but after
the spirit. Againe, the worke of our redemption consisteth
not onely in Christ his sufferings and death, but in his fulfil-
ling of the law also. For the sufferings and death of Christ
considered apart from his legall obedience, onely takes away
the guilt and punishment, frees man from death, and maketh
him of a sinner to be no sinner; but that he may be fully re-
conciled to God, and accepted as righteous to life euerlasting,
this legall obedience of Christ must bee imputed vnto vs.
Rom. 5. 19. Witnes the Apostle, where he saith, *As by the disobedience of one*
man many were made sinners, so by the obedience of one shall many
be made righteous: where speaking generally of obedience, he
meaneth Christ his whole obedience, which in all his life time
he performed. For as in the disobedience of *Adam* there was
transgressio legis vnde facti sumus peccatores, sic in obedientia
Christi fuit impletio legis, vnde sumus iusti: the transgression of
the law whereby we are made sinners, so in the obedience of Christ
there was the fulfilling of the law, whereby we are made iust. And
therefore

herefore that he might be made of God vnto vs perfect iuſtification and redemption, beſides that he ſuffered and died for that he might free vs from ſinne and death, he alſo fulfilled the law for vs, that ſo we might be made the righteouſneſſe of God in him.

Here then is an exceeding great comfort for euery faithfull Chriſtian ſoule. Chriſt hath fulfilled the law for vs; and his obedience vnto the law is now made our righteouſnes; ſo that now there is no condemnation vnto them that are in Chriſt Ieſus. Whatſoeuer the law required of vs, all that he hath fulfilled in his owne perſon, that ſo the righteouſnes of the law, which was impoſſible for vs to performe, might be imputed vnto vs, and we deliuered from the bondage of the law. He made himſelfe ſubiect vnto the law, that by fulfilling of the law for vs he might free vs from all feare of condemnation by the law. Doth then the law preſent before thine eyes curſe and condemnation, if thou doeſt not continue in all things that are written in the booke of the law to doe them? and doth thine owne conſcience tell thee that in many things thou haſt offended, and many waies thou haſt tranſgreſſed the law of thy God? Be not troubled, nor feare. Caſt thy burthen vpon Chriſt Ieſus. He hath fulfilled the law, not for himſelfe, but for thee, that his obedience might be imputed for righteouſneſſe vnto thee. Againe, knoweſt thou that nothing that is vnpure or vncleane hath at any time entred into Gods ſight, and wouldeſt thou be preſented pure and vnblameable before him in that day? Here is the garment of thy elder brother Chriſt Ieſus: in this his obedience thou ſhalt appeare righteous before thy God in that day. Thine owne obedience, thine owne works, thine owne righteouſnes, ſeeme it neuer ſo great and goodly muſt vaniſh as a morning cloud in that day: for euen thy beſt righteouſneſſe is but as the menſtruous cloathes of a woman, as the Prophet ſpeaketh. The cloke wherewithall thy nakednes muſt be couered, is the righteouſneſſe of Chriſt Ieſus, which righteouſneſſe is made thine owne, if thou by a true and liuely faith lay hold on him where he ſitteth at the right hand of the Father in the higheſt places. What greater comfort can there be vnto thine afflicted ſoule,

then this, both to be deliuered from the curſe of the law for not keeping it, and to be preſented pure before thy God at that day? And all this comfort thou maieſt haue by this obedience of Chriſt Ieſus.

And as this obedience of Chriſt Ieſus vnto his Fathers will to fulfill the law for vs, may iuſtly miniſter this comfort vnto vs, ſo may it further teach vs to yeeld all obedience vnto the will of our heauenly Father. For howſoeuer we be freed from the condemnation of the law, becauſe Chriſt hath fulfilled the law for vs; yet are we not freed from the performance of our obedience vnto the morall law of God, but euen by this example of our Sauiour Chriſt we are more ſtraitly tied thereunto. For *he that ſaith he remaineth in Chriſt ought euen ſo to walke as he hath walked*, in all humilitie, and in all obedience to his heauenly Fathers will. *He that ſaith he knoweth God, and keepeth not his commandments, is a liar, and the truth is not in him: but he that keepeth his word, in him is the loue of God perfect indeed, and hereby we know that we are in him, and that we loue him, if we keepe his commandements.* As therefore Chriſt walked in the law, and performed all obedience vnto his Fathers will, ſo remember thou to walke with thy God, and to keepe his commandements with thine whole heart. Beware that thou diſſemble not; beware that thou preſent not thy ſelfe in the aſſembly of Gods ſaints to heare his word, or to receiue his holy ſacrament either for faſhions ſake, or for feare of the law onely to ſaue thy purſe: for ſo thou purchaſeſt vnto thy ſelfe a fearefull iudgement. Beware how thou dallieſt with thy God: for he ſeeth not as man ſeeth. Well thou maieſt diſſemble with man, but he ſearcheth the heart and the reynes, and he knoweth all thy thoughts long before they be conceiued by thee. Let thy heart be ſound with thy God, and his commandements, let them be in thy heart to doe them. And ſo much of Chriſt his obedience.

1 Joh. 2. 6.

4.

5.

It followeth; *And became obedient euen vnto the death*] His death being likewiſe a part of his voluntarie obedience vnto his Fathers will: for both in fulfilling the law, and in ſuffering death for vs, he ſhewed his obedience vnto his Father, and wrought the works of our redemption. Here then is the third

doctrine

doctrine touching Christ which I proposed to be obserued, which is touching his death: vnder which name I vnderstand not onely the separation of his soule from his bodie, but all the paines and agonies which he suffered both in soule and bodie. For as it was written of him, *He bare our infirmities, and caried our sinnes, he was wounded for our transgressions, he was broken for our iniquities*, he made his soule an offering for sin, *the chastisement of our peace was vpon him, and with his stripes we are healed*; as thus, I say, it was written of him, so thus he suffered, and was obedient vnto the death. Will you then see what manner of death Christ suffered? He suffered not onely a bodily death, and such paines as follow the dissolution of nature, but he suffered likewise in his soule the wrath of God for the sinnes of the world lying so heauy vpon him that it wounded his flesh and his spirit also as the scripture speaketh *euen to death*. For if he had suffered no more but in bodie, then he ouercame no more but a bodily death, and then were our state most miserable: but our sinnes hauing deserued not the bodily death onely, but euen death both of body and soule, by the death which he suffered he ouercame death and the power of it both in our bodies and in our soules. Whence was it that when his death approched he began to be in sorrow and heauinesse? Whence was it that he said vnto his Disciples, *my soule is very heauy euen vnto the death?* Whence was it that so often he fell on his face, and praied, that *if it were possible that cup might passe from him?* Whence was it that an Angell appeared from heauen vnto him to comfort & strengthen him? Whence was it that as he praied, *his sweat was like drops of bloud, trickling downe to the ground?* Was not this and all this euen from the paines which he felt in his soule by reason of the wrath of God against sinne? Can we thinke that all this came to our Sauiour Christ for feare of a bodily death? Haue his seruants that receiue of his fulnesse so despised this death of the body, that either they wisht for it to be with Christ, or reioyced in the middest of it before the persecutor, and did our Sauiour himselfe so feare and tremble at the remembrance of it? Did the Apostles sing in prison, and reioyce when they were whipt and scourged? Did *Paul* glory in the tribula- Esay 53. 4.

tribulations which he ſuffered, and did our Sauiour in ſuch like paine crie in the bitternes of his ſoule, *my God, my God, why haſt thou forſaken me?* Nay my brethren, that which made Chriſt to be heauie would haue cruſht his Apoſtles in pieces: that which made him ſweat bloud in the garden would haue ſunke them into hell: that which made him crie would haue beld both men & Angels vnder euerlaſting woe and lamentation. Beſides his bodily death therefore, and the paines that followed thereupon, hee felt in his ſoule moſt grieuous paines through the wrath of God which was vpon him for our ſins. And thus ye ſee what death he ſuffered for our ſakes, when he was made obedient to the death.

The fruites and benefits which wee receiue by Chriſt his death are theſe. 1. By his death we are freed from that death which is both of body and ſoule, haue the victory ouer that death which is the reward of ſinne, as witneſſeth the Apoſtle. For our Sauiour by *his death hath pulled out the ſting of death, and on the croſſe hath triumphantly ſaid, O death where is thy ſting, ô graue where is thy victorie?* and therefore when we feele the pangs of death approach wee ſhould not feare but be full of hope, conſidering that our death is now changed by the vertue of Chriſt his death, and is the entrance into an euerlaſting life. 2. By Chriſt his death we haue remiſſion and forgiueneſſe of our ſinnes, as ſaith our Sauiour himſelfe, where in the inſtitution of his ſupper, *this my bloud which is ſhed for many for the remiſſion of ſinnes.* For the remembrance of which his bleſſed death and fruits of his paſſion, he hath ordained this holy Sacrament of his ſupper to be continued in his Church for euer. In which holy ſupper the death and paſſion of our Sauiour, is ſo liuely repreſented vnto vs, as if we had ſeene it with our eies. the bread betokening the body, the wine the bloud of our Sauiour Chriſt; the breaking likewiſe of the bread ſignifying the breaking of his body with thoſe vnſpeakable torments which he ſuffered, and the pouring out of the wine the ſhedding of his moſt precious bloud, when his bleſſed ſide was gored with the ſpeare of a ſouldier; our eating of the bread and drinking of the wine, aſſuring vs of our incorporation into Chriſt, to be made partakers of all the benefits of his paſſion.

Heb. 2. 14. *Rom.* 8. 1.

Math. 16. 28.

ſion. When ye come therefore to this holy Supper, remember that ye are called hither to continue the remembrance of his bleſſed death and paſſion, vntill his bleſſed comming againe. Repent you earneſtly of your manifold ſinnes for the remiſſion whereof Chriſt ſhed his owne hearts bloud. Loue one an other, euen as he hath loued vs who laid downe his life for vs. And haue faith in Chriſt Ieſus, whom God hath ſet foorth to be a reconciliation through faith in his bloud. By faith in Chriſt Ieſus we receiue remiſſion of our ſinnes, and all other benefits of his death and paſſion. By loue of our brethren we teſtifie our loue of God, who ſent his ſonne to be a reconciliation for our ſinnes. And with the contrition and ſorrow of our hearts for our ſinnes, the Lord is better pleaſed then with all burnt offerings and ſacrifices. Theſe are the things which the Lord requireth of vs, euen faith, repentance, and loue, and as at all times, ſo at this time eſpecially when we come to the receiuing of theſe holy myſteries let vs thinke of theſe things. He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, crucifying againe vnto himſelfe the Lord of glory, and King of our peace. But hee that examineth himſelfe, and ſo eateth of this bread, and drinketh of this cuppe, is made one with Chriſt, and Chriſt with him, and Chriſt ſhall raiſe him vp at the laſt day, ſo that he ſhall neuer ſee death, becauſe he beleueth in him who died for our ſinnes, and roſe againe for our iuſtification. It followeth.

Euen the death of the croſſe] The moſt ſhamefull death that they could put him vnto. Here then is the fourth and laſt point which I noted in theſe words, which is, the kinde of his death, whereunto he ſubmitted himſelfe. The kinde of his death was, he was crucified betweene two Theeues, where he was mocked of all ſorts of men, where in feeling of the whole wrath of God vpon him, he cried out, *my God, my God why haſt thou forſaken mee*, where hauing performed all things that were written, he ſaid, *it is finiſhed*, and ſo commended his ſpirit into the hands of his Father.

Whence 1. we may learne with bitterneſſe to bewaile our ſinnes, for which Chriſt was thus cruelly nailed on the croſſe, and

and there ſuffered the whole wrath of God. 2. To crucifie our fleſh, and the corruption of our nature, and the wickednesse of our hearts. *For they that are Chriſts crucifie the fleſh with the affections and the luſts.* 3. It may teach vs that when wee ſuffer any iudgement, croſſe, or calamity in body, or in minde, wee doe not ſuffer them as any curſes of God, but as the chaſtisements of a louing father. For Chriſt Ieſus in his croſſe being accurſed for vs, hath deliuered vs from all curſe. Beloued, let vs thinke of theſe things, mourning for our ſinnes, mortifying the deedes of the fleſh, and comforting our ſelues in the croſſe of Chriſt Ieſus, who abaſed himſelfe for vs, fulfilled the whole law for vs, died for our ſinnes, and was nailed to the croſſe for our iniquities.

Gal. 3. 24.

O Lord teach vs to humble our ſelues both before thee, and one vnto another; teach vs to doe thy will, teach vs to die vnto ſinne that we may liue vnto thee, and daily more and more crucifie the old man in vs, that being renued in the ſpirit of our mindes we may henceforth ſerue thee in holines and righteouſnes all the daies of our life.

LECTVRE XXIX.

PHILIP. 2.

Verſe 9. 10. *Wherefore God hath alſo highly exalted him, and giuen him a name aboue euery name; that at the name of Ieſus, &c.*

IT remaineth now that we proceed from the deſcription of Chriſt his humility, vnto the deſcription of his exaltation into glorie after his humiliation here on earth, ſet downe in theſe words:

Wherefore God hath alſo, &c.] In which words the Apoſtle 1. in generall ſetteth downe Chriſt his exaltation into glory as a conſequent, or effect following his humiliation

, and obedience vnto the death, when he saith, *Wherefore od hath also &c.* Him, euen Iesus who was crucified, him th God raised vnto life, set him at his right hand, and made im both Lord, and Christ. 2. The Apostle setteth downe a ore particular specification, and explication of Christ his ex- ation into glorie, 1. when he saith, *and giuen him a name, &c.* Whereby is meant, that God hauing raised him from the ead hath giuen him such maiestie, and glorie in the heauenly laces, that he hath appointed him Lord ouer all things, and ade him head vnto the Church, which is his body. 2. When e saith, *that at the name, &c.* Whereby is meant, that God ath made all things subiect vnder his feete, and that all crea- res shall confesse that Iesus Christ is the Lord vnto the glo- e of God the Father. It is then as if the Apostle had thus id: Christ when he was God humbled himselfe to be man, nd being God and man he humbled himselfe, and became o- edient vnto the death for vs; therefore God hath highly ex- ted him that thus humbled himselfe, and hath crowned him the heauenly places with glory and honour farre aboue all rincipalitie, and power, and might, and domination, and e- ery name that is named; so that all creatures now doe, and hall cast downe their crownes, and fall downe before him, nd say, praise, and honour, and glorie be vnto him that set- eth vpon the throne, and vnto the lambe for euermore. And et this be spoken touching the order, and the meaning of hese words in generall. Now let vs a little looke vnto the enerall scope of them, and see what lessons we may learne om them.

Wherefore God hath &c.] The generall scope and drift of he Apostle in these 3. verses is, by the consequent and good nd which God giueth vnto humility, further to perswade vs nto humilitie, and lowlinesse of minde, that so if the exam- le of Christ his humiliation cannot preuaile with vs, to moue s vnto humilitie, yet the excellencie of that dignity where- nto he was exalted after, and for his great humility may per- wade vs thereunto. Whence I gather these three obseruati- ns for our instruction.

1. Hence I note the gracious goodnesse of our mercifull God

God, who ſeeketh euery way to win vs vnto that which he re-
quireth of vs. Somtimes he threatneth, that ſo for feare of his
iudgments we may walk in the law that he hath appointed for
vs: ſometimes he puniſheth, for that in our affliction we ſeeke
him diligently as the Prophet *Hoſea* ſpeaketh, & ſomtimes he
promiſeth, that by his promiſes we may be partakers of the di-
uine nature, as *Peter* ſpeaks. 1. that ſo we may be drawn from
the corruptions which are in the world through luſt, as the ſame
Apoſtle there expoundeth himſelf. In this place hauing preſſed
vs with the example of Chriſt his humiliation vnto humility,
he ſetteth downe the excellencie of that dignitie wherevnto
Chriſt was exalted after his humiliation, that ſo ſeeing the re-
ward, or at leaſt the conſequence which followeth humilitie,
we may embrace this holy vertue which hee requireth of vs. A
man would haue thought that this ſhould haue beene enough
to perſwade vs, to ſet before vs the example of Chriſt Ieſus.
And we when we haue vſed any reaſon to ſuch, or ſuch pur-
poſe, we thinke we haue done well, and bidde him whom we
ſpeake vnto looke to the afterclappes if he hearken not vnto
vs. But ſuch is the mercy of our good God, that hee leaueth
not with a little, but he heapeth reaſon vpon reaſon, and ad-
deth motiue vnto motiue, and rather then he will not preuaile
with vs, he will doe with vs as we do with little children, by
moſt great and precious promiſes hee will perſwade vs vnto
that he requireth of vs. O let vs take heede how we hearken
not vnto the voice of ſo good and gracious a God!

Hoſ. 5.15.
2 *Pet.* 1.4.

2. Hence I note the dulneſſe of our mindes vnto euery
good motion of the ſpirit, vnleſſe the Lord doe, as it were,
draw vs with the cords of loue, and euen force vs by multi-
plying his mercies towards vs. There muſt be precept vnto
precept, line vnto line, reaſon vnto reaſon, and after all this,
promiſe, or hope of reward, or elſe bee the motion neuer ſo
good, yet we will not hearken vnto it. Vnto pride and vaine-
glory, vnto contention and oppreſſing one of an other we
runne apace, and neede no ſpurre to ſet vs forward, nay not
any reaſon here ſhall rule vs, but runne we will after our owne
vnbridled affections. But to preuaile with vs, to put on ten-
der mercie, kindneſſe, meekneſſe, humbleneſſe of minde; to

perſwad

ſwade vs to be curteous one vnto an other, and to ſubmit ſelues one vnto an other there muſt be exhortation vpon hortation, the example of Chriſt Ieſus muſt be propoſed o vs, and beſides all this there muſt bee certaine hope of ory after humility, and well if all this can perſwade vs vnto mbleneſſe and lowlineſſe of minde: Such is our backward-ſſe, and ſo ſlow are wee to hearken vnto the things that be-g vnto our peace. We ſhould loue our God, euen for him-ſe, becauſe he is good and goodneſſe it ſelfe; wee ſhould epe his commandements, becauſe they are his, and good d righteous altogether; we ſhould embrace humilitie, be-uſe we ſhould be conformable to the image of Chriſt Ieſus. tto ſtirre vp our ſlacknes, and dulneſſe vnto theſe, and the e duties he hath giuen vs moſt great and precious promiſes, d aſſured vs that the performance of theſe duties ſhall not in vaine in the Lord. Let vs not ſtill harden our hearts as the day of ſlaughter, let vs not ſtill ſtoppe our eares at the ice of the Charmer charme hee neuer ſo wiſely; but if no-ing elſe will preuaile with vs, yet let his promiſes perſwade vnto our duties, and let the ſure hope of glory ſtirre vs vp to humility.

3. Hence I note, that the high-way to be exalted into glo-, is to decke our ſelues inwardly with lowlineſſe of minde. Which is not only prooued by this example of our Sauiour, e conſequent of whoſe humility was an eternall weight of ory, as here we ſee, but by many other places of Scripture oe. Our Sauiour Chriſt ſaith, *Whoſoeuer exalteth himſelfe all be brought lowe, and whoſoeuer humbleth himſelfe ſhall be ex-ted.* *Salomon* ſaith, *the reward of humility, and the feare of God, riches, and glorie, and life.* And in an other place, *the feare of he Lord, is the inſtruction of wiſedome, and before honour goeth umilitie.* The reaſon is giuen by the ſame *Salomon* in an other rouerbe, where hee thus ſaith, *with the ſcornefull the Lord orneth, but he giueth grace vnto the humble:* which the Apoſtles *Paul*, *Peter*, and *Iames* doth thus read, *God reſiſteth the proud, nd giueth grace to the humble.* How humble and lowly min-ed *Dauid*, and *Salomon* were the Scriptures do witneſſe, as al-o how high the Lord exalted the throne of their glorie. The like

Pro. 22.4. 15.33. 3.34.

like might be ſaid of many others mentioned in holy Scriptures, which I willingly now paſſe ouer, becauſe I haue here tofore preſſed this point. Only in a word with Saint *Iames*, *exhort you to caſt your ſelues downe before the Lord, and he ſhall lift you vp.* Pro.29.23 *The pride of a man ſhall bring him lowe, but the humble in ſpirit ſhall enioy glory.* Swell not therefore with pride one against an other whatſoeuer bleſſings you haue of wiſedome, wealth, or honour one aboue an other. Let nothing be done among you through contention or vaine-glory, but let euery man in meeknes of mind eſteem other better then himſelfe: the ſame mind be in you that was in Chriſt Ieſus, & this know for a ſurety that as here in Chriſt he was firſt humbled & then exalted, ſo before glory goeth lowlineſſe & humilitie. And let 18.12. this ſuffice to be obſerued out of the originall ſcope and drift of the Apoſtle in theſe words. Now let vs a little more neerely look into them, and ſee what further vſe we may make of them: and firſt of theſe where the Apoſtle ſetteth downe in general Chriſt his exaltation into glory, ſaying:

Wherefore God hath &c.] In which words I obſerue 1. The cauſe of his exaltation, or rather the ſequell of his croſſe. 2. Who exalted him. 3. In what ſenſe he is ſaid to haue bin exalted. Touching the firſt, the word, *wherefore*, here vſed may either ſignifie a cauſe, or a conſequence; ſo that we may vnderſtand the Apoſtle either thus, that becauſe Chriſt thus humbled himſelfe, and became obedient vnto the death, euen the death of the croſſe, therefore God highly exalted him: or thus, that Chriſt firſt humbled himſelfe, and tooke of the ſorrowes of death for vs, and afterwards God highly exalted him. After this latter ſort doth the Apoſtle ſpeake Heb.2.9. where he ſaith, *that Chriſt was made a little inferiour to the Angells to the end that he might ſuffer death, and ſo was crowned with glory and honour.* After this ſort alſo doth Chriſt himſelfe ſpeake vnto the two Diſciples which were going toward Emmaus, Luc.24.26. ſaying, *ought not Chriſt to haue ſuffered theſe things, and to enter into his glory?* In both which places, the Apoſtle, and our Sauiour himſelfe ſpeaketh of his crowne of glory and honour as a conſequent of his croſſe, not as cauſed by the croſſe, as following his croſſe, but not as merited by his croſſe. And if we

follow

llow this ſenſe, hence wee may gather this very profitable
ſon, that if wee deſire to raigne with Chriſt in glory, then
uſt wee be content to beare his croſſe in this life, and with
n to ſuffer affliction in this vale of miſerie. He firſt *drunke* Pſal. 110.7
he brooke in the way, as the Prophet ſpeaketh, and then *hee*
vp his head: firſt hee had his croſſe, and then his crowne;
ſt hee did weare a crowne of thornes, and then a crowne of
ory. So wee if wee will be made like vnto his image, wee
uſt ſuffer with him, that wee may bee glorified with him;
e muſt through our ſufferings and croſſes be driuen euen
ſhed teares, if wee will haue all teares wiped from our eyes.
e diſciple is not aboue his maſter, nor the ſeruant aboue his Lord.
hee hath chalked the way, ſo muſt we walke, euen through
lictions and troubles, through ſorrowes and croſſes, vnto
t inheritance immortall and vndefiled, reſerued in heauen
r vs.

Let not then thy ſoule be troubled or caſt downe at what-
euer trouble, ſorrow, need, ſickneſſe, croſſe or perſecution.
t not loſſe of goods, loſſe of friends, the reproaches of the
cked, the contempt of the world, the miſerie of thy life, or
the maner of euill things which can be ſaid or done againſt
e for Chriſt his ſake, trouble or diſmay thee. Nay in the
ddeſt of all thy croſſes and afflictions, comfort thy ſelfe
h theſe things: Firſt, afflictions and troubles are that ſtrait
d narrow way which leadeth vnto life, for we muſt *through* Act. 14.22.
ny afflictions enter into the kingdome of God. Secondly, by
r ſufferings and afflictions we are made like vnto the image
Chriſt, who being the Prince of our ſaluation, was conſe-
ted through afflictions. Thirdly, by croſſes and aduerſi-
we are brought to acknowledge our ſinnes vnto the Lord,
d to reforme the wickedneſſe of our wayes. And therefore
uid ſaid, *It is good for mee that I haue beene in trouble, that I* Pſ. 119.67.
ght learne thy ſtatutes: and againe he ſaith, *Before I was trou-* 71.
d, I went wrong, but now I keepe thy word. And the Lord by
ſea ſaith, *In their afflictions they will ſeeke mee diligently.*
urthly, in all our afflictions Chriſt ſuffereth with vs: and
refore *Paul* calleth his afflictions which he ſuffered by ſea
land, of friends or enemies, in body or in ſpirit, the afflicti-

ons of Christ. In euery crosse he suffereth with vs, and euery crosse sealeth his loue vnto vs. Lastly, our afflictions are but for a little while, and after them is glory for euer; as it is written, *Heauinesse may endure for a night, but ioy commeth in the morning.* Why art thou then so sad, O thou distressed soule, and why doe thoughts arise in thine heart? Comfort thy selfe in this, that thine afflictions conforme thee vnto Christ his image, and set thee in the plaine and right way to saluation and glory. Thou art chastised of the Lord, but because thou shouldest not be condemned with the world; thou lamentest and weepest, but that Christ may wipe all teares from thine eyes; thou diest with Christ, but it is that thou maist liue with him euer; thou here eatest the bread of teares, and drinkest the water of affliction, but the Lord hath reserued for thee life and ioy for euermore: for it is a true saying, *If wee be dead with Christ, we shall also liue with him; and if we suffer with Christ, wee shall also raigne with him.* And let this suffice to be noted from this sense.

2 *Tim.* 2. 11. 12.

Now if wee follow the other sense, and vnderstand the Apostle thus, that because Christ *humbled himselfe, and became obedient vnto the death, euen the death of the Crosse*, therefore God hath highly exalted him, then wee are further heere to note, that Christ his exaltation into glory for vs, was not only a consequent of his death and passion, but his death and passion was a cause of his exaltation into glory for vs; so that by his death and passion he deserued exaltation into glory. I doe not here dispute the question, which commonly hence is moued, whether Christ by his death and passion deserued this exaltation into glory for himselfe, or onely for vs. The whole tenor of the Scripture running thus, that Christ became man for vs, fulfilled the Law for vs, was tempted for vs, was clothed with infirmities for vs, tasted of sorrowes for vs, made his soule an offering for vs, died for vs, rose againe for vs, and whatsoeuer he did, did all for vs; I vnderstand the Apostle thus, that by his death and passion hee merited and deserued exaltation into glory for vs. My obseruation then hence is, that by the merits of Christ his death and passion is purchased saluation and glory to all them that obey him: for by his

loud hath hee obtained eternall redemption for vs, and entred in Heb. 9. 12.
ce into the holy place, that is, into heauen for vs. Yea euen by
e merits of his death doe wee pleade and sue for that inheri-
nce, immortall and vndefiled, reserued in heauen for vs. A
riuiledge only proper vnto Christ, that by his sufferings hee
ould merit at all, either for himselfe, or for others. For of all
r afflictions and sufferings, that is to be said which *Paul* saith
his afflictions: *I account* (saith hee) *that the afflictions of this* Rom. 8. 18.
esent time are not worthy of the glory which shall be shewed vnto
. Where the Apostle plainly renounceth all merit of life
d glory vnto his sufferings and afflictions. And our Sauiour
hrist likewise plainly telleth vs, that when wee haue done all
at wee can, euen all that is commanded vs, wee must say,
e are vnprofitable seruants, wee haue done onely that which Luk. 17. 10.
as our dutie to doe. If when wee haue done all that we can,
ee are vnprofitable seruants, if when wee haue done all that
commanded vs, wee haue only done our dutie, then what
aime can wee make by merit or desert? Nay if wee looke
nto our merits, wee shall finde that eternall life is the gift of
od through Iesus Christ, and that wee haue onely deserued
eath and euerlasting condemnation. *For whosoeuer keepeth* Iam. 2. 10.
e whole Law, and yet faileth in one point, he is guiltie of all, and
the condemnation due to the breach of them all. Now cer-
ine it is, that *in many things wee offend all*, and that our best
ghteousnesse is but as the menstruous clothes of a woman,
en the best thing that wee doe is stained with sinne, and full
vnrighteousnesse: so that if wee stand vpon our owne me-
s, wee see wee must needs perish all. Wee must then flie
om our selues, and renouncing our owne merits, rest our
lues wholly & only on the merits of Christ Iesus, by whose
eath and passion wee haue an entrance into glory. For his
assion being the passion of the Sonne of God, was both a
ll satisfaction vnto Gods iustice for vs, and worthily deser-
ed the glory which hee hath purchased for vs, and giuen
nto vs. And let this bee spoken touching the sequele of
hrist his passion, or the cause of his exaltation into glory.
t followeth:

Wherefore God &c.] The second thing which hence I ob-

ſerued, was, who exalted him, and that is here ſet downe, when it is ſaid, God hath highly exalted him. Chriſt then hauing humbled himſelfe, and beene *obedient euen vnto the death*, God euen the Father of our Lord Ieſus Chriſt raiſed him from the dead, and ſet him at his right hand in the heauenly places. So *Dauid* had ſaid long before, ſaying, *Thou ſhalt not leaue my ſoule in graue, neither ſhalt thou ſuffer thine holy one to ſee corruption.* Which *Peter* auoucheth to be ſpoken of God raiſing vp Ieſus from the dead: *To this likewiſe giue all the Scriptures witneſſe, that God raiſed vp Ieſus our Lord from the dead:* the Father by the Sonne, and the Sonne by the eternall Spirit that was within him. Here then is our comfort, that he who hath looſed the ſorrowes of Chriſt his death, and raiſed him vp by his power, will alſo giue a good end vnto all our troubles, and raiſe vs vp alſo by Ieſus, and ſet vs with him. *Many are the troubles of the righteous, but the Lord deliuereth him out of all.* And if it be ſo, that thou ſee not the fruit of this promiſe in this life, but goeſt to thy graue in mourning vnder the croſſe, yet know this, that hee which hath raiſed vp the Lord Ieſus, ſhall raiſe thee vp alſo by Ieſus, and ſet thee with him, and there wipe all teares from thine eyes, and couer thee with the garment of gladneſſe. But withall let mee giue you this caueat; *Let none of you ſuffer as a murtherer, or as a theefe, or as an euill doer, or as a buſie body in other mens matters: But if any man ſuffer as a Chriſtian,* pouertie, ſickneſſe, perſecution, impriſonment, or what croſſe elſe ſoeuer, *let him not be aſhamed, but let him glorifie God in this behalfe.* For Chriſt hath alſo ſuffered once for ſinnes, the iuſt for the vniuſt, that hee might bring vs vnto God, and God for our momentanie and light afflictions in that day will giue vs an eternall weight of glory. Wherefore, as the Apoſtle doth, ſo I exhort you, *Let him that ſuffereth,* what croſſe ſoeuer it be, *according to the will of God, commit his ſoule to God in well-doing, as vnto a faithfull Creator,* and hee that looſed the ſorrowes of death from Chriſt, ſhall giue in his good time a good end to all his troubles. And thus much touching the ſecond point, to wit, who exalted him. It followeth:

Act. 2. 31.

Pſal. 34. 18

1 Pet. 4. 15 16

1 Pet. 4. 19

Wherefore God hath alſo highly exalted him.] Where wee are to

o ſee in what ſenſe Chriſt is ſaid to haue beene exalted, and not onely ſo, but highly exalted, which was the third thing which I propoſed hence to be obſerued. 1. Therefore Chriſt was exalted, when he was raiſed from the dead, when his bodie which was ſowen in diſhonor was raiſed vp in glory. 2. He was highly exalted, when aſcending into heauen he was ſet in the heauenly places, *farre aboue all principalitie and power, and might, and domination, and euery name that is named, not in this world onely, but alſo in that that is to come.* Thus God exalted and highly exalted Chriſt Ieſus whom the Iewes had crucified. Here then firſt we haue the teſtimonie of the Apoſtle for that point of our faith, the reſurrection of Chriſt Ieſus. *He made his graue with the wicked,* as the Prophet had propheſied. *He was buried, and the pit had ſhut her mouth vpon him, euen the* Eſay 53. 9. *toombe of the earth had encloſed him in: but God the third day exalted him, raiſing him from the dead, and not ſuffering his body to ſee corruption.* If I thought it needfull further to proue the reſurrection of Chriſt Ieſus vnto you, his ſundry appearances after he roſe againe from the dead, firſt vnto *Marie Magdalen,* then vnto the two Diſciples that went to *Emmaus,* then to *Peter,* then to all the Diſciples together, ſaue *Thomas,* then to all the Diſciples, then to moe then fiue hundreth brethren at once; theſe I ſay his manifold appearances, and many other teſtimonies of holy ſcripture might at large proue the ſame vnto you. But my deſire rather now is to leſſon you in ſuch things, as Chriſt his reſurrection may teach vs.

Firſt therefore the reſurrection of Chriſt Ieſus may put vs in minde of this dutie, that as he was raiſed againe from the graue wherein he lay dead vnto life, ſo we ought to riſe from the graues of ſinne wherein we lie dead vnto newneſſe and holineſſe of life. *If yee be riſen with Chriſt,* ſaith the Apoſtle, Coloſ. 3. 1. *then ſeeke thoſe things which are aboue:* as if he ſhould haue ſaid; Chriſt is riſen from the dead, if yee be riſen with him, and lie not ſtill dead in your ſinnes, then ſeeke thoſe things which are aboue. Where yee ſee how the Apoſtle putteth them in minde of Chriſt his reſurrection, ſo to awaken them from the dead ſleepe of ſinne vnto holineſſe of life. More plaine to this purpoſe is that of the ſame Apoſtle, where he

Rom. 6. 4. thus saith; *We are buried with Christ by baptisme into his death, that like as Christ was raised vp from the dead by the glory of the Father, so we also should walke in newnesse of life.* In which words most plainely ye may see, how the Apostle presseth the similitude of Christ his resurrection to proue that we ought to walke in newnesse of life. But in this place most worthy our consideration it is, how the Apostle maketh Baptisme a resemblance of Christ his death, and resurrection, and so by an argument from our Baptisme proueth, that we ought to walke in newnesse of life. *By baptisme*, saith the Apostle, *we are buried with Christ into his death, that as he died for sinne, so we by the power of his death should die vnto sinne*: againe, in baptisme we are baptized into Christ his resurrection, that as he was raised againe from death vnto life, so we should rise from sinne wherein we are dead vnto newnesse and holinesse of life. Want yee then motiues to perswade you vnto newnesse of life? Behold Christ is risen againe, behold we are baptized into Christ his death, and resurrection, therefore we ought to walke in newnesse of life. Art thou then a Christian, and yet wantest thou proofe that thou oughtest to walke in newnesse of life? Looke backe into thy Baptisme. Wast thou not there visibly receiued into the Church of Christ, and communion of Gods saints? Wast thou not there sacramentally adopted into the number of the sonnes of God? Was not there thy name registred amongst the children of the most high? Diddest thou not there receiue presse money to fight vnder the banner of Christ Iesus? Diddest thou not there promise vnto the Lord thy God in the congregation of his Saints to forsake the world, the flesh, the Deuill? Did not thy God there make a couenant with thee, that he would be thy God, and thou againe with him that thou wouldest be his childe? Wast thou not there sacramentally borne againe of water and of the spirit, as at the first thou wast naturally borne of flesh and of bloud? In a word, wast thou not baptized into Christ Iesus, euen into Christ Iesus dead, and risen againe from the dead? Wast thou not baptized into Christ his death, that thou mightest die vnto sinne? Wast thou not baptized into his resurrection, that thou mightest liue vnto God? Yee

nen and brethren, if you looke backe into your baptiſme yee hall finde euery of theſe things true in euery one of you. And herefore we bring litle children to be baptized, that here they nay receiue the ſeale of that great couenant whereby God is heir God, and they his people, that here they may be viſibly eceiued into the Church, adopted into the ſonnes of God, egiſtred amongſt his children, and receiue as it were preſſe-noney to fight vnder the banner of Chriſt Ieſus againſt the vorld, the fleſh, and the Deuill; that here they may be bapti-ed into Chriſt Ieſus, euen into the death and reſurrection of Chriſt Ieſus. And want we yet a ſufficient reaſon to perſwade s vnto newneſſe and holineſſe of life? Surely we want no fficient reaſon to perſwade vs, but yet this reaſon is not ſuffi-ient to perſwade vs and preuaile with vs. The Miniſters of God may lift vp their voices, and cry daily, *Awake thou that* Eph. 5. 14. *leepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee life*: They may cry till their hearts bleede within their bodies; nay hey may cry till the breath goe out of their bodies, *Know yee ot that all yee that are baptized are baptized into Chriſt his eath, and into Chriſt his reſurrection, that yee might die vnto ſinne nd liue vnto God?* But who doth heare? Whoſe hearts are o pricked that they cry, *Men and brethren what ſhall we doe?* ound a trumpet in a dead mans eares, he moues not, he eares not. And ſurely ſo dead are we in our ſinnes, that how owde and often ſoeuer the trumpet of Gods voice ſound nto vs a retrait from ſinne and wickednes vnto newneſſe and olineſſe of life, yet we heare it not, we are not at all moued herewith. O my brethren, the very meditation of our bap-iſme with our ſelues, and the ſeeing of the ſame adminiſtred nto others, ſhould ſufficiently preach vnto vs mortification rom dead workes, and ſanctification in holineſſe of life: ſpecially baptiſme being ſo notable a reſemblance of Chriſt is death and reſurrection, as that it doth moſt liuely repre-nt vnto vs, 1. our remiſſion of ſins by the death of Chriſt, n that our ſoules are ſo cleanſed by the ſpirit from the filthines f ſinne, euen as the filth of the bodie is waſhed with water. . our regeneration and new birth by the power of his reſur-ection, in that after the waſhing by the ſpirit wee riſe againe

cleanſed by the ſame ſpirit. Let theſe things, men and brethren, ſinke deepe into your ſoules. Let the meditation of your baptiſme call to your remembrance the death, and reſurrection of Chriſt, and let all theſe ſtirre you vp vnto newneſſe and holineſſe of life, that as he was exalted riſing from death vnto life, ſo yee may be exalted riſing out of your ſins to liue in righteouſnes and true holineſſe.

The ſecond thing which Chriſt his reſurrection may teach vs, is that our bodies alſo howſoeuer they be turned into duſt, torne of beaſts, or deuoured of fiſhes, yet ſhall riſe againe at that day. For his reſurrection is a moſt certaine and ſure pledge of our reſurrection; and therefore is he called, *the firſt fruits of them that ſleepe:* becauſe as in the firſt fruits which 1 Co. 15. 20 were offered by the law, all the reſt of the corne was ſanctified: ſo in Chriſt his reſurrection we haue a moſt ſure pledge of our reſurrection. But yet this withall thou muſt note, that vnleſſe thou haue part in the firſt reſurrection, thou ſhalt neuer haue part in the ſecond, .i. vnleſſe thou firſt in this life riſe from ſinne in newneſſe of life, thou ſhalt neuer riſe againe after to life into glory, but onely vnto euerlaſting condemnation, which is called the ſecond death. Vnto you therefore I ſay, as *Paul* ſpake to the *Romanes*, *If the ſpirit of Chriſt that raiſed* Rom. 8. 11. *vp Ieſus from the dead dwell in you, then he that raiſed Chriſt from the dead ſhall alſo quicken your mortall bodies.* And by this you know that the ſpirit of Chriſt dwelleth in you, if yee mortifie the deeds of the fleſh by the ſpirit, and walke after the ſpirit in newneſſe and holineſſe of life. O ſtriue to haue your ſecond reſurrection into glory aſſured vnto you by your firſt reſurrection in newneſſe of life. *Bleſſed and holy is he that hath part* Apoc. 20. 6. *in the firſt reſurrection; for on ſuch the ſecond death hath no power,* ſuch enter not into condemnation, but haue their part in the ſecond reſurrection.

LECT

LECTVRE XXX.

PHILIP. 2. verſe 9, 10.

And giuen him a name aboue euery name, that at the name of Ieſu ſhould euery knee bowe &c.

ANd giuen him a name &c.] Where we are not to vnderſtand that God gaue vnto Chriſt after his reſurrection any new name which he had not before. For as before ſo after, and as after ſo before he was and is called the wiſdome of God, the power of God, the true light of the world, faithfull and true, holy and iuſt, the Apoſtle and high Prieſt of our profeſſion, a Prieſt after the order of Melchiſedech, the Sauiour of the world, the Prince of peace, the Mediator of the New Teſtament, the head of the Church, the Lord of glory, Ieſus Chriſt, the image of the Father, the Sonne of God, and God; neither had he any name after his reſurrection which he had not before. But by a name is to be vnderſtood in this place, glory, and honor, and maieſtie, and dominion ouer all things created, as the ſame word is elſewhere vſed, *Epheſ.* 1. 21. So that when it is ſaid, that *God hath giuen him a name aboue euery name*, the meaning is, that God hauing raiſed vp Chriſt Ieſus from the dead, hath ſo highly exalted him in the heauenly places, that he hath giuen him all power both in heauen and earth, all dominion ouer all creatures whatſoeuer, and the ſame glory which he had with him from the beginning; ſo that now he reigneth and ruleth with him, King ouer all, and bleſſed for euer. Now this power, dominion, and glory wherevnto Chriſt Ieſus after his reſurrection was exalted, is further opened and expreſſed by the Apoſtle: 1. By that ſubiection and worſhip which all things created now owe, and at length ſhall yeeld vnto him, in theſe words, *that at the name &c.* 2. By that

Eph. 1.21.

that acknowledgement whereby all creatures now ought, and at length shall confesse that Iesus Christ is the Lord, vnto the glory of God the father, In these words, *and that euery tongue &c.* The summe then in briefe of the Apostle his meaning in these words, is this, that God hauing raised vp Christ Iesus from the dead, hath crowned him with such honour and glory aboue all creatures in heauen, or in earth, or vnder the earth; that they all doe, or shall bowe vnto him, be subiect vnder his feete, and acknowledge that he who was cruelly, disdainefully, and dispitefully handled, and crucified, is King and Lord, and God blessed for euer vnto the glory of God the Father.

In these words therefore I obserue 4. principall points: 1. The great honour and glory wherwithall Christ was crowned after his resurrection, and ascension, set downe in these words, *and giuen him a name &c.* 2. The subiection, and worshippe which all creatures owe, and at length shall yeeld vnto him, set downe as a branch, and an end of his glorification in these words, *that at the name &c.* 3. The confession and acknowledgement of all creatures that Iesus Christ crucified is the Lord ouer all, and that all power belongeth to him both in heauen, and in earth, set downe as an other branch and end of his glorification in these words, *and that euery tongue &c.* 4. The issue of the whole, which is, that the whole glorification of Christ redoundeth to the honour of God the Father, set downe in these words, *vnto the glory &c.*

Touching the 1. point, *viz.* the great honour and glory wherewithall Christ was crowned after his resurrection, which our Apostle here signifieth by the name which God gaue vnto him aboue euery name, the Apostle to the Hebrues giueth most euident testimonie thereunto, when he saith, *But we see Iesus crowned with glorie and honour which was made a little inferiour to the Angells that he might suffer death*: as if the Apostle should haue said, that Iesus which in no sort tooke on him the nature of Angels, but the nature of man, euen flesh & blood, and mortalitie, to the end that he might suffer death for our sinnes; he now being raised from the dead is crowned with honour and glory, euen vnto him is giuen the excellencie of

Heb. 2. 9.

l dignitie farre aboue all things created whatſoeuer. The me alſo is further confirmed by the teſtimonie of our Apo-le to the *Epheſians*, where he ſaith, *That God raiſed vp Chriſt* Eph. 1. 20.
ſus from the dead, and ſet him at his right hand in the heauenly aces, farre aboue all principality, and power, and might, and do- 21.
nation, and euery name that is named, not in this world onely, but ſo in that that is to come, &c. Where the Apoſtle moſt plain-ſheweth, how highly Chriſt was exalted aboue all creatures hatſoeuer after that God had raiſed him from the dead. Now ye aske me what was that maieſtie and excellencie of digni-e whereunto Chriſt was exalted after his reſurrection, I an-were that it was that glory wherewithall Chriſt before his paſ-on praied to be glorified, when hee thus praied, *glorifie mee* Ioh. 17. 5.
you father, with thine owne ſelfe, with the glorie which I had with hee before the world was. The glory then whereunto Chriſt as exalted after his reſurrection was his owne glorie, that lory which he had before his incarnation euen before the orld was, with his father; that glory which he had when be-g in the forme of God hee thought it no robberie to be e-uall with God. For we know that he was heard in all things or which he praied of the Father: ſo that hauing praied for hat glory which he had from the beginning with the Father, he glorie whereunto he was exalted was his own glorie which e had with the Father from the beginning. Now if yee aske ne againe what glorie this was which he had with the Father rom the beginning, I anſwer that it was all power both in hea-en and in earth. For ſo our Sauiour himſelfe after his reſur-ection from the dead ſaid, ſaying, *all power is giuen vnto me in* Mat. 28. 18
heauen and in earth; where, by all power is meant, all authori-y, all ſoueraigntie ouer all things created both in heauen, and n earth; ſo that both the Angells are his miniſtring ſpirits, nd with his word he commandeth the foule ſpirits, and they bey him, and of all men it is true, that vnto one he ſaith go, nd he goeth, and to another come, and he commeth. Thus hen it appeareth, that Chriſt after his reſurrection both was ighly exalted vnto all honour and glorie, and that his glory as and is that abſolute Lordſhip and ſoueraignty which hee ath ouer all creatures in heauen and in earth. Yea he was ex-

alted

alted vnto that glory which he had with the father before the world was. If now againe it be demanded whether Christ were exalted vnto this glory, and dignity according to both his natures, both his Godhead, and his manhood: I answere, according to both. According to his godhead, not as it is considered in it selfe, but in as much as his godhead, which from his birth vnto his death did little shew it selfe, after his resurrection was made manifest in his manhood. For as the Apostle saith, *He was declared mightily to be the sonne of God by the resurrection from the dead.* Rom. 1. 4. Euen by the resurrection, and after his resurrection from the dead, he which was thought only to be man, was most plainely manifested likewise to be God. Now as touching his manhood he was therein exalted vnto highest maiestie in the heauenly places, not onely shaking off all infirmities of mans nature, but also being beautified and adorned with all qualities of glory both in his soule, and in his body, yet so that still he reteineth the properties of a true body. For euen as he was man hee was set at the right hand of the father, to rule and reigne ouer all, till all his enemies be destroyed and put vnder his feete. To knit vp all in a word, Christ God and man after his resurrection was crowned with glory and honour, euen such as plainely shewed him to be God, and was set on the throne of God, there to rule and reigne as soueraigne Lord and King, till hee come in the clowdes to iudge both quicke and dead.

Here then is both matter of comfort, and consolation vnto the godly, and likewise of feare and astonishment vnto the wicked and vngodly. For therefore is he ascended into heauen, euen to prepare a place for vs, that where hee is there may we be also: for so himselfe speaketh. Ioh. 14. 2. And therefore is he exalted farre aboue all men and Angels as in all fulnesse of gifts and graces, so in glory and maiesty that he may succour vs in all our miseries, and helpe vs in all dangers. Whatsoeuer infirmities we haue, whatsoeuer persecutions wee suffer, whatsoeuer crosses we endure wee neede not be dismaide or troubled. For Christ Iesus who bore our infirmities, whom the high Priests, Scribes, and Pharisies, and all the Iewes persecuted vnto the death, who endured the crosse, and despised the

he ſhame, is exalted vnto the higheſt glory for vs, and both able to ſuccour vs, and will not ſuffer vs to periſh. If Chriſt had not ouercome death, and ſinne, and the world, and the Deuill, nay if he had not as a moſt triumphant King led captiuitie captiue, and ſo cruſhed them that though they would yet they cannot hurt vs; nay if hee did not now as Lord and King ſo bridle their rage that they cannot preuaile againſt vs, then might we well feare death, and ſinne, and the world, and the Deuill. But now that he hath ouercome all theſe, and ruleth all things henceforth with his mightie power, ſo that one haire of our heads cannot fall away without his heauenly will, and nothing can touch vs but as hee giueth leaue, what care of death, what danger of ſinne, what care of the world, what care of the Deuill. Let death draw out his ſharp arrowes againſt vs, let ſinne aſſault vs, and ſeeke to tyrannize ouer vs, let the world hate vs and band themſelues againſt vs, let the Deuill rage, and lay what battery he can againſt vs; our King and our God which dwelleth in heauen he laugheth them to ſcorne, and our Lord hath them in deriſion. Hee ſaith vnto them, *touch not my choſen, and doe my children no harme.* Hee ſetteth them their bounds which they cannot paſſe, and hee limiteth their power euen as it beſt pleaſeth him. And therefore death ſhall not deadly wound vs, but onely tranſport vs into a life that laſteth euer: ſinne ſhall not tempt vs aboue that we be able, but together with the tentation we ſhall haue the iſſue that we may be able to beare it: the world and wicked inſtruments of Sathan ſhal either not at all preuaile againſt vs, or no farther then ſhall be for Gods glory, and our good: neither ſhall the Deuill, rage he neuer ſo horribly, be able to ſtirre euer a whit farther then the linkes of his chaine ſhall be looſed vnto him. When *Salomon* was annointed King ouer Iſrael in ſtead of *Dauid* his father, it is ſaid *that all the people came after him, that they piped with pipes, and reioyced with great ioy, ſo that the earth rang with the ſound of them.* Shall the people of Iſrael thus reioyce at the crowning of *Salomon*, and ſhall not we much more reioyce when as Chriſt Ieſus is placed in heauen at the right hand of his Father, and hath the euerlaſting ſceptre of his kingdome put into his hand. Shall not our ſoules

1 *King.* 1. 40.

ſoules be filled with ioy and gladneſſe for the crowne of his glory and honour which is the prince of our peace, and the ſtrong rocke of our ſaluation? Surely the Apoſtle ſo reioyced in this crowne of his glory, that he bidde defiance vnto condemnation, and whatſoeuer accuſation could bee laid against him: who ſhall lay any thing, ſaith he, *vnto the charge of Gods* Rom. 8. 33. *choſen? it is God that iuſtifieth. Who ſhall condemne? it is Chriſt* 34. *which is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt for vs &c.* Where ye ſee plainely how the Apoſtle vpon the ground of Chriſt his death, or rather vpon the ground of that crowne of glory whereunto Chriſt was exalted after his reſurrection from the dead; henceforth feareth neither accuſation, nor condemnation, nor whatſoeuer can be laid vnto his charge. And as the Apoſtle doth, ſo all the children of Chriſt his kingdome may bidde defiance vnto accuſation and condemnation, and whatſoeuer can be laide vnto theire charge, now that Chriſt ſitteth at the right hand of God to make interceſſion for vs. The Lord is King, the earth may be glad thereof, hee is great in Sion, and high aboue all people. Let the heauens reioyce, and let the earth be glad, let the ſea roare, and all that Pſal. 91. 1. therein is. *Thou that dwelleſt vnder the defence of the moſt high,* 2. 3. &c. *and abideſt vnder the ſhaddow of the almightie, ſay vnto the Lord, &c.*

Now as this ſoueraignty of power, and excellency of dignitie whereunto Chriſt was exalted after his reſurrection may be matter of comfort and conſolation vnto the godly, ſo may it be matter of feare and aſtoniſhment vnto the wicked and Pſal. 2. 9. vngodly. *For he ſhall bruiſe his enemies with a rodde of iron, and breake them in pieces like a potters veſſell.* Hee ſhall euen deale with them as *Ioſhua* dealt with the fiue Kings that were hidde in the caue, he ſhall tread them vnder feete, and make a ſlaughter not ſo much of their bodies as of their ſoules. For as his exaltation into that glory, is for the good of his Church and faithfull people, ſo is it for the confuſion and vtter deſtruction of his enemies. For it is a righteous thing with him to recompence tribulation to them which trouble his children, and to giue reſt to his children which are troubled. Yea but what

doth

loth this touch vs, these iudgements wee neede not to feare: ve are no enemies to Christ, we are Christians, and wee are aptized into his name. True it is, wee are Christians, and aptized into Christ his name, and therefore wee should die nto sinne, and liue vnto God. But yet see for all this whether nany of vs be not enemies vnto Christ. *Those mine enemies* Luc. 19. 27. ith Christ himselfe, *that would not that I should raigne ouer hem bring them hither, and slay them before me.* Where againe ve heare the peremptorie sentence of death and destruction nto those that are Christ his enemies. But who are enemies o Christ, let Christ himselfe tell vs, *Those mine enemies*, saith e, *that would not that I should raigne ouer them.* They then are nemies vnto Christ which would not haue Christ to raigne uer them. Yea, but we are all very willing that Christ should igne ouer vs. Looke then I beseech you, whether all of vs bmit our selues to the scepter of his kingdome, euen to the le of his most sacred and holy word, to be ruled and guided ereby in our whole life. For if we do not submit our selues ereunto, to be ruled thereby, we are indeede, and in truth of hose that would not haue Christ to raigne ouer them, what-beuer outward profession we make otherwise. Doe we then ll of vs submit our selues to the scepter of his kingdome to e ruled by his holy word? Are there not some who seldome r not at all present themselues in the great congregation to eare the wholesome word of truth that they might receiue nstruction thereby; who refuse to heare the Lord speaking nto them in his holy word, and loath this heauenly Manna hich is the food of our soules? I meane the recusant, who efusing to come to these holy assemblies to heare the word reached, which God hath ordained to bee the ordinarie eanes of our saluation, submitting not himselfe to the scep-er of Christ his kingdome, but in effect saith of Christ, *wee ill not haue this man to raigne ouer vs.* Againe are there not ome who though they come to heare the word preached, yet re so hardened in their sinnes that they are not at all softened ith the hammer of Gods word, but rather are like vnto the mithes anuill, which the more it is beaten with the hammer he harder it is? I speake not now of such as onely come for fashions

faſhions ſake, or ſuch as thinke they ſit on thornes when they ſit at a ſermon, eſpecially if it be any longer then they deſire, or ſuch as whoſe thoughts are wandring vp and downe vpon their profits, or their pleaſures, or the like, and attend but little vnto the word preached, or ſuch as hang down their heads and fall to ſleepe while the Lord is knocking at the doore of their hearts, and eares by the miniſtery of his ſeruants: ſuch might, and ſhould learne ſo to aſſemble themſelues in the houſe of God, as *Cornelius* and his kinſmen, and friends, and family aſſembled themſelues when *Peter* came to preach
*Act.*10.33. vnto them; *We are all here preſent before God*, ſaith *Cornelius*, *to heare all things that are commaunded thee of God*: ſo they might, and ſhould learne that here they are preſent before God, to heare and learne all things that are commanded them of God; and therefore that here they ſhould be reuerent, diligent, and carefull to heare that which is preached and taught out of the holy word. But I ſay I ſpeake not now of ſuch: but I ſpeake of ſuch as ſuffer ſinne to reigne in their mortall bodies, and obey it in the luſts thereof, notwithſtanding that they be rebuked of their ſinnes out of the holy booke of God. I demand then, hath the couetous man left off to bee couetous, hath the drunkard left off to be drunke, hath the theefe left off to ſteale, hath the whoremonger left off to delight in ſtrange fleſh, hath the lier left off to lye, hath the blaſpheamer and ſwearer left off to blaſpheme and ſweare; becauſe it is written that neither fornicators, nor idolaters, nor adulterers, nor wantons, nor theeues, nor couetous, nor drunkards, nor blaſpheamers, nor lyers ſhall inherit the kingdome of God? What turning vnto God is there from any ſinne whereof wee haue beene reproued by a true and an vnfeined repentance of the ſame ſinne? Nay doth not euery man go forward in his ſinne without remorſe be the booke of God neuer ſo wide opened againſt it? And can we ſay that wee ſubmit our ſelues to the ſcepter of Chriſt his kingdome, while wee yeeld our ſelues ſeruants vnto ſinne, and ſuffer it to reigne in our mortall bodies? Nay certainely, men and brethren, if when wee heare our ſinnes plainely rebuked out of the world, wee notwithſtanding walke on in our ſinnes, and reforme not the wicked-

neſſe

ſſe of our wayes, wee doe in effect ſay vnto Chriſt, wee will
t haue thee to raigne ouer vs, and ſo by our Sauiour his
wne teſtimonie wee are enemies to him; and what then re-
aineth, but that he bruiſe them with a rod of iron, and breake
em in pecces like a potters veſſell? Beware therefore, men
d brethren, how ye ſtill harden your hearts when the Lord
th ſo directed the tongue of the Preacher, that your owne
nſcience tels you he hath rightly hit you, and noted your
ne. It is a fearfull thing to fall into the hands of the liuing
od, for he is a conſuming fire, and rendreth vengeance vn-
all them that know not him, and which obey not his Go-
ell. And thus yee ſee with what honour and glory Chriſt
s crowned after his reſurrection, as alſo what matter of
mfort and conſolation this may bee vnto the godly, and
ntrariwiſe what feare and aſtoniſhment vnto the wicked
d vngodly. It followeth that in the next place we ſpeake of
t ſubiection and worſhip which all creatures owe, and at
gth ſhall yeeld vnto Chriſt thus exalted, which is a branch
Chriſt his glory, and ſet downe here as an end of his glori-
ation, in theſe words, *That at the name of Ieſus, &c,*

Where by the name of Ieſus, wee are not to vnderſtand the
re name of Ieſus, as though it had the vertue in it to driue
ay deuils, or as though at the very ſound of it all were to
w their knees: for at the name of Sauiour, which is the
me with Ieſus, none boweth, and the name of Chriſt, of Em-
nuel, of the Sonne of God, of God, are names no leſſe pre-
us and glorious than is the name of Ieſus. True it is, that
wing of the knee at the name of Ieſus is a cuſtome which
th beene much vſed, and may without offence be retained,
en the minde is free from ſuperſtition. But to bow and
eele at the very ſound of the name, when we only heare the
me of Ieſus ſounding in our eares, but know not what the
me meaneth, ſauoureth of ſuperſtition. By bowing the knee
e Apoſtle here meaneth that ſubiection and worſhip which
creatures ought continually to performe, and which all
atures ſhall performe to Chriſt in that day, ſome willingly
d cheerefully, as holy men and Angels, ſome vnwillingly
d to their confuſion, as the deuils, and wicked men his in-

ſtruments: for ſo the Lord by his Prophet vſeth the ſame
Eſa. 45. 23. phraſe of ſpeech, where he ſaith, *Euery knee ſhall bowe vnto me*, that is, ſhall be ſubiect to mee, and worſhip mee.

Here then is a dutie preſcribed, neceſſarily to be performed of euery Chriſtian, which is, to glorifie him who is exalted vp to the height of glory, both in our bodies and in our ſpirits, to worſhip him with holy worſhip, to ſubiect our ſelues vnto
Ap. 5. 12. him in all obedience vnto his heauenly will: for *worthy is the Lambe that was killed, to receiue all power, and wiſdome, and ſtrength, and honour, and glory, and praiſe.* The Angels in heauen they glorifie the name of Ieſus, in that they are alwayes ready to execute his will, and to doe whatſoeuer he commandeth them. Whereupon they are called miniſtring ſpirits,
Heb. 1. 14. ſent forth to miniſter for their ſakes which ſhall bee heires of ſaluation. This alſo is that holy worſhip wherewith we ought to worſhip him, and to glorifie his name, euen to be hearers and doers of his word, to obey his will, to walke in his lawes, and to keepe his commandements. Not the bare and outward capping and kneeling at the name of Ieſus, but principally obedience vnto his will, that is named, is the honour which here he accepteth of vs. For as not euery one that ſaith vnto him, Lord, Lord, ſhall enter into his kingdome, ſo not euery one that boweth at the name of Ieſus, ſhall enter into his kingdome, but he that doth his will, and walketh in his wayes. *Saul* when he was ſent to ſlay the *Amalekites*, thought to honour God greatly by ſparing the beſt of the ſheepe and of the oxen to ſacrifice vnto him. But it was ſaid vnto him,
1 Sa. 15. 22 *Hath the Lord as great pleaſure in burnt offerings and ſacrifices as when his voice is obeyed? Behold, to obey is better than ſacrifice, and to hearken is better than the fat of Rammes.* So you happily may thinke you honour our bleſſed Sauiour greatly, when you bowe your ſelues at euery ſound of his name: but behold, to obey his will is better than capping and kneeling, or all outward ceremonies whatſoeuer. Yet miſtake mee not I beſeech you, as though I thought that the names of Ieſus, of Chriſt, of the Lord, of God, of the Father, of the Sonne, or of the holy Ghoſt, were names of ordinary account and reckoning, or to be paſſed ouer without reuerence, as other names. Nay

whenſoeuer

whensoeuer wee heare, or speake, or thinke of them, wee are to reuerence the maiestie of God signified thereby. And feare will it may be to them that thinke or speake of them prophanely, or lightly, or vpon each light and trifling occasion, or otherwise than without great reuerence and feare, that the Lord will not hold them guiltlesse. But this I say, that neither the sound of these syllables of Iesus, nor the name of Iesus should affect vs more than any other names of Christ, as though there lay some vertue in the bare word: but whensoeuer wee heare, or thinke, or speake of him, wee are to reuerence his maiestie, and in the reuerent feare of his name, to subiect our selues vnto his will. This is a part of that dutie whereby wee must glorifie Christ Iesus.

Men and brethren, let vs at length looke to it. Hee that shall come, will come, and will not tarry. We pray daily, *Thy will be done in earth as it is in heauen*; but it is but lip-labour. The Angels in heauen are alwayes ready to execute his will: but on earth wee follow our owne wils, and walke in the wayes of our owne hearts. Wee regard not to walke in the way of the Lord, or to hearken to the words of his mouth: Wee will not obey, wee will not incline our eare, but wee will goe after the counsels and stubbornnesse of our wicked hearts. Well, rebellion is as the sinne of witchcraft, and transgression wickednesse and idolatrie. Take heed, and put not off from day to day. Come and learne to know the Lord his will, and be not forgetfull hearers, but doers of the word. If wee now trust him and doe his will, wee shall afterwards raigne with him. But he that now will not be subiect vnto his will, let him know that wee shall all appeare before the iudgement seat of Christ, and then euery knee shall bowe vnto him. Blessed are they that heare the word of God, and liue thereafter.

1 Sa. 15. 23

LECTVRE XXXI.

PHILIP. 2.

Verse 10. 11. *That at the name of Iesus should euery knee bow, both of things in heauen, and things in earth, and things vnder, &c.*

NOw before we proceed vnto the next point in the words following, one or two doubts arising from these words are first to be resolued and answered. The Apostle saith that God hath giuen vnto Christ being raised from the dead, a name aboue euery name, *that at the name of Iesus should euery knee bow, &c.* that is, that all creatures should be subiect vnto him, and worship him. Herein it may be doubted and demanded, how it is that all creatures are not subiect vnto Christ, that all creatures doe not worship him? For not only the Deuils in hell, but likewise many wicked men, instruments of Sathan here on earth, are so farre from being subiect vnto him, that they are sworne enemies vnto him, and to his kingdome, and swell and rage against him, some against him in his owne person, and all against him in his members here on earth. True it is indeed, that Christ hath many enemies which are not subiect vnto him, nor worship him: *For he must raigne* (as saith the Apostle) *till he haue put all his enemies vnder his feet.* Where the Apostle plainly implieth, that Christ hath and shall haue enemies which will not be subiect vnto him and worship him, euen till such time as he shall deliuer vp his kingdome to his Father, that is, euen till hee shall come in the last and great day to iudge both the quicke and the dead in his second comming. Yea and it is for the glory of his kingdome, that still there be enemies vnto his kingdome, that so hee may be glorified both by the victories which he giueth vnto his Saints here on earth ouer these enemies, and likewise by the victorie which himselfe shall haue ouer them in that day, when their faces shall gather blacknes

1 Cor. 15. 25

nd darkneſſe before him, and when hee ſhall adiudge them
nto that *Tophet prepared of old, the burning whereof is fire and* *Eſa.30.33.*
uch wood, and the breath of the Lord like a riuer of brimſtone
th kindle it, as the Prophet ſpeaketh. But to anſwer vnto
e queſtion, how it is that all creatures are not ſubiect vnto
hriſt, and worſhip him, ſeeing God hath giuen him ſuch a
ame, euen ſuch honour and glory aboue all creatures, that all
eatures ſhould bow at his name, and be ſubiect vnto him;
nſwer, firſt, that all creatures ought to bow at his name, and
be ſubiect vnto him, euen all the powers of darkneſſe, and
ſuch their ſlaues as haue ſold themſelues to worke wicked-
eſſe in this life, ought to bow vnto him, and to worſhip him.
r that Law which afterwards was giuen by *Moſes* vnto man
keepe, *Thou ſhalt feare the Lord thy God, and ſerue him,* was *Deut. 6.13.*
doubt in the beginning a Law both to men and Angels,
d ſtill continues to be a Law, whereby not men alone, but
en, and Angels, and infernall ſpirits, are bound to feare and
ue him, to worſhip and obey him, euen with holy worſhip.
nd therefore is the iudgement and condemnation of all
em moſt iuſt, who doe not obey him that they might bee
ued. Secondly, vnto the queſtion I anſwer, that all crea-
es now are ſubiect vnto him, ſo that vnto whom hee ſaith,
oe, he goeth, and vnto whom he ſaith, Come, he commeth,
d otherwiſe they ſtirre not, nor cannot. The Deuill him-
fe toucheth not, nor can touch either *Iob* his ſubſtance, or *Iob 1.12.*
children, or himſelfe, till hee giue leaue, and then no fur- *2.6.*
er than he giueth leaue. Nay he cannot enter into the heard
ſwine till he giue leaue. Hee hiſſeth for the flie that is at the *Mat. 5. 13.*
ermoſt parts of the flouds of *Ægypt*, and for the Bee which *Eſa. 7. 18.*
n the land of *Aſſur*, as the Prophet ſpeaketh, and then they *19.*
me and light in all the deſolate valleyes, and in the holes
the rockes, and vpon all thornie places, and vpon all buſhie
ces: that is, He bringeth the *Egyptians* and the *Aſſyrians*
on the land of *Iudah*, and they come, and they lay the land
ſte without an inhabitant. And euery enemy that inuaderh
y land, he is but the rodde of the Lord his wrath, and the
ffe of his indignation, neither can this rodde ſtrike, but
ere and as he will. The famine which drieth the bones,

and fainteth the ſoule, the peſtilence that walketh in the darkneſſe, and deſtroieth at the noone day, the ſword that deuoureth one as well as another, and all alike, theſe meſſengers of his wrath are ſent by him for our ſinnes, and they come when he ſaith vnto them goe, they goe, and when hee calleth them backe, they returne. The like may be ſaid euen of ſinne and of death. Sinne raigneth not, nor cannot, but in the children of diſobedience. Death woundeth not deadly, nor cannot, but only the veſſels of wrath and eternall deſtruction. And of all things in generall this is true, that all things are ſubiect vnto Chriſt, that if he ſay, *Hurt not the ſea, nor the earth, nor the trees*, none can hurt the earth, or the ſea, or the trees; and if hee ſay to the ſeuen Angels, *Goe your wayes, and powre out the ſeuen vials of the wrath of God vpon the earth*, then they powre them out vpon the earth: That is, if he ſay, touch not my children, then nothing can harme them; and if hee ſay, let the vngodly of the earth come to an end, then they are as duſt which the winde ſcattereth from the face of the earth. As he ſaith, ſo is it done, and all things are thus ſubiect vnto him. ſubiect (I ſay) vnto him, not by any voluntary ſubiection, whereby they worſhip and honour him, and ſubmit themſelues vnto him; but ſubiect vnto him, ſo, that though they would, yet they cannot but doe his will, howſoeuer they doe it not to doe his will, but only to worke their owne malice.

Apoc. 7.3.

16.1.2.

Laſtly, vnto the queſtion I anſwer, that in the laſt and great day when Chriſt ſhall deſcend from heauen with a ſhout, and with the voice of the Archangell, and with the trumpet of God, *when the heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heat, and the earth, with the workes that are therein ſhall be burnt vp*, then ſhall euery knee bow vnto him, then ſhall all creatures be ſubiect vnto him. *The Sea ſhall giue vp her dead which were in her; and death and the graue ſhall deliuer vp the dead which were in them, all nations ſhall be gathered together, and all ſhall appeare before the iudgement ſeat of Chriſt to receiue according to that they haue done, whether it be good or euill.* Then the Kings of the earth which made flesh their arme, then the rich and couetous men of the world which made the wedge of gold their God, then the whore-

mongers,

mongers, murtherers, idolaters, ſorcerers, blaſphemers, and liers, then thoſe churliſh *Nabals*, and vnmercifull men which haue not fed, nor clothed, nor viſited, nor lodged Chriſt in his poore members; then thoſe that rebelliouſly haue murmured againſt God for pouertie, ſicknes, or what croſſe elſe ſoeuer, ſhall ſay to the hills couer vs, and to the rocks fall vpon vs, and to the rocks fall vpon vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe. But it ſhall be to no purpoſe: for all ſhall ſtand before him, and fall downe before him. The redeemed of the Lord ſhall fall downe before him, and worſhip him, and willingly ſubiect themſelues vnto him, as vnto their Lord, and their God. The wicked, and Sathan himſelfe ſhall fall downe before him, and be forced to be ſubiect vnder his feete, and to yeeld to that laſt ſentence as moſt iuſt, *Depart frõ me ye curſed into euerlaſting fire, which is prepared for the Deuill and his Angels.* And then *when all things are put downe vnder his feete, he ſhall deliuer vp the kingdome to God, euen the Father, that God may be all in all.* Vnto the queſtion then, how it is that all creatures are not ſubiect vnto Chriſt, ſeeing God hath giuen him ſuch a name, and crowned him with ſuch honor and glory that all creatures ſhould bowe vnto him, and be ſubiect vnto him? The anſwer is, 1. that all creatures, euen all abſolutely ought to bowe at his name, and to be ſubiect vnto him. 2. That euen the wicked and vngodly of the earth, and all the powers of darknes are now ſo ſubiect vnto him, that though they would, yet they can doe nothing but what his will is. 3. That in the laſt and great day, all creatures, euen all abſolutely ſhall be ſubiect vnto him, holy men and Angels willingly ſubiecting themſelues vnto him, and worſhipping him; and all the reſt, though vnwillingly, ſubiecting themſelues vnto him, and to their finall iudgement, as iuſt in it ſelfe vnto them, and from a moſt iuſt God.

By the firſt anſwer we are inſtructed in a neceſſarie dutie, which is, that we ought to be ſubiect vnto Chriſt in obedience vnto his heauenly will; and to worſhip him with all holy worſhip, walking in his waies, and keeping his commandements. By the ſecond anſwer we may receiue exceeding comfort in

Christ Iesus, that though the world hate vs, and Sathan seeke continually like a roaring lion to deuoure vs, yet they can doe nothing against vs but what he will, they are but his rods to chastise vs, and they shall at length be cast into the fire, and burnt, but wee shall shine as starres in heauen for euer and euer. By the third answer we learne quietly to repose ourselues in the power of his might who shall subdue all his enemies vnder him, and giue vnto vs a crowne of eternall glory, but in flaming fire render vengeance vnto them that haue not obeyed his Gospell. And let this be spoken for the clearing of the first doubt.

Anot her doubt is here to bee answered touching that superstitious and fond fancie of Purgatorie, which some would gladly ground on these words of the Apostle. For thus hence they reason: *Saint Paul* saith, *that vnto Christ was giuen such a name, that at the name of Iesus should euery knee bowe, both of things in heauen, and things in earth, and things vnder the earth:* but the Deuils, and the damned in hell are so farre from bowing vnto Christ, that they blaspheme his holy name, and gnash their teeth against him: they then which being vnder the earth doe bowe vnto Christ, must needs be those which worship Christ in Purgatorie, therefore there is Purgatorie. But see, I beseech you, the vanitie and foolishnes of their reason, which they make for the vpholding of this dreame. The Deuils, say they, and the damned in hell are so farre from bowing vnto Christ that they blaspheme him, and gnash their teeth at him; therefore by the things vnder the earth which bowe vnto Christ, must needs be meant the soules in Purgatorie. I answer, 1. that the Deuils, and damned in hell, howsoeuer they doe blaspheme Christ, yet they ought to bowe vnto him, and to be subiect vnto him, as I shewed before by that law which first was giuen vnto them, and still doth binde them, *thou shalt feare the Lord thy God, and serue him.* And so the Apostle may very well be expounded, *that God hath giuen vnto Christ a name aboue euery name, that at the name of Iesus should euery knee bowe,* of dutie, *both of things in heauen &c.* And then what a poore shrowde hath Purgatorie in this place? 2. I answer, that the Deuils doe now bowe vnto

nto Christ, and are subiect vnto him. Adde vnto the for-
her proofes of this assertion, that one testimonie out of *Luke*, *Luc.* 8.
here the Euangelist storying the deliuerance of one possess-
d with a Deuill, sheweth most plainely how the Deuill, nay
many Deuils, for a Legion possessed him, fell thrise prostrate
efore Christ, and acknowledged his power ouer them. First
aith *S. Luke* the Euangelist the Deuill cried out, & said, *What* 28.
aue I to doe with thee Iesus the Sonne of God, the most high? I
beseech thee torment me not. Againe, when Iesus had asked the
Deuill his name, the Euangelist saith, *they besought him that he* 30.
would not command them to goe out into the deepe: and agine, the 31.
Euangelist saith, *they besought him that he would suffer them to* 32.
enter into the heard of swine feeding thereby on an hill. Where
ee see how not one, but a Legion of Deuils, not once, but
hrise in one miracle prostrated themselues vnto Christ, and
cknowledged his power ouer them. And shall we not thinke
hat now much more they doe so, when Christ sitteth at the
ight hand of God in the heauenly places? Yes *S. Iames* tells *Iam.* 2. 19.
s that *they feare and tremble.* A seruile feare they are in, and
nwillingly they are subiect vnto him, howsoeuer they doe
blaspheme him. False therefore is it when they say, that the
Deuils bowe not vnto him. 3. I answer, that the Deuils
hall be subiect vnto him in that great and last day: and so
he Apostle may be vnderstood, and then what helpe here
or Purgatorie? For thus I vnderstand the Apostle; *God hath*
giuen vnto Christ a name aboue euery name, that at the name of
Iesus euery knee should bowe, now of dutie; and shall bowe then
n that day, some willingly, and some vnwillingly: both which
eing truly affirmed euen of the Deuils, inasmuch as now
hey ought, and in that day they shall bowe and be subiect vn-
o him, though vnwillingly; what neede is there to vnderstand
his place of the soules in Purgatorie? Lastly, the *Rhemists*
ote no such thing vpon this place, which yet they would
aue done, if it had made ought for that purpose: and *Bel-*
armine quite disclaimeth it, vnderstanding by *things vnder the*
arth, the deuils in hell, which as I haue said, now ought, and
n that great day shall bowe and be subiect vnto him. And
ndeed the whole tale of popish Purgatorie is a meere dreame,
hauing

hauing no ground at all either in this, or in any other place of
ſcripture, but is ſo contrary therevnto as nothing more. *It is*
1 Ioh. 1.7. *the bloud of Chriſt Ieſus that purgeth and cleanſeth vs from all ſin*:
it is not any purging fire which doth it, or can doe it after this
life. Nay after this life there is but heauen, or hell: Heauen
for them that die in the Lord; for *bleſſed are the dead that die*
Ap. 14. 13. *in the Lord, euen ſo ſaith the Spirit; they reſt from their labours,*
and their workes follow them: and Hell for the wicked, and
ſuch as forget God; for that is their portion prepared for
them of olde with the Deuill and his Angels. Thus hauing
cleared theſe words of the Apoſtle from theſe doubts, it re-
maineth that now we proceede in that which followeth in the
Apoſtle. It followeth therefore.

And that euery tongue ſhould confeſſe &c.] We haue heard
of the ſubiection of all creatures vnto Chriſt Ieſus, ſet downe
by the Apoſtle as a branch of his glory, and an end of his ſa-
rification. Now in theſe words the Apoſtle ſetteth downe
another branch of Chriſt his glory, which is the confeſſion
and acknowledgment of all creatures, that Ieſus Chriſt is the
Lord, and ſole right commander in heauen and in earth: for
as euery knee ſhall bowe vnto him, ſo euery tongue ſhall con-
feſſe him, God hauing giuen him a name aboue euery
name, that euery knee ſhould bowe vnto him, and that
euery tongue ſhould confeſſe him to bee Lord and Sou-
raigne king. By *euery tongue*, the Apoſtle meaneth not on-
ly all nations and languages in the world whatſoeuer, but eue-
ry tongue both of things in heauen, and things in earth, and
things vnder the earth; not that things in heauen, or things
vnder the earth haue tongues, as neither they haue knees, but
as there in the former words, by euery knee both of things in
heauen, and things in earth, and things vnder the earth is
meant all creatures; ſo here in theſe words, by *euery tongue*
of things in heauen, and things in earth, and things vnder the earth
is meant all creatures. When it is added, *that euery tongue*
ſhould confeſſe, the Apoſtle thereby ſheweth both what all crea-
tures ſtill ought to doe; and alſo what all creatures ſhall doe
in that laſt and great day. For his meaning is, that all crea-
tures ought ſtill to confes, & at the laſt ſhall confes that Ieſus
Chriſt

hriſt is the Lord, euen that that Ieſus which was crucified, which made his graue with the wicked in his death, is Lord God, & that all honor, power, & glory belongeth vnto him.

Here then we are put in minde of a dutie neceſſarily to be performed of all Chriſtians, which is, not onely to be ſubiect and obedient to Chriſt his will, but to confeſſe likewiſe and acknowledge, that Ieſus Chriſt is the Lord. The Angels, and the Saints in heauen which ſtand before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands, they cry aloud, and they ſay, *Saluation commeth of our God that ſitteth vpon the throne, and of the Lambe:* yea they ceaſe not day or night crying, and ſaying, *Praiſe, and glo-* Apoc. 7. 9. 12.
ry, and wiſdome, and thanks, and honor, and power, and might be vnto our God for euermore, Amen. Yea the powers of darkneſſe themſelues ought thus to confeſſe Ieſus Chriſt, that all power, and honor, and might belongeth vnto him, inaſmuch as they were created, formed, and made for his glory, not onely to be ſhewed in their confuſion, but that they might ſound forth his praiſe and his glory. The Angels and Saints in heauen they doe; the Deuils, and damned in hell they ought to confeſſe that Ieſus Chriſt is the Lord; and ſhall we doubt whether it be mans dutie to confeſſe that Ieſus Chriſt is the Lord? *With the heart man beleeueth vnto righteouſneſſe, and with the mouth* Ro. 10. 10.
man confeſſeth to ſaluation, ſaith the Apoſtle. Where the Apoſtle plainely ſheweth, that as faith in the heart, ſo confeſſion with the mouth is needfull to ſaluation. The Euangeliſt *S. Iohn* ſaith, that among the chiefe rulers of the Iewes, *many beleeued in Chriſt Ieſus, but becauſe of the Phariſies they did not confeſſe* Ioh. 12. 42.
him, leſt they ſhould be caſt out of the ſynagogue. Did they beleeue in Chriſt Ieſus, but not confeſſe him? In that they did not confeſſe him, it is a plaine argument that their faith was but a weake faith. Happily they begun to embrace the truth of Chriſt, and to be aſtoniſhed at his miracles, but in that they durſt not confeſſe him, it is plaine that they did not truly beleeue in him. Which is yet more plaine by that *S. Iohn* farther addeth, *they loued the praiſe of men, more then the praiſe of* 43.
God. which prepoſterous loue whereſoeuer it is, there is neither the loue of God in deed, nor faith in Ieſus Chriſt. The

Apoſtle

Apoſtle to *Titus* telleth vs of ſome that profeſſe *that they know God, but by their workes they denie him, and are abominable and diſobedient, and vnto euery good worke reprobate.* As before we had faith in Chriſt, but no confeſſion of Chriſt; ſo here we haue confeſſion and profeſſion of Chriſt, but no practiſe of the life of Chriſt; and therefore as their faith was iuſtly argued to be no ſincere and ſound faith, becauſe they did not confeſſe Chriſt; ſo the profeſſion of theſe, of whom the Apoſtle ſpeaketh, may iuſtly be argued to be no ſincere and ſound profeſſion, becauſe in their liues they practiſe not that whereof they make profeſſion with their mouthes. They ſeemed to haue faith in Chriſt, but they did not confeſſe Chriſt; and therefore they may be truely ſaid, neither to haue ſoundly beleeued in Chriſt, neither to haue confeſſed Chriſt. Theſe ſeeme to profeſſe to know God, but by their workes they denie him, and therefore they may be truely ſaid neither to haue ſincerely confeſſed Chriſt, neither to haue practiſed his will.

Tit. 1. 16.

Seeing therefore it is ſo, that both where Chriſt is not confeſſed, there Chriſt is not beleeued; and againe, where Chriſt is confeſſed, there many times his will is not practiſed; very behouefull it will be for vs, whoſe dutie it is to confeſſe and acknowledge before all men that Chriſt Ieſus is the Lord, to ſee what a kinde of confeſſion it is which our dutie doth require of vs. We muſt then here take heede that we doe not deceiue our ſelues with a bare and naked confeſſion of Chriſt Ieſus, with a ſimple and outward profeſſion of his name and religion, as if all were well when by an outward ſhew we haue bleared the eyes of men; or as if we had then performed this dutie, whereof I ſpeake, as well as the beſt, when wee haue made confeſſion of our faith, and ſaid the Lords prayer; or when we haue beene at the Church, and heard the ſeruice, and happily a Sermon; when we haue made ſome faire weather without, howſoeuer all within be full of rapine, bribery, and exceſſe. Nay, nay, brethren, Chriſt himſelfe hath told vs, that *not euery one that ſaith vnto him Lord, Lord, ſhall enter into his kingdome.* Nay he hath pronounced a woe vnto ſuch hypocrites, as *make cleane the vtter ſide of the cup, and of the platter,*

Mat. 23. 25

whom

hen within they are full of briberie and exceſſe: and he hath kened them vnto *whited tombes, which appeare beautifull outard, but are within full of dead mens bones, and of all filthineſſe.* Mat. 23. 27.
is not then the lip-labour of a bare and naked confeſſion of Chriſt, it is not a ſimple and outward profeſſion of religion hat will ſerue the turne, or is acceptable vnto God; it is not he diſcourſing knowledge of Chriſt, nor the diſcourſing lke of his kingdome, which pleaſeth the Lord: but the conſſion of a Chriſtian, and that which is here required, is, that ut of a faith vnfaigned, with our mouthes wee confeſſe that eſus Chriſt is the Lord, and becauſe he is the Lord, therefore ee will not giue his honour to another, but will ſerue him ithout feare in holineſſe and in righteouſneſſe before him all he dayes of our life. The root then whence our confeſſion f Chriſt muſt ſpring, if by it wee will pleaſe the Lord, is an nfained faith, for faith is it which maketh vs not aſhamed, ut maketh vs bold to confeſſe our Chriſt in all places. *I beeued* (ſaith the Prophet) *and therefore I ſpake.* And moſt ſure is that then and neuer but then we doe boldly and ſincerely onfeſſe Chriſt, and profeſſe his religion, when faith hath lly ſeazed vpon our ſoules, that wee beleeue perfectly in hriſt Ieſus: for becauſe wee beleeue fully in him, therefore ee boldly and freely confeſſe him. Whoſoeuer therefore houart, that wilt not, or dareſt not confeſſe thy Chriſt, and rofeſſe his religion, for feare of trouble, or diſpleaſure, or alration of the State, or any like reſpect, know this, that thy eart is not ſound with thy God, and that this is for want of rue faith in thee. Let them looke vnto this, who for feare of change, or for feare of diſpleaſure, feare to be too forward n confeſſing Chriſt, and profeſſing his name, and therefore raw backe the ſhoulder, and ſhrinke at euery blaſt of winde.

Now the confeſſion which muſt ſpring from this root, is, hat Ieſus Chriſt is the Lord; the Lord, and therefore his honour not to be giuen to another; the Lord, and therefore to e ſerued in holineſſe and righteouſneſſe all the dayes of our fe. Thus ſaith God the Lord, euen he that created the heaens, and ſpread them abroad, &c. to wit, Chriſt Ieſus, *I am he Lord, this is my name, and my glory will I not giue to another,* Eſa. 42 5. 8.

neither

neither my praiſe to grauen images. Where wee ſee how our Sauiour Chriſt both challengeth that vnto himſelfe, to bee the Lord, and plainly auoucheth that he will not giue his honour to another. Hee then that confeſſeth Ieſus Chriſt to bee the Lord, and yet giueth his honour vnto another, doth onely in words confeſſe that, which indeed and in truth he doth deny. Let them looke vnto this, that make their praiers and ſupplications vnto the Saints in heauen, that worſhip images, croſſes, or what reliques ſoeuer. *Wee haue an aduocate with the Father, Ieſus Chriſt the iuſt, and he is the reconciliation for our ſinnes.* He ſitteth at the right hand of God, and liueth euer to make interceſſion for vs. Whoſoeuer then praieth vnto, or vſeth the interceſſion of any other, be it Saint, or Angell, he giueth Chriſt his glory to another. As alſo he doth, who doth worſhip any other but God, and him whom hee hath ſent, Ieſus Chriſt, ſeeing it is ſaid, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerue.*

1 *Joh.* 2. 2.

He likewiſe that confeſſeth Ieſus Chriſt to be the Lord, and yet ſerueth him not in holineſſe and in righteouſneſſe all the dayes of his life, his confeſſion is in vaine, becauſe in deed and in truth he denieth that which in words hee doth confeſſe. *A ſonne honoureth his father, and a ſeruant his maſter: If I then* (ſaith the Lord by his Prophet) *be a father, where is mine honour? and if I be a maſter, or a Lord, where is my feare?* Where it is moſt plaine, that feare and obedience to his will belongeth to the Lord. They certainly vnto whom the Lord by his Prophet thus ſpake, confeſſed the Lord, which they plainly afterwards ſhew, taking their reproofe hardly, and ſaying, *Wherein haue wee deſpiſed thy name?* But becauſe they feared not the Lord whom they confeſſed, becauſe they walked not in his wayes, nor kept his commandements, therefore their confeſſion was as no confeſſion, the Lord regarded them not, but his wrath was kindled againſt them. This, men and brethren, is a thing needfull for vs to looke vnto. We would be loth ſo deeply to be charged, as not to confeſſe Ieſus Chriſt to be the Lord. But if he be the Lord, where is his feare? Where wee confeſſe Ieſus Chriſt to be the Lord, wee confeſſe him to be the ſole rightfull commander of vs, and our ſelues to be his

Malac. 1. 6.

ſeruants;

ruants; him to haue all power ouer vs, and our ſelues wholly be his. What meaneth then ſuch neglect of conforming ur ſelues according to his moſt holy will, and of yeelding bedience vnto that which daily wee are taught, and which ee know to be his will? If we giue our members as weapons vnrighteouſneſſe vnto ſinne, which ſhould be as weapons righteouſneſſe vnto God, whatſoeuer confeſſion we make, ee are the ſeruants of ſinne, we are not the ſeruants of Chriſt e Lord; and wee are like to thoſe of whom I ſpake before, at profeſſe they know God, but by their workes doe denie im.

O my brethren, if yee did indeed confeſſe Ieſus Chriſt to e the Lord, your ſoules would be filled with gladneſſe when our mouthes were filled with this confeſſion, yea your very earts would be warme within you when your tongues were us talking that Ieſus Chriſt is the Lord; your wils would be amed to his will, your feet would reioyce to come into the urts of his houſe, and to runne the way of his commande- ents. Ieſus Chriſt is the Lord, denie him not before men, *Luk.12 9.* r he that ſhall denie him before men, ſhall be denied before e Angels of God. And certainly hee beleeueth not, that are not confeſſe him. Ieſus Chriſt is the Lord; confeſſe im ſo to be, and giue not his honour to any other, to men or ngels, much leſſe to ſtockes or ſtones. Confeſſe him to be e Lord, and ſerue him in holineſſe and righteouſneſſe all e dayes of your life. This confeſſion becommeth the Saints God, and this is a good confeſſion before God. And euer member that, that they which will not now thus confeſſe eſus Chriſt to be the Lord, ſhall then in that laſt and great ay be forced to confeſſe that Ieſus Chriſt is the Lord, when e ſhall iudge his enemies on euery ſide, and render to the icked according to the wickedneſſe of their wayes.

Vnto the glory of God the Father.] Here is the iſſue of all, uen of our ſubiection vnto Chriſt, and of our confeſſion that eſus Chriſt is the Lord. All this redoundeth to the glory of God the Father: for he that honoureth the Sonne, honoureth *Joh.5.23.* he Father; and he that honoureth not the Sonne, honoureth ot the Father: for the Father is in the Sonne, and whatſoeuer

is

is done vnto the Sonne, is done alſo to the Father. Let vs then ſo ſubiect our ſelues vnto Ieſus Chriſt, let vs ſo confeſſe him to be the Lord, as already wee haue beene taught. God hath
Eſa. 43. 7. created vs, formed vs, and made vs for his glory. Seeing then our ſubiection vnto Chriſt Ieſus, and our confeſſion of his glorious name in ſuch ſort as hath beene taught, is vnto the glory of God the Father, let vs be ſubiect vnto him in all obedience to his will, and let vs out of an vnfained faith confeſſe that he is the Lord, euen our Lord.

LECTVRE XXXII.

PHILIP. 2.

Verſe 12. *Wherefore my beloued, as yee haue alwayes obeyed, not as in my preſence only, but now much more in my abſence, &c.*

WHerefore my beloued, &c.] In theſe words now following wee haue the concluſion of the Apoſtle his exhortation vnto the Philippians, ſet downe by way of applying Chriſt his humilitie, and obedience vnto his Father, vnto their vſe and inſtruction, and conſequently vnto ours. In this concluſion of the Apoſtle his former exhortation, the Apoſtle againe exhorteth the Philippians, and in them vs, firſt vnto humble obedience towards God, verſ. 12. 13. ſecondly vnto humble and modeſt conuerſation towards our neighbour, verſ. 14. 15. 16. and thirdly he addeth as a reaſon why he thus exhorteth them, the comfort and ioy which they ſhall bring vnto him in the day of Chriſt, if they ſo walke as he exhorteth them, verſ. 16. 17. 18. In the firſt exhortation, which is vnto humilitie and obedience, or humble obedience towards God, wee haue firſt to conſider the exhortation it ſelfe, verſ. 12. ſecondly the reaſon thereof, verſ. 13. The exhortation of the Apoſtle vnto the

Philippians.

ilippians, and in them vnto vs, is, that wee would runne for-
ard in the race of righteouſneſſe, which leadeth vnto ſaluа-
on, with all humbleneſſe of minde, and in all obedience vn-
God: for when the Apoſtle ſaith, *make an end of your owne*
luation, therein he exhorteth thus much in effect, that as we
ue begun in the ſpirit, ſo wee would goe forward and make
end in the ſpirit; as wee haue entred the way of righteouſ-
eſſe which leadeth vnto life, ſo we would perſeuere and con-
ue in the ſame way, and follow hard toward the marke for
e price of the high calling of God in Chriſt Ieſus. For by
luation the Apoſtle here meaneth not, as often elſewhere he
oth, that glory and immortalitie which is laid vp for vs in
eauen, and which is the end of our calling, but hee meaneth
e whole courſe of godlineſſe which leadeth vnto ſaluation,
e whole path of a Chriſtian life which God hath ordained vs
walke in. So that when hee ſaith, *make an end of your owne*
luation, it is as if the Apoſtle had ſaid, let it not ſeeme enough
nto you to haue begunne well, but continue to walke in
oſe good workes which God hath ordained you to walke
: as ye haue begunne to walke in the way that leadeth vnto
luation, ſo make an end therein, and runne vnto the end
e race that is ſet before you. When the Apoſtle addeth,
ake an end of your owne ſaluation with feare and trembling, hee
eweth the manner how we muſt runne in the way of righte-
uſneſſe which is ſet before vs, to wit, in all humbleneſſe of
inde and reuerence, as dutifull children ſeruing the Lord
feare, and reioycing in him with trembling, as the Prophet
eaketh. Likewiſe when he ſaith, *So make an end, &c.* there-
y he meaneth, that wee muſt runne in this race of righteouſ-
eſſe in all obedience vnto God: for ſo much is implied in the
ord *So*, as may appeare by the coherence of this word with
e former, whereon it doth depend. *As yee haue alwayes*
beyed, ſaith the Apoſtle; whom? to wit, God, and his word:
s yee haue alwayes obeyed God and his word, ſo in the like
bedience to God and his word, *make an end of your owne ſalua-*
ion with feare and trembling. The ſubſtance then of the Apo-
le his exhortation in this place is this, that wee would runne
orward in the race of righteouſneſſe, which leadeth vnto ſal-

Pſal. 2. 11.

uation, with all humbleneſſe and reuerence, and in all obedience vnto God.

Now beſides the ſubſtance of the exhortation, there are many circumſtances whereby the exhortation is amplified and enlarged, and which are together with the exhortation to be opened and declared. To compriſe then the whole, in theſe words of the Apoſtle I conſider theſe points: firſt the ground whereon the Apoſtle doth build his exhortation, which is the humilitie and obedience of Chriſt, noted in the word *wherefore*; for it is as much as if the Apoſtle ſhould haue ſaid, Seeing ſuch was Chriſt his humilitie, and ſuch his obedience, as yee haue heard, therefore my beloued follow his example, and *as yee haue alwayes obeyed, &c.* Secondly, the Apoſtle his kinde intreatie of the *Philippians*, ſo to winne them to harken to his exhortation in that he calleth them his beloued, *wherefore my beloued.* 3. The Apoſtle his commendation of their former obedience vnto God, and to his word, that ſo he might ſtirre them vp to continue their obedience, in these words, *as ye haue alwaies obeyed*, to wit, God, and his word. 4. The Apoſtle his milde inſinuation of a change in them now in his abſence from that which was before in his preſence, in theſe words, *not as in my preſence only &c.* 5. The Apoſtle his exhortation, to runne forward in the way of righteouſneſſe which leadeth vnto ſaluation, in theſe words, *make an end &c.* Laſtly, the manner how they ſhould runne in this race, which is firſt in obedience vnto God, ſignified in the word, *ſo, ſo make an end &c.* and then with all humbleneſſe and reuerence, ſignified in theſe word, *with feare and trembling.* Theſe bee generally the points to be obſerued out of these words of the Apoſtle. Now let vs a little more particularly looke into each of them, and ſee what Vſe wee may make of them.

Wherefore my beloued] In this word, *wherefore*, is noted as I told you, the ground whereon the Apoſtle doth builde the exhortation that followeth. For it is aſmuch as if the Apoſtle ſhould thus haue ſaid; ſeeing ſuch was Chriſt his humilitie, and ſuch his obedience, as alreadie ye haue heard, therefore my beloued &c. The ground then of the Apoſtle his exhor-

tation

on vnto a reuerent and humble obedience towards God in
ding a godly life, is the humilitie of Christ, and his obedi-
e vnto his father. The obseruation hence is this, that the
militie of Christ, and his obedience to his father ought to
a sufficient motiue and reason vnto vs, why we should run
the race of holinesse, and righteousnesse that is set before
with all humblenesse of minde, and in all obedience to-
rds God. So the Apostle thought when hee made this the
ound of this his exhortation: and so our Sauiour himselfe
ought, as appeareth by that exhortation vnto the people in
e end of one of his sermons, *Learne of mee that I am meeke* *Mat.11.29*
d lowly in heart. And great reason, men and brethren, why
should so thinke also. For wherefore was Christ humbled?
s it for himselfe? Nay hee might still haue kept that glory
ich he had with the father before the world was, and if hee
d not at all descended from the bosome of his father, none
uld any way haue impeached him for the same. For it was
robbery for him alwaies to be equall with God, as our A-
ostle speaketh. It was not then for himselfe that hee was
mbled, but he humbled himselfe for vs, that he might saue
which had lost our selues; and that hee might reconcile vs
nto God, breaking downe the partition wall that was betwixt
im and vs by reason of our sinnes. So saith the Apostle *Paul,* *1 Tim. 1. 15.*
his is a true saying, and by all meanes worthy to be receiued, that
hrist Iesus came into the world to saue sinners. And so saith S. *Ioh. 2.1. 2.*
hn, We haue an aduocate with the Father Iesus Christ the iust,
d he is the reconciliation of our sinnes. Againe, *Why was he obe-* *Esa. 53. 9.*
ent vnto the Father to fulfill the law? was it for himselfe? Nay he
uer did any wickednesse, neither was any guile found in his mouth.
was not for himselfe, but for vs, that he might redeeme vs
hich were vnder the law, and purchase righteousnesse for vs.
o saith the Apostle, *God sent forth his sonne made of a woman,* *Gal. 4.4.5.*
d made vnder the law, that he might redeeme them which were
nder the law; and as the same Apostle saith to the Romanes, *Rom. 8. 4.*
hat the righteousnesse of the law might be fulfilled in vs. Seeing
hen it was for vs that Christ was humbled, and that hee was
bedient vnto the law, and vnto the death, great reason it is
hat his humility and obedience should be a sufficient motiue

to perſwade vs vnto humilitie and obedience in the whole
courſe of our life. Should it bee, my brethren, a ſufficient
motiue vnto vs? and why is it not? Why it is not I know
not, but that it is not euery man ſeeth it. Our high conceit of
our ſelues, whether it be of our wiſedome, or of our riches,
or of our honour, our contentions and vaine-glory, our de-
light in our owne waies, and our neglect to walk in the waies
of the Lord; theſe and the like teſtifie vnto our faces that
Chriſt his humility, and obedience little preuaile with vs to
perſwade vs vnto theſe holy duties. O my brethren, let this be
an healing of our errour. So often as wee heare or read that
Chriſt thus humbled himſelfe for vs, that he became man for
vs, that he bare our infirmities, that he was led as a ſheepe vn-
to the ſlaughter for vs, that he made his ſoule an offering for
our ſinne, and that he made his graue with the wicked in his
death for vs; let theſe be ſo many remembrancers vnto vs to
plucke downe our proud peacockes feathers, to put away
wrath, contention, pride, vaine-glory, and in all meekenes
of minde to ſubmit our ſelues one vnto an other, and all of vs
vnto our God. So often as we heare or read that Chriſt be-
came obedient vnto his Father in all things that the law re-
quired of him, that he fulfilled all righteouſneſſe, and neuer
gaue ouer to doe the will of his Father till hee had taſted and
drunke of deaths cuppe, and all for vs; let this ſuffice to ſtirre
vs vp to walke in all dutifull obedience vnto our heauenly Fa-
thers will. Yea let vs thus hereupon reſolue with our ſelues,
and ſay vnto our owne ſoules, hath the ſonne of God, my
Chriſt, and my God, vouchſafed to deſcend from his high
throne of glory, to be clothed with my fleſh and my skinne,
to ſuffer hunger, cold, pouerty, and manifold tentations for
mee, to be ſlaundered, reuiled, buffeted, ſpit vpon, condem-
ned, nailed on the croſſe, and to be buried for me, and ſhall I
beare my ſelfe aboue my brethren, ſhall I walke with a ſtiffe
necke, and diſdaine my inferiors, or ſhall I not make my ſelfe
equall to them of the loweſt degree, and paſſe the time of my
dwelling here in feare, and in all lowlineſſe of minde? Hath
the ſonne of God, my Chriſt, and my God, fulfilled all righ-
teouſneſſe; done his fathers buſines, and yeelded all obedi-
ence

ce vnto his father for mee, and ſhall I kick againſt him with
heele, ſhall I draw my necke from vnder his yoke, and re-
ſe to walke in the waies of his lawes, or rather ſhall I not
nforme my ſelfe in all obedience to his holy will, and doe
t which is good and right in his eyes? This vſe wee ſhould
ke of Chriſt his humility, and obedience vnto his father,
d to this end he maketh it the ground of his exhortation in
s place. It followeth,

Wherefore my beloued] The 2. thing which I obſerued in
eſe words of the Apoſtle: was his kinde and louing entrea-
of the *Philippians*, ſignified in that he calleth them his be-
ued. Which kinde entreatie of them he vſeth the rather to
nne them to harken vnto his exhortation. Here then is a
ce for vs whom God hath ſet apart vnto the holy worke of
s miniſtery, to wit, that we ſhould not onely bee carefull to
ſtruct them that heare vs in the wholeſome words of truth,
t that likewiſe we ſhould ſeeke in all kinde and louing ſort
winne them vnto that wherein we doe inſtruct them. Here-
on are thoſe kinde and loueſome ſpeeches ſo often vſed in
e writings of the Apoſtles, *my brethren, my beloued, my babes,*
little children, dearely beloued, deare brethren, I beſeech you,
thren by the mercies of God, and the like. Not to ſpeake of
her places, this one place of our Apoſtle might ſuffice ſuf-
ciently to inſtruct vs in this leſſon: where the Apoſtle doth
t onely exhort the *Philippians* to walke in the way of godli-
ſſe with humbleneſſe of mind, and in obedience vnto God,
d ſtrengthen his exhortation both by the example of their
ne former obedience, and by the example of Chriſt his
umility and obedience; but in all kinde and louing ſort hee
ropoſeth his exhortation, calling them, his beloued, that ſo
e might the rather winne them to harken to his exhortation.
or euen ſo the diſpenſers of God his holy myſteries ſhould
ot onely labour in a godly care to teach them that heare
em the words of truth in all euidence of the ſpirit, and to
onfirme and ſtrengthen the ſame out of the ſacred worth of
uth, but further they ſhould ſeeke with all kinde ſpeaches,
nd in all louing manner to lead them foorth vnto the waters
f comfort, and to bring them vnto Chriſt Ieſus. And here

happily a man that ſhould long beate vpon this point, and
large it to the full, might haue great applauſe in many
eſpecially there where the exception againſt their Teache
that he is too ſharpe, and that hee preſſeth the iudgement
God againſt ſinne too ſore, and too vehemently. Here
I beſeech you a leſſon for you that are hearers out of
place.

As we that are the miniſters of the Lord for your
are hence taught to ſtriue in all kinde and louing ſort to
you vnto Chriſt Ieſus; ſo you that heare vs are likewiſe
to learne ſo to cary your ſelues as that we may ſpeak vnto
as vnto our brethren, and vnto our beloued. If the
God be not in you indeed, how can wee ſpeake vnto
vnto our beloued? If you honour not God, nor
commandements, how can we ſpeake vnto you as vnto
children? If ye be not ioyned with vs in one faith, and
hope in Chriſt Ieſus, how can wee ſpeake vnto you as
brethren? Nay I ſay more vnto you, if ye know not
bour amongſt you, and are ouer you in the Lord, and
niſh you, if ye haue vs not in ſingular loue for our
how can we ſpeake vnto you as vnto our beloued? If
labour to beget you in the faith, and to preſent you
God blameleſſe in that day, you either ſtoppe your
the voice of our charming charme we neuer ſo wiſely,
euill of vs as of euill doers, can wee ſpeake vnto you
our babes and little children? If you embrace not
which we preach vnto you, but rather hate vs for the
which we bring vnto you, can we ſpeake vnto you as
deare brethren? Nay certainely, if yee will haue vs
vnto you with kinde ſpeeches, and in all louing manner,
my beloued, my little children, my deare brethren,
muſt ye ſtudy ſo to approue your ſelues both vnto God
men, as that we may ſpeake vnto you as vnto our
vnto our brethren &c. Otherwiſe, as Chriſt came not
all with this, *feare not little flocke*, but vnto ſome with
generation of vipers, how can ye ſpeake good things, when
euill: And as the Apoſtle came not to all with this, *I*
you brethren by the mercies of God, but vnto ſome with

ſh Galathians, who hath bewitched you that yee ſhould not obey truth; ſo ye muſt looke that as ſometimes wee come in e and in the ſpirit of meekneſſe, ſo ſometimes wee ſhould ne vnto you with a rodde, and with a woe vnto ſuch as o- not the Goſpell of Chriſt Ieſus that they might be ſaued. n and brethren our hearts deſire is that ye may be ſaued in day of Chriſt, and we watch for your ſoules as they that ſt giue accounts vnto God for them: haue ye care that wee y do it with ioy, and not with griefe. We are loth to come o you with a rodde, we had rather come in loue, and in the it of meekneſſe; haue yee care that wee may come vnto , and that we may ſpeake vnto you as vnto our beloued. we ſometimes ſharply reproue ſinne, it is for your ſakes, t we may reclaime the ſinner from wandring out of the t way: and againe, if ſometimes wee reſtore ſuch as are en with the ſpirit of meekeneſſe, it is for your ſakes, that may binde vp the broken hearted, and miniſter a word of mfort vnto the troubled, and afflicted ſoule. Both, I meane rpneſſe and meekneſſe, the rodde and loue, both, I ſay, in ir due places is needfull, and wiſe diſcretion in them both moſt needfull. And ſo I come to the 3. point.

As ye haue alwaies obeyed] What? the Apoſtle in falling wne vnto him, and kiſſing his feete, as is now done vnto t man of ſinne? Nay the Apoſtle herein commendeth ir former obedience vnto God, and vnto his word after ch time as they had receiued the Goſpell of Chriſt Ieſus. nd this he doth to ſtirre them vp to continue their obedi- ce, that as they had begunne well, ſo they might now go rward as they had begunne. Whence wee are taught, that is not enough to beginne well, and for a time to embrace e truth, and to obey the Goſpell of Chriſt Ieſus, and after- ards to quench the ſpirit, and to ſuffer our ſelues to bee en- ngled in the filthineſſe of the world, but hauing begunne in e ſpirit we muſt go forward in the ſpirit, and hauing begunne loue and like the truth we muſt not fall from our firſt loue, t hold faſt the ſame, and continue therein. Whereupon re thoſe often exhortations in the Apoſtles to continue in e faith, to continue in the grace of God, to continue in the

things that we haue learned, to hold fast the profession of
hope without wauering, and with full purpose of heart
cleaue vnto the Lord. The reason hereof is, the schoole
Christ is not a schoole of idlenesse, or a schoole of non
ciencie, but the schollers of Christ his schoole they must
low the truth in loue, and they must in all things grow vp
Eph. 4. 15. him which is the head, that is Christ as the Apostle
And therefore our Sauiour Christ himselfe told the Iewes
Ioh. 8. 31. beleeued in him, saying, *if ye continue in my word, ye are*
my disciples; and shall know the truth. They, no doubt,
whom he spake, had begunne well, and had embraced
truth, but he telleth them that if they will be his schollers
must continue as they haue begunne, and they must
forward and encrease in all knowledge, and spirituall
standing. A lesson as needfull to be taught in these our
as any other. For wee see by our owne experience
word of the Lord is of such maiestie, and so powerfull,
draweth oftentimes the veriest miscreants that be vnto a
of it, and causeth them many times to doe many things
Mat. 13. But as it is in the parable of the seede in the Gospell, some
ceiue the word with ioy, but when persecution comes
are offended: other heare the word, but the cares of the
and the deceitfulnesse of riches choke it, that it is made
fruitfull; in others the euill one commeth and catcheth
word that was sowen in their heart, and in a great many
liking of the word, and the obedience thereunto is but
vnto a flash of lightening, come and gone againe almost
moment. For a day, or for a moneth, or happily for a yeere
two they will harken, and obey, they will make a good
of louing and liking the word, and many things they will
well. But after a while they will loath this heauenly
2 Pet. 2. 22. and in their hearts returne vnto the fleshpots of *Egypt*, or,
21. *Peter* speaketh, *with the dogge they will returne vnto his*
and with the sow vnto her wallowing in the mire. Men and
thren, we must not be like vnto such men. For, as *Peter* speak-
eth in the same place, it had beene better for such men not to
haue knowne the way of righteousnesse, then after they haue
knowne it to turne from the holy commandement giuen

them. We muſt hauing taſted of the good word of God, and hauing begunne to forſake the corruptions that are in the world through luſt, continue in the grace of God, and grow forward from grace vnto grace till wee be perfit men, and come vnto the meaſure of the age of the fulneſſe of Chriſt. Hauing begunne to haue a liking of the word, and to deſire the preaching thereof, we muſt take heede that wee grow not weary of it; but the more we haue it, the more our ſoules muſt long after it, and the more we heare it, the more wee muſt grow in obedience vnto it, to frame our liues according thereunto. We muſt not here ſtand at a ſtay, much leſſe muſt wee go backward; we muſt go forward, and wee muſt pricke hard vnto the marke of the high calling that is ſet before vs. For in the way of godlineſſe that is moſt true which is ſo common, not to goe forward in that way is in truth to goe backward. But I ſhall haue occaſion againe to ſpeake of this point in handling the exhortation.

To leaue therefore this point, here it may be demanded how the Apoſtle ſaith that the *Philippians* had alwaies obeyed, *as yee haue alwaies obeyed.* For in that the Apoſtle doth admoniſh them, euery man to eſteeme other better then himſelfe, as *verſe* 3. and to doe all things without murmuring and reaſoning, as *verſe* 14. he plainely ſignifieth that there were many faults amongſt them, euen contention, vaineglory, murmuring, reaſoning, and the like. How then doth he giue them this teſtimonie, that they had alwaies obeyed? Lied the Apoſtle vnto them, or did he flatter them? God forbid: *let God be true, and euery man a lyer.* He lieth not vnto them, neither doth he flatter them, and yet their obedience vnto God, and vnto his word, was not perfect: for no doubt ſuch faults were amongſt them, as already we haue ſpoken of. In this ſenſe then we are to vnderſtand the Apoſtle, when he commendeth the *Philippians* as hauing alwaies obeyed God and his word; not as if there had nothing lacked in their obedience: for *in many things wee ſinne all*; and *if wee ſay that we haue no ſinne, we deceiue our ſelues, and the truth is not in vs:* but therefore are they ſaid alwaies to haue obeyed, becauſe howſoeuer their obedience in it ſelfe was vnperfect, yet

Iam. 3. 2.
1 *Ioh.* 1. 8.

was

was it vnto them reputed as perfect, becauſe through faith they were ingrafted in Chriſt, and for his ſake their very deſire to liue godly was accepted with God as a life moſt holy. For ſuch is the fruit of our communion with Chriſt, that being ingrafted into his bodie, and made bone of his bone, and fleſh of his fleſh, through him, and for him, our faith in him is accounted to vs for righteouſneſſe, and our very deſire to liue godly in this preſent world, is accounted vnto vs for holineſſe of life. If there were no other proofe for this point, but euen this whereof I ſpeake, that the Apoſtle here maketh reckoning of the *Philippians* as hauing alwaies obeyed, though there lacked much in their obedience, becauſe they beleeued in Chriſt, and deſired to liue godly, it were enough: but the ſcriptures euery where witneſſe the ſame.

Here then we haue an exceeding great comfort in Chriſt Ieſus, that howſoeuer our obedience be vnperfit, yet if we beleeue perfitly in Chriſt Ieſus, and ſtudie to liue ſoberly, and righteouſly, and godly in this preſent world, it is accounted as if we had alwaies obeyed. Our iniquities are forgiuen, our ſinnes are couered, our infirmities are paſſed ouer, our vnrighteouſnes is not imputed vnto vs; only that which we haue well done is had in remembrance, and if we haue giuen but a cup of cold water in his name, it looſeth not the reward. This is that which doth and may vphold our weary and fainting ſoules, which otherwiſe would fall vnder their burthens; and
Heb. 12.14 this is that which may & ought to perſwade vs to *follow peace with all men, and holineſſe, without which no man ſhall ſee God.*

Not as in my preſence onely, but now much more in mine abſence.] In theſe words the Apoſtle lightly toucheth a defect in their obedience, that it was not altogether ſuch now in his abſence from them, as it was when he was preſent with them; but he doth not touch it as with purpoſe much to note them for it, but his drift rather is in theſe words to inſtruct them in the qualitie of their obedience, that it ought not to be fained, as ſeruice onely to the eye, but it ought to be ſincere, and from a pure heart, as vnto the Lord who ſeeth all, and is preſent euery where.

Here one or two things may be noted but only by the way, becauſe

ecauſe the Apoſtle doth onely lightly touch them, and as it were by the way aduiſe vs of them. 1. In that the Apoſtle nplieth a change in them now in his abſence from them, hich was not in his preſence with them, thence we may note ow requiſite the preſence of the Paſtor with his people is. rue it is, that the Apoſtle was not their Paſtor, but ſent to reach vnto the Gentiles in all places, and *Epaphroditus* was heir Miniſter, who remained with them after *Pauls* departure om them. But if in *Paules* abſence from them, when yet heir Miniſter was preſent with them, they began in a ſhort pace ſomewhat to decline, how can we thinke but that they muſt needes decline where their Paſtor is neuer with them? Where prophecying faileth the people periſh; and when the Paſtor is not preſent, the Wolfe commeth, and the flocke is cattered.

2. In that the Apoſtle onely lightly toucheth a defect in heir obedience, but not with purpoſe much to note it in hem, we may note what care is to be taken, that we doe not harply cenſure euery defect or fault which is in the godly. Some things in them muſt be lightly paſſed ouer, and they muſt be drawne on with all kindneſſe and meeknes to runne on in the race that is ſet before them. The godly is admoniſhed by a word, but the wicked goeth on in his folly, and careth not what is ſaid.

But chiefly hence we are to note the qualitie of our obedience vnto our God, that it ought not to be fained, as ſeruice to the eye, but ſincere, and from a pure heart, as vnto him that ſeeth all, and is preſent euery where. Which of vs is there that will commend that ſeruant, which is onely an eye-ſeruant, which will worke well in his maſters ſight, but not at all when he is abſent? Nay we will all condemne ſuch a ſeruant. But let vs take heede that therein we do not giue iudgment againſt our ſelues. If onely we make an outward ſhew of holineſſe, and ſerue not the Lord with our whole hearts, making his law our delight, and a ſingle obedience therevnto our chiefe deſire, what are we but eye-ſeruants, and our portion what ſhall it bee but the portion of hypocrites? Beloued, our God whom we ſerue is not as man: he ſeeth all things, he is preſent euery

euery where, he ſearcheth the hearts and the reynes, and he vnderſtandeth all our thoughts long before they be conceiued. It is no halting with him. Whatſoeuer we doe in the darknes, it is vnto him as if it were done in the light: for the darknes and light to him are both alike. *Gehazi* may offend when *Eliſha* ſees not, and may hope to conceale it from him, becauſe he ſees it not. But if *Eliſha* can deſcry his fault, how much more can our God deſcry all our waies, how hidden ſoeuer they be? Let vs therefore walke before him with a ſingle heart; let vs ſerue him in ſpirit and in truth; let our obedience vnto him, and vnto his law ſpring from a pure heart, from a good conſcience, and from an vnfeigned faith. Such obedience he requireth of vs; and ſuch obedience is the way wherein we muſt walke to our heauenly *Ieruſalem*.

LECTVRE XXXIII.

PHILIP. 2. verſe 12, 13.

So make an end of your owne ſaluation with feare and trembling. For it is God that worketh in you &c.

MAke an end of your owne ſaluation] The Rhamiſts read thus out of the vulgar tranſlation, *worke your ſaluation*; out of which reading that doctrine of ſaluation by workes is by ſome in part maintained. Doth our Apoſtle then in this place teach vs, that we are to worke our ſaluation, ſo that by the merit of our workes we may obteine ſaluation? Surely in other places of his Epiſtles he teaches vs a quite contrary doctrine. *By grace*, ſaith the Apoſtle, *are yee ſaued, through faith, and that not of your ſelues; it is the gift of God, not of workes, leſt any man ſhould boaſt himſelfe.* In which place ſee, I beſeech you, how the Apoſtle ſetteth downe the grounds of our ſaluation. Grace,

Eph. 2. 8. 9.

then

here is the first ground of our saluation. *It is God that iustifieth*
,& saueth vs: saluation is his gift, as the Apostle here saith.
ut why doth God saue vs? Surely in respect of our selues we
e saued freely by his grace,& according to his mercy: In re-
ect of Christ indeed we are saued by the merits of his death
passion. He hath bought vs with a great price,euen with the
rice of his own precious bloud which he shed for the remissi-
n of our sins. But we our selues haue no part in this paiment;
respect of our selues we are freely through the exceeding
ches of his fauour and grace towards vs,saued. Faith, that is
e next occurrent in our saluation; *by grace we are saued through faith.* For faith is that hand,whereby we take hold on saluation
ached vnto vs by grace. Here then, yee see,how saluation is
oth giuen,& taken; giuen by God,& taken by vs. It is giuen
y God by grace; it is taken by vs by faith. What then, haue
e no part in the purchase of our saluation? No surely; faith
hereby we are saued,and saluation it selfe,they are the gift of
od. What,haue our works no interest in the meriting of our
luation? No, *by grace we are saued, through faith*, not any way
f our selues, nor of our works. Why? lest any man should
oast himselfe. For as the same Apostle reasoneth; *if Abraham were iustified by works, he hath wherein to reioyce, but not with God.* Why not with God? because *to him that worketh*, or meriteth
y his works, *the wages is not counted by fauour, but by debt.* And
herefore in another place thus he reasoneth: *if of grace, then not of works, else were grace no more grace: but if of works, then no more of grace, or else were worke no more worke.* So that when the Apostle here saith, that *by grace we are saued*, it is euen thereby
laine that we are not saued by our works: yet he putteth
owne both, saying, that *we are saued by grace, not of workes.*
gaine in his Epistle to *Titus*; *God* (saith he) *our Sauiour hath saued vs, not by the workes of righteousnes which we had done, but according to his mercy &c.* Where againe you see the author of
ur saluation is God our Sauiour: the cause which moueth
God to saue vs, his mercy, not our good works. I might here
likewise produce the whole disputation of our Apostle in his
Epistles to the *Romanes*, and to the *Galathians*, where at large
he disputeth the question, and plainely resolueth that we are
ustfied and saued freely by grace through faith in Christ his

Rom. 8. 3.

Rom. 4. 2. 4.

11. 6.

Tit. 3. 5.

bloud, and not by our works wrought according to the law. But I purpose not any large discourse vpon this point. By that which already hath beene said, yee see how the Apostle in another of his Epistles teacheth cleane another doctrine then of saluation by works. For he teacheth that we are saued freely by grace, through faith; not of our selues, not of works, without the works of the law.

How then? is the Apostle contrary to himselfe? Doth he here bid vs worke our saluation, as if by our works we might merit our saluation, and elsewhere tell vs that our saluation is not of works, but of grace? God forbid that we should so say or thinke. The spirit whereby the Apostle spake both here and elsewhere is alwaies one, and the same, and is not changed. He is the spirit of truth, and directed the Apostle his tongue and pen into all truth; so that he is not any where contrary to himselfe, but here as elsewhere deliuereth the same truth. Looke we then a litle into the words, and into the meaning of the words in this place of the Apostle. Here then we are to note, 1. that it is not simply said, *worke your saluation*, but *worke out*, or *finish*, or *make an end of your owne saluation*. For the word here vsed doth properly signifie not simply *to worke*, but *to worke out, to finish, to make an end of a thing*. So it is vsed by the Apostle where he saith, *Take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things, stand fast*. Againe, when it is said, *worke out*, or *finish*, or *make an end of your owne saluation*, by saluation is not meant, as often else where, that price of our high calling, that crowne of immortalitie which at the end of our race is laid vp for him that ouercommeth and continueth vnto the end; but by saluation is meant the whole course of a godly life which leadeth vnto saluation. So that when he saith, *Make an end of your saluation*, he doth exhort vs thus much in effect, that as we haue entred the race of righteousnes which leadeth vnto saluation, so we would runne on in the same race vnto the end, and fully finish our course in doing such good workes, as God hath ordeined that wee should walke in them.

Eph.6.13.

The thing then which hence is to bee noted from our Apostle

poſtle touching good works, is not the merit of our ſaluati-
by our works, but that good works are the way which God
h ordeined vs to walke in; and in doing whereof he would
e vs to finiſh the whole courſe of our life. And this we do
oſt gladly teach euery where, and beat vpon in all our Ser-
ons, and in all our exhortations. Onely we are carefull to
ch you the truth touching good works; namely, that they
e not the cauſes of, but the way which leadeth vnto ſaluati-
. Saluation, it is the gift of God, giuen vs by Ieſus Chriſt,
rough faith in his name. So our Sauiour himſelfe telleth vs
ring, *My ſheepe heare my voice, and I giue vnto them eternall* Joh 10. 27.
. For as it is in another place; *God gaue him power ouer all* 28.
h, that he ſhould giue eternall life to all them that beleeue in him.* 17. 2.
luation then is the gift of God, giuen by Chriſt, through
h in him, it is not any way cauſed or merited by our works:
good works are the way which God hath ordeined vs to
lke in vnto ſaluation. And this is plainely proued out of
e places before alledged: for the Apoſtle in the place to the
heſians, hauing ſet that downe that *we are ſaued by grace* Eph. 2. 8.
rough faith, not of workes*, immediatly after he telleth vs that 9.
are the Lord his workmanſhip created vnto good works, which 10.
d hath ordeined that we ſhould walke in them.* Likewiſe in the
ce to *Titus*, hauing ſet that downe that *God hath ſaued vs,* Tit. 3. 5.
*not by the works of righteouſneſſe which we had done, but accord-
g to his mercy*; immediatly after he ſpeaketh thus vnto *Titus*, 8.
*is I will that thou ſhouldeſt affirme, that they which haue beleeued
God, might be carefull to ſhew forth good workes.* By which pla-
s it doth appeare, that howſoeuer our good works are not
e cauſe, or the meanes of our ſaluation, yet they are that way
hich leadeth vnto ſaluation; yea and that way wherein if
e doe not walke we cannot be ſaued. So ſaith our Sauiour
mſelfe, *Euery branch that beareth not fruit in me, the Father ta-* Joh. 15. 2.
th away, and it is caſt into the fire, and burnt. He doth not ſay,
ery plant that is not planted in me: albeit that likewiſe be
oſt true; but euery branch that beareth not fruit in mee.
What fruit? Euen *the fruit of the ſpirit, which is in all goodnes,* Eph. 5. 9.
righteouſnes, & truth, as the Apoſtle ſpeaketh: *Euery branch
hat beareth not ſuch fruit in me, he is taken away, and caſt into
the*

the fire, and burnt. To like purpose is that of the Apostle, where
Heb. 12. 14. he saith, *Follow peace with all men, and holinesse, without the which no man shall see the Lord.* And to the like purpose now many places might and ordinarily are by vs produced in our Sermons.

Here then first I beseech you learne to beware of such as traduce vs, and the doctrine which wee preach, as if by preaching of faith wee had banished good workes, and as if we were so farre from exhorting men to good workes in our Sermons, that either we mention them not, or condemne them: for such there are, that are not ashamed to say, that now we are afraid to handle the doctrine of good workes, that we have preached saluation by faith so long, that wee haue banished good workes out of the Country; that either wee dare not speake of good workes, or if we doe, yet so coldly, that as good as neuer a whit, as so barely and coldly. But beware of such: for hauing their foolish hearts seduced to beleeue lies, they speake euill of the way of truth, which they know not, and of men whom either they will not at all heare, or with such enchanted eares, that they peruert whatsoeuer things are spoken, vnto their owne destruction. Such if they would, they might heare and know that these are false suggestions, wherewith they slander vs and the truth which wee teach. For we preach both faith and workes, and in all places wee exhort all men that they abound in euery good worke. But why is it that they thus traduce vs and our doctrine? Forsooth becauſe we teach that our workes are no causes of our saluation. And are we then thus to be traduced becauſe wee tell you the truth? We tell you that which the Scriptures haue taught vs, and we bring with vs the euidence thereof to confirme that which we teach. Wee dare not challenge any part of our saluation as due vnto our workes, becauſe all the honour thereof belongeth vnto the Lord, whose free gift it is according to his mercie. But the way wherein God hath ordained vs to walke vnto saluation, we say is holinesse of life, without which no man shall see the Lord. This the Scriptures teach vs, this we teach you: beware therefore of such deceiuers as tell you otherwise.

Against

gaine, if good workes be the way which God hath ordai-
vs to walke in, and if without holineſſe of life no man
ll ſee the Lord, then walke with God, as *Henoch* did, in ho-
eſſe and righteouſneſſe. You beleeue in Chriſt Ieſus: ſhew
h the fruits of your faith: your workes muſt teſtifie your
h, both vnto your ſelues, and vnto vs; for it is a vaine and
ead faith, where no fruits of holineſſe of life doe follow.
ree is knowne by his fruit: a good tree bringeth forth good
t, and a corrupt tree bringeth forth euill fruit. As many
re lead by the ſpirit of God, they walke after the ſpirit, and
y bring forth the fruits of the ſpirit. Beloued, God hath
a time wherein to trie the faith and religion of ſuch as hee
h enabled to doe ſome good vnto his children. Now hee
keth that wee ſhould ſhew forth the fruits of faith, and the
ens of religion, by ſhewing mercy and compaſſion vpon
poore afflicted and diſtreſſed brethren. *Pure religion, and* *Iam. 1. 27.*
defiled before God, euen the Father, is this, that wee viſit the fa-
dleſſe and widowes in their aduerſitie, and that wee keepe our
es vnſpotted of the world. If therefore there be any faith, if
re be any religion, if there be any bowels of compaſſion in
, withdraw not your morſels from the poore, nor your re-
ſe from the needie. According to that wherewithall God
h bleſſed you, be it ſmall or great, bee ready to doe good
l to diſtribute, laying vp for your ſelues a good foundation
heauen. Bleſſed is he whom the loines of the poore in their
ierſitie bleſſeth. Generally this I exhort, that yee ſtudie to
e ſoberly, righteouſly, and godly in this preſent world, and
glorifie God by the holineſſe of your conuerſation: for
ow this, that whom God hath iuſtified, forgiuing their ſins
l iniquities, them alſo hath hee ſanctified, that they ſerue
n in holineſſe and in righteouſneſſe; and whom hee hath
ctified, them alſo, and them only he glorifieth in the king
me of his Sonne. As he then which hath called you is holy,
e yee holy in all manner of conuerſation. Hereby yee
ll know that yee are the ſonnes of God, if yee walke as hee
h walked, and keepe his commandements. And this is a
e witneſſe that yee belong not vnto him, if yee delight in
ighteouſneſſe, and defile your ſelues with the vncleane

conuerſation of the wicked and vngodly. Giue therefore
diligence to make your calling and election ſure, ſure (I ſa
vnto your ſelues and to your owne ſoules, by walking in
holineſſe of life as God in Chriſt Ieſus hath ordained you
walke in. And thus much of that holy courſe and race of
lineſſe wherein the Apoſtle exhorteth vs to runne, when
ſaith, *Conſicite ſalutem, &c.*

(*Make an end, &c.*] What it is whereunto the Apo
in theſe words doth exhort vs, in part we haue already
by the way wherein hee preſcribeth vs to walke. The
which leadeth vnto ſaluation being holineſſe of life, the A
ſtle exhorteth vs to walke in this way, to runne in this
Now it is to be obſerued that the Apoſtle doth not only
ſcribe the way which leadeth vnto ſaluation, and exhort
walke and runne in that way, but he exhorteth vs to runne
in the ſame race vnto the end, and fully to finiſh our cour
doing ſuch good workes as God hath ordained that we
walke in. Whence wee are to learne this leſſon, that we
not onely beginne in the ſpirit, and grow forward
from grace vnto grace, but wee muſt perſeuere and con
vnto the end, that as the beginning and progreſſe were in
ſpirit, ſo the end alſo may bee in the ſpirit, that after the
runne wee may haue eternall life. It is a good thing to
well; but how little it profiteth vs vnleſſe we continue,
example of *Lots* wife, whoſe temporall puniſhment, bec
ſhe looked backe vnto *Sodome*, is regiſtred in the old, and
example of *Iudas* the betraier of Chriſt, whoſe fearfull end
cauſe hee went aſtray from that miniſtration and Apoſt
which he had obtained with the reſt of the Apoſtles, is re
1 *Cor.* 9. 24. ſtred in the new Teſtament, beare witneſſe. *Know ye not* (
the Apoſtle) *that they which runne in a race, runne all, yet one
ceiueth the price?* namely he that runneth to the end. *So
(ſaith the Apoſtle) that yee may obtaine.* How is that? that
to the end. Runne to the end, that ye may obtaine the
2 *Tim.* 2. 5. for none are crowned but they that ſtriue as they ought
doe. Now who are they that ſtriue as they ought to doe,
they that without fainting and failing in the way hold out
to the end? In moſt miſerable caſe then are they that
Chri

urch of *Epheſus* forſake their firſt loue, that is, that hauing
ce followed the truth in loue, and embraced pure religion,
l walked in the paths of righteouſneſſe, doe afterwards fall
y, and runne themſelues vpon the rockes, either of errors
pinion, or of corruption in life. *No man* (ſaith Chriſt) *that* Luk 9.62.
eth his hand to the plough, and looketh backe, is apt to the king-
me of God. And the Apoſtle ſaith further, that *it had beene* 2 Pet.2.21.
ter for them not to haue knowne the way of righteouſneſſe, than
r they haue knowne it, to turne from the holy commandement
en vnto them. The reaſon is giuen by the Apoſtle: *For if we* Heb.10.26.
e willingly after that wee haue receiued the knowledge of the
th, there remaineth no more ſacrifice for ſinnes, but a fearefull 27.
king for of iudgement, and violent fire, which ſhall deuoure the
uerſaries. Take heed therefore, brethren, leſt at any time there Heb.3.12.
in any of you an euill heart, and vnfaithfull, to depart away from
liuing Lord: For wee are made partakers of Chriſt, if we keepe 14.
e vnto the end the beginning wherewith wee are vpholden. Let
runne with patience the race all out that is ſet before vs,
r Sauiour Chriſt did ſo before vs, *who for the ioy that was ſet* Heb.12.2.
fore him, endured the croſſe, and deſpiſed the ſhame. And ſhall
beweary and faint in our mindes? We ſerue a moſt boun-
ll Lord, which giueth vs all things liberally; let vs ſerue
n with all that wee haue. Wee ſerue a moſt louing Lord,
o will not change his fauour for euer; let vs not ſerue him
a time, but for euer. And this let vs know for a ſuretie,
t if at our laſt end, when death doth ſummon vs to yeeld
r bodies vnto the graue, and our ſpirits into the hands of
n that gaue them, if then with *Paul* we can ſay, *I haue fought*
ood fight, I haue finiſhed my courſe, I haue kept my faith, wee
ll finde more ſound ioy and ſure comfort herein, than in
things elſe vnder the cope of heauen whatſoeuer: for *he that* Mat.24.13
dureth vnto the end, he ſhall be ſaued, ſaith our Sauiour Chriſt.
nd againe: *He that ouercommeth, and keepeth my workes vnto* Ap.2.26.
e end, to him will I giue power ouer nations; and he ſhall rule them
th a rod of iron, and as the veſſels of a potter ſhall they be broken. 27.
uen as I receiued of my Father, ſo will I giue him my morning 28.
rre. Make an end therefore of your owne ſaluation.

Now before wee proceed vnto the manner how wee are to

runne in this race, and to finish this course, a doubt ari
from the Apostles exhortation is first to be resolued, and
swered. The Apostle as yee see, exhorteth vs to make an
of our owne saluation, to runne on the race of righteousn
which leadeth vnto saluation, outright vnto the end. Whe
upon some doe gather that our freewill is here called
that is, that wee are not wholly and onely assisted by gra
the way of saluation, and in the workes that leade there
but that it is in vs to consent vnto the grace which is offer
and that wee of our selues, being holpen with grace, by
power of our free will, are able to worke the things that
good, and acceptable vnto God. For why else (say they)
the Apostle exhort vs to worke out our owne saluation, if
vs there be no power at all to worke? And generally they
conclude, that all admonitions, exhortations, reproofes,
cepts, promises, and threatnings in the Scriptures, are in
if freewill in man be not granted, by the power whereof
may together with grace worke that which is good. T
doubt then is, whether this exhortation of our Apostle
not implie that we by the power of our free will are able
of our selues to make an end of our owne saluation, and
runne the race of righteousnesse which leadeth to salvation.
The resolution and answer whereunto is, that it doth not
implie any such thing: which yet more cleerely will appear
if first wee shew the friuolousnes of their whole reason, dr
from admonitions, exhortations, &c. in generall, which
this: If it be not (say they) in our owne power to doe the
which is good, and whereunto wee are exhorted and adm
nished, &c. then in vaine are admonitions, exhortations,
cepts, reproofes, and the like. But see the vanitie of their
son. Are not admonitions and the like needfull, if it be
that it be wholly of grace, and no way of our selues, to
those good things whereunto wee are exhorted? It is as if
should say, If the increase of the earth be wholly the bles
of the Lord, then it is not needfull for the husbandman to
his ground: if faith be wholly the gift of God, it is not nee
full to come to heare the word preached, &c. for as he gi
corne, and wine, and oile, and all things needfull for this
but

yet by ſuch meanes as he hath ordained thereunto, and as
is his gift, but yet giuen to vs by the meanes of hearing
word preached; ſo God worketh in vs both to will and to
thoſe things whereunto he exhorteth and admoniſheth
but by the meanes of ſuch admonitions, exhortations, and
like. Howſoeuer then it be not in our owne power to doe
good things whereunto wee are exhorted in holy Scrip-
, yet admonitions and exhortations there vſed are there-
needfull, becauſe they are the meanes whereby God wor
his graces. Againe, if wee looke into the booke of God,
ſhall eaſily ſee that all theſe things whereunto wee are ex-
ed, they are wholly giuen of God by grace in Chriſt Ieſus,
are no way of our ſelues. To take a little view thereof:
Lord by *Ioel* exhorteth or commandeth, ſaying, *Turne* *Ioel* 2.12.
nto mee, with all your heart, with faſting, weeping, and mour-
: and yet *Ieremy* ſheweth plainly that conuerſion vnto the
d is wholly the gift of the Lord, when hee thus praieth,
uert thou mee, and I ſhall be conuerted, for thou art the Lord *Ier.*31.18.
God. Likewiſe our Sauiour Chriſt exhorteth, *Come vnto* *Mat.*11.28
all yee that are weary and laden, and I will eaſe you: and yet
ſheweth plainly, that to come vnto him is wholly from
Father, when he thus ſaith, *No man can come vnto mee, ex-* *Ioh.*6.44.
the Father which hath ſent mee draw him. In another place
exhorteth, ſaying, *Take heed and beware of couetouſneſſe:* *Luk.*12.15.
o doe thus is wholly from the Lord, as the Prophet ſhew-
y that his praier vnto the Lord, *Incline mine heart vnto thy* *Pſ.*119.36
monies, and not to couetouſneſſe. Generally the Prophet ex- 37.37.
eth to flie from euill, and to doe the thing that is good:
Iames telleth vs, that to doe good is wholly from the *Iam.*1.17.
d, ſaying, *Euery good and perfect gift is from aboue, and com-*
downe from the Father of lights, &c. The like is to be ſaid
proofes. Chriſt reproued the eleuen of their vnbeleefe *Mar.*16.14
hardneſſe of heart: and yet the Prophet ſheweth that it is
Lord that taketh away the ſtonie heart out of our body, *Ez.*36.26.
giueth vs an heart of fleſh: and the Apoſtle, that faith is
gift of the Lord. The like is to be ſaid of all precepts, pro-
es, threatnings, reproofes, admonitions, exhortations, and
like in holy Scripture. The Lord vſeth them all as meanes

to worke his owne will in vs, and giueth vnto vs what[so]
he requireth of vs. He ſetteth downe lawes and ſtatutes, [as]
as if it were in our owne power to keepe them, but that [we]
may know what to aske of him, and with the Prophet [Dauid]
O be gracious vnto thy ſeruant that I may liue and keepe thy [word]
He promiſeth good things to thoſe that will obey him, [and]
if it lay in vs to obey him if our ſelues would, but that [he]
may worke ſuch a will in vs by his promiſes. He admoniſh[eth]
and exhorteth vs, not as if we were able of our ſelues [to]
or do the things, but that ſo we may looke into our own [ne-]
neſſe, and turne vnto him, and he may heale vs. You ſee [then]
how vaine their whole reaſon drawne from admonitions, [ex-]
hortations, and the like in generall is; for that neither [they]
argue any power in vs of our ſelues to doe good, neither [are]
they needleſſe and vaine, becauſe they are the meanes [whereby]
by the Lord worketh in vs both to will, and to doe that [which]
we are commanded, and exhorted. Now to the reaſon [drawne]
in particular from this exhortation, in briefe I anſwer, that [al-]
beit the Apoſtle exhort vs to worke out our owne ſalua[tion]
yet it doth not follow that it is at all in our power ſo to do, [or]
as it followeth in our Apoſtle, it is God which worketh in [vs]
both to will and to doe, euen of his good pleaſure. The A[po-]
poſtle therefore exhorteth vs to make an end of our owne ſ[al-]
uation, not for that we are able to doe ſo, but to teach [vs to]
flie vnto him who worketh in vs both the will and the deed, [and]
euen of his good pleaſure.

Now let vs make this vſe of that which hath beene ſpoke[n]
for the reſoluing of this doubt. It is not in our owne power [to]
we ſee to flie the euill we are forbidden, to doe the good [we]
are commanded, or to embrace the vertuous and godly [life]
whereunto we are exhorted, but wholy from grace, [and]
from the Lord. So often then as wee heare, or read any [of]
cepts or lawes in the booke of God, let vs therein acknow[-]
ledge our duties, and ſeeing it is not in our power to [keep]
them, let vs flie vnto our God, and pray to him; Lord [giue]
me grace to do that thou commandeſt, and then command [of]
mee what thou wilt. So often as we heare or read any [pro-]
miſes, or threatnings, let vs therein acknowledge our [owne]
frowardne[ſſe]

wardneſſe, and ſeeing it is not in vs to bend at promiſes threatnings, vnleſſe he touch vs with his holy ſpirit, let vs vnto our God, and praie vnto him; Lord take from mee hard and ſtony heart, and giue me for it a ſoft and fleſhie rt, that thy promiſes and thy threatenings, may worke in obedience to thy will. So often likewiſe as wee heare or le of admonitions, or exhortations, let vs therein acknow- e our owne infirmities, and ſeeing we cannot of our ſelues or do the thing whereunto wee are exhorted, let vs flie o our God, and pray vnto him; Lord frame my will accor- g to thy bleſſed will that I may doe what thy will is. And conclude this point, ſeeing we cannot run this raſe where- o the Apoſtle exhorteth vs, but God muſt worke in vs both will and the deede, let vs flie vnto our God, and pray vn im, Lord ſanctifie mee with thy holy ſpirit, that by thy ce guiding mee I may walke in thoſe good workes which u haſt ordained mee to walke in vnto my liues end.

LECTURE XXXIV.

PHILIP. 2.

l. 12. 13. *With feare and trembling. For it is God which worketh in you both the will and the deede, euen of his good pleaſure.*

Ith feare and trembling] From theſe words ſome there are that gather that vncomfortable doctrine of the vncertaintie of our ſaluation, affirming it to be pride and preſumption to dare to be ſo bold as to be aſſured of our ſaluation, and cleane contrary to the teaching the Apoſtle in this place. So that the meaning of the Apoſtle by their iudgements in this place is this, that we ſhould worke our ſaluation that yet wee ſhould alwaies doubt of r ſaluation. But how farre this is wide of the Apoſtles mea- ning, *Rhem. in loc.*

ning, may easily appeare by those manifold Scriptures
by the certainety of our saluation is affirmed, and conse-
ly this vncomfortable doctrine of the doubting of our
Iob. 19 25. 26. 27. tion is vtterly ouerthrowne. *I am sure*, saith *Iob*, that my
deemer liueth, and he shall stand the last vpon earth, and thou
ter my skinne, wormes destroy this body, yet shall I see God
flesh, whom I my selfe shall see, and mine eies shall behold,
other for mee. Lord how this holy man so assureth
of his saluation, that he beates vpon it as if hee could
satisfie himselfe with any words, but fills his mouth with
Rom. 8. 38. ioycing hereat amidst all his afflictions. *I am sure*, saith
my Redeemer liueth, I shall see God in my flesh, I my selfe
him, mine eies shall behold him, none other for mee but I
shall behold him. He doth as fully assure himselfe of his
on as if he were already in full possession thereof. Of the
assurance of his saluation our Apostle protesteth, saying,
perswaded that neither death, nor life, nor Angells &c. W
the Apostle doth not onely speake of a probable persw
but of such a sure confidence; as whereby else where he
2 Tim. 4. 8. *from henceforth there is laid vp for me a crowne of righteous*
Neither groundeth he this perswasion vpon any speciall
lation, but vpon that ground which is common to him
all the faithfull, euen the loue of God in Christ Iesus. N
as *Iob*, and *Paul*, not to instance in any others, assured th
selues of their saluation, so we by the power of the same
and vpon the same ground of the loue of God in Christ Ie
may and ought to assure out selues of our saluation. Tru
is that if our saluation and the certainty thereof stood
way in our selues, or depended vpon our workes, wee m
indeed iustly doubt of our saluation, as knowing our selue
reason of our sinnes and iniquities to haue deserued death
damnation. But the ground, and the foundation of the c
rainty of our hope is the sure promises of God in Chri
sus, who hath promised in his word eternall life to all
beleeue. We looke not vpon our selues, or our owne work
or our owne worthines (for then must we needs doubt
we looke vpon him that hath promised: euen as *Abraham*
did, whose faith we are to follow; of whom it is said, that

ther did consider his owne body, which was now dead, ing almost an hundreth yeares old, neither the deadnesse of *rahs* wombe; neither did he doubt of the promise through beliefe (where note how doubting is tearmed vnbeliefe) was strengthened in the faith, and gaue glory to God, be fully assured that he which had promised was also able to e it. He then being faithfull which hath promised saluati- to them that beleeue in his name, we are sure to be saued. t what neede were to looke farther for this point then into every nature of faith? which the Apostles haue defined to such a full assurance, that if ye take away assurance ye take ay faith. For what else doth that meane that the Apostle metimes calleth *faith the ground of things which are hoped for, the euidence of things that are not seene*, sometimes *a stedfast b*; sometimes *a full assurance*, sometimes *an assurance without uering*; and sometimes *the anchor of the soule both sure and dfast? Let vs draw neere*, saith the Apostle, *with a true heart assurance of faith, sprinkled in our hearts from an euill conscience, washed in our bodies with pure water. Let vs keepe the profes. of our hope without wauering. for he is faithfull that promised.* oth the Apostle exhort vs vnto an assurance of faith, vnto hope without wauering, resting vpon his promises that is hfull and true? Surely if we ought thus to beleeue, if wee ght thus to hope, and that vpon this ground that hee is hfull that hath promised; then may we and ought to assure r selues of our saluation. Whether then wee looke vpon examples of holy men in the Scriptures, or vpon the sure mises of God in Christ Iesus made in the Scripture, or vp- the nature of faith in the writings of the Apostle; still we ll finde that we ought not to doubt, but certainely to assure r selues of our saluation through a sure and stedfast faith in rist Iesus, who hath promised life and saluation to all them t beleeue in his name.

This then may serue for the confutation of that vncom rable doctrine of the Papists, where they teach, that with- t speciall reuelation no man ought, or can assure himselfe faith of his saluation. The erroneousnesse of which do- rine though it hath beene fully manifested by that which already

Rom. 4.19. 20.21.

Heb. 11. 1. *Coloss.* 2. 5.

Rom. 4.21. *Iam.* 1.6.

Heb. 6.19. 10. 22. 23.

already hath beene ſaid for confirmation of the plaine oppo-
ſite doctrine which we teach; yet for a further clearing of the
truth in this point, I beſeech you in a few words to conſider
how weake proofes they bring for what they teach.

Why then I demand, may no man without ſpeciall reue-
lation aſſure himſelfe by faith of his ſaluation? Becauſe no
Pro. 20.9. man can ſay *my heart is cleane, I am pure from ſinne. Man may not*
be cleane from ſinne, ſaith *Bellarmine*, *but no man*, ſaith he, *may ſay*
Lib. 3. de Iuſtif. c. 4. *ſo, becauſe they that are cleane cannot certainly know that they are*
cleane, therefore no man without ſpeciall reuelation may aſſure him-
ſelfe by faith of his ſaluation. But ſee the weakneſs of this proofe,
which 1. is grounded vpon a corrupt reading, as the text in
the originall ſheweth, whence the words are thus to be read,
who can ſay, I haue made my heart cleane? and are ſpoken to
preſſe the inſolencie of ſuch as thinke to be iuſtified by their
owne ſtrength. And 2. leaneth vpon a point of mans purity
from ſinne in this point, which plainely contradicteth the holy
Ghoſt, both in that text, and throughout the whole Scripture
Gal. 3. 22. which hath concluded all vnder ſinne. And 3. concludeth
deth without promiſes, inaſmuch as nothing thence can be
concluded againſt aſſurance by faith of iuſtification, or ſalua-
tion. For though no man can ſay, that he hath made his heart
cleane, that he is pure from ſinne in himſelfe, or by himſelfe,
Act. 15. 9. yet inaſmuch as the holy Ghoſt witneſſeth, *that by faith God*
1 Ioh. 1. 7. *purifieth our hearts, and that the bloud of Ieſus Chriſt cleanſeth*
from all ſinne, in him, and by him through faith in his bloud
we may aſſure our ſelues of our iuſtification, and ſaluation.

Eccleſ. 9. 1. *Yea but the Preacher ſaying, that a man*, (ſpeaking, ſaith Bel-
larmine, of the iuſt, and wiſe,) *knoweth not whether he be worthy*
of loue, or hatred, but all things are kept vncertaine for the time to
come, ſheweth thereby that not the iuſt, or wiſe, and ſo not the faith-
full; can aſſure themſelues of their iuſtification, or ſaluation. But
ſee the weakneſſe of this proofe alſo, which 1. as the former
is grounded vpon a corrupt tranſlation, as the originall
ſheweth, where the reading is much different from the vulgar,
and ſo very obſcure both there, and in the Greeke, that it is
an vnfit place for the proofe of ſuch a point. And 2. faileth
in vnderſtanding that of the iuſt and wiſe only, which is ſpo-

n of all, both iuſt, and wicked, as the next verſe where the eacher expounderh himſelfe, ſheweth. And 3. prooueth ely, that no man by outward things in this life knoweth nether he be loued, or hated of God. For ſo the words are be read, *that no man knoweth loue, or hatred*; i. whether hee loued, or hated of God, by all that that is before them. By the outward things which happen vnto them. Which peareth to be moſt true, in that neither the iuſt onely proſ-r, nor the wicked onely are afflicted, but the wicked many nes flouriſh more than the iuſt, and the hand of God many nes lieth heauier vpon the iuſt then vpon the wicked; but keth nothing againſt aſſurance of ſaluation by faith, which neth not vpon any outward things, but onely vpon the omiſe of God in his word. Yea but Saint *Paul*, ſay they, rſt not aſſure himſelfe that he was iuſtified, as appeareth by t be ſaith, *I know nothing by my ſelfe, yet am I not thereby iuſti-d*: and therefore no man may aſſure himſelfe of his ſaluati-. But they might ſee, 1. that the Apoſtle there ſpeaketh t of any vncertainety of his iuſtification, whereof elſe where aſſureth himſelfe; but by expreſſe negatiue plainely denieth t he was iuſtified by the cleaneſſe of his conſcience that he owеth nothing by himſelfe. 2. That he ſpeaketh there of miniſterie, and ſeruice therein, and acknowledgeth that ough his conſcience accuſe him not of any crime therein, t he is not thereby iuſtified. Which maketh againſt iuſtifi-ion by any thing in a mans ſelfe, though done in as great rfection as mortall man can doe it, but not at all againſt iu-ification, or aſſurance of ſaluation by faith. Yea but when ſaith, *worke your ſaluation with feare and trembling*, he ſpeak-h againſt the vaine preſumption of Heretikes, ſay the *Rhe-ſts* on that place, that makes men ſecure of their predeſti-tion and ſaluation, and willeth the *Philippians* to worke eir ſaluation with feare and trembling, according to that her ſcripture, *bleſſed is the man that alwaies is fearefull*. Wher-to the anſwere is, 1. that both the Apoſtle here, and *Salo-n* in that other Scripture, and the ſame Apoſtle againe when ſaith, *be not high minded, but feare*, and *Peter* when he ſaith, *ſe the time of your dwelling here in feare*: and the Spirit of God

1 Cor. 4. 4.

Rom. 8. 33.

Phil. 2. 12.

Pro. 28. 14.

Rom. 11 20
1 *Pet.* 1. 17

God generally when he ſpeaketh to like purpoſe, ſpeaketh
ther againſt vaine preſumption in our ſtrength, without
acknowledgment of our owne frailty, and due depending
on the Lord; or againſt careleſſe ſecuritie of our ſaluation
without due regard of Gods threats and iudgments,
without inward grace and feare of God, iſſuing into a godly
life and conuerſation, but not againſt faithfull boldnes
confidence, not againſt aſſurance of our ſaluation by
grounded vpon the promiſes of God in Chriſt Ieſus.

2. That there is a twofold feare, a ſeruile feare, and a
feare; a feare oppoſite vnto faith, and a feare attending
faith; a doubting and diſtruſting feare, and a carefull
uing feare; a feare of diſcouraging diffidence, and a feare
awefull reuerence; a feare from the law to be puniſhed,
a feare from grace to offend and deſerue puniſhment; a
begotten by the ſpirit of bondage, and a feare begotten by
ſpirit of adoption; a feare whereof *S. Iohn* ſaith, *there is*
1 Ioh. 4. 18. *feare in loue, but perfect loue caſteth out feare*, and a feare
2 Co. 7. 11. of *S. Paul* ſaith, that *godly ſorrow cauſeth feare*; and *Salomon*
Pro. 28. 14. that *bleſſed is the man that feareth alway*. Now from that
Eſay 41. 10. the Holy Ghoſt euery where dehorteth, ſaying, *Feare not, for*
I am with thee, be not afraid, for I am thy God: and againe,
43. 1. *not, for I haue redeemed thee &c.* and againe, *why are ye*
Mat. 8. 26. *fearfull, O yee of litle faith?* But vnto this feare he euery
Pſal. 2. 11. exhorteth, ſaying, *Serue the Lord in feare, and reioyce vnto*
in trembling, or, *with reuerence*: and againe, *feare him*
Luk. 12. 5. *after he hath killed hath power to caſt into hell*, yea, I ſay
1 Pet. 2. 17. you, him feare: and againe, *Feare God, honor the King*:
Apoc. 14. 7. againe, *Feare God, and giue glory to him*; & generally where
exhorteth vnto feare, it is to this feare. So that when the
ſtle exhorteth *to worke our ſaluation with feare and trembling*,
exhorteth vnto this feare, euen to feare the iudgements
threatnings of God, which the faithfull alwaies doe, becauſe
faith beleeueth them; and to feare to truſt in our ſelues,
euery faithfull man alſo doth, becauſe faith it ſelfe
teth truſt in God, and as the Apoſtles reaſon alſo ſheweth
ſhould, becauſe *it is God which worketh in vs both the will, and*
the deede, euen of his good pleaſure; and ſo to feare, as the
phet

et doth, when he ſaith, *ſerue the Lord in feare, and reioyce to*
with reuerence; the words are as in the Apoſtle, *cum timore*
tremore: but neither here, nor any where doth the Holy
oſt exhort vnto that ſeruile, and doubting, and diſtruſting
re, as to ſtand in feare of our ſaluation. Yea but ſeeing the
rd of God doth no where ſpeake namely and particularly
or of any of vs, therefore by faith which is to be grounded
on the word of God, we cannot aſſure our ſelues of our
uation. Whereunto firſt we anſwer, that though the word
God ſpeake no where immediatly by name, and perſonally
ny of vs, yet what it ſaith to beleeuers generally, it ſaith to
ry beleeuer; and what to ſinners generally, it ſaith to euery
ner, and euery man is to conceiue it as particularly ſpoken
himſelfe, and to beleeue the ſame word preached by the
iniſter of the Goſpell, as if Chriſt himſelfe did perſo
ly ſpeake vnto him. So that when as the word ſaith,
cept yee repent, yee ſhall periſh, hee that beleeueth this Luc. 13.3.
rd, beleeueth alſo touching himſelfe that except he repent
ſhall periſh; ſo when the word ſaith, that *whoſoeuer belee-*
h in Chriſt ſhall not periſh, but haue euerlaſting life, as hence Joh 3.15.
d ſaid to the Iaylor, *Beleeue thou in the Lord Ieſus, and thou* Act. 16.31.
ſt be ſaued; ſo euery Miniſter of the Goſpell may ſay to
mas ſuch a one, *Iohn* ſuch a one, and *Iames* ſuch a one &c,
eeue thou in the Lord Ieſus and thou ſhalt be ſaued, and
ry beleeuer which beleeueth this word, may by faith
unded on the word particularly aſſure himſelfe of his ſal-
ion, becauſe he beleeueth, inaſmuch as otherwiſe the word
e not true, *whoſoeuer beleeueth ſhall be ſaued*. Secondly, we
e them whence their Prieſts, ſeeing the word doth no
ere ſpeake namely and particularly to any of them, haue
horitie to remit the ſinnes of their pœnitentiaries? They
tell vs, though vntruly as they practiſe it, that they haue
of them particularly authoritie from Chriſt his word, where
ſaith, *whoſoeuer ſinnes yee remit they are remitted vnto them*, Joh. 20. 23.
d their pœnitentiaries muſt beleeue it. Thus they will take
ue to themſelues, though they will not giue vs leaue, from
enerall to inferre a particular. But if their ſeduced ones
ſt beleeue, that though their Prieſts be not there named,
yet

yet thence they haue all of them particularly authoritie to
giue ſins, much more may euery man that beleeueth, though
he be not named where Chriſt ſaith, *whoſoeuer beleeueth*
be ſaued, yet thence aſſure himſelfe particularly by faith of
ſaluation. Yet but ſeeing it is no article of the Creede, to
leeue a mans owne ſaluation, therefore no man is bound
beleeue it. Whereunto we anſwer, that in profeſſing the
cles of our Creede, we profeſſe the aſſured beleefe of our
ſaluation: for each man in his particular to profeſſe and
I beleeue in God the Father, I beleeue in Ieſus Chriſt his Sonne,
is all one as to profeſſe and ſay, I beleeue in God, that he
God, and my Father, and my ſtrong ſaluation; I beleeue
Ieſus Chriſt, that he was borne vnto me, and died for my
and roſe againe for my iuſtification; I beleeue in the
Ghoſt, that being ſanctified by his worke, I ſhall be glo
with my Sauiour; and I beleeue the holy Catholike
that I am a member of it, and that vnto me belongeth
forgiueneſſe of my ſinnes, the reſurrection of my bodie
life euerlaſting, without which particular application
ſelues, the Deuill may beleeue the articles of the
And albeit we doe not alwaies ſo infallibly beleeue our
ſaluation as we doe aſſent vnto the articles of the Creede,
as our faith is in degree leſſe, or greater, ſo our appreh
of ſaluation is weaker, or ſtronger; yet in our weake
henſion of our ſaluation we truely beleeue it, and ought
waies ſtrongly and ſtedfaſtly to beleeue it, and to pray
Luc.17.5. the Apoſtles, that from weakneſſe of faith, and ſlender
rance, we may grow vnto ſtrength of faith, and full aſſ
as the Apoſtles did. Yea but the greateſt certaintie we
haue of our ſaluation is onely the certainety of hope, not
certainety of faith; we may hope well of ſaluation doing
duties, but we may not without great preſumption aſſure
ſelues by faith of it. Wherevnto we anſwer, 1. that how
euer hope as vulgarly men talke of hope, and as the Pa
ſpeake of it, be alwaies ioyned with feare, and doubt, and
vncertaine; yet the certainty of that Chriſtian hope wh
the ſcripture ſpeaketh, and which nothing elſe but a
and patient expectation of that which we beleeue ſhall

vndoubted and ſure, as the certainety of faith, whereon it grounded, and whereof it is the proper effect; inaſmuch as ſcripture ſaith of it, that *hope maketh not aſhamed*, which as *Iuſtin* noteth it ſhould doe, if he that hopeth failed of his pe: and againe, that *hope makes vs to reioyce*, which it ſhould if it made vs not certaine and ſure of that we hope for: d againe, he calleth hope *an ancre of the ſoule, both ſure and faſt*; and giueth vnto it, *confidence, and reioycing, and aſſu-ce.* 2. That doing our dutie can yeeld vs neither faith, hope truely ſo called, becauſe wee come ſo ſhort of ing our dutie, that as *Hierom* ſaith, if we conſider our owne rits, we muſt needs deſpaire; and ſo our hope is grounded, vpon doing our dutie, but vpon faith, and it vpon the miſe of God in his word, whence both faith and hope are raine of that they beleeue, and hope for. 3. That it were at and wicked preſumption to hope for ſaluation by vertue our owne doings, but no other preſumption then godly to ure our ſelues of our ſaluation by faith, inaſmuch as this is preſumption of true faith, which preſumeth not vpon our ne workes, but vpon the grace of Chriſt, and vpon the miſe of God made in his word. Let vs now looke a litle rer into the words; and the meaning of the words in this ce of our Apoſtle is euident.

With feare and trembling] We are therefore to remember at I haue already told you, that there is a double feare men-ned in holy ſcriptures: the one a ſeruile and ſlauiſh feare, ch as is in the children of diſobedience, who feare not to end and diſpleaſe the moſt high God, but ſo feare the hor-of that puniſhment which is due vnto their ſinnes, that ey carry with them euen an hell within their owne boſome. ch a feare in the end breedeth deſpaire, and is alwaies ſo re-gnant vnto loue, that in loue there is no ſuch feare, but *per-t loue caſteth out ſuch feare.* There is another feare, which is godly, & a ſonne-like feare, ſuch as was in *Iob*, of whom it is d, that *he was one that feared God, and eſchewed euill*; and ſuch was in *Cornelius*, of whom it is ſaid, that *he feared God with his houſhold, and that he gaue much almes to the people, & that ied continually.* This is ſuch a feare as wherewith the good childe

Rom. 5. 5. *in Pſ.* 36. *Rom.* 5. 2. *Heb.* 6. 19. 3. 6. 1 *Ioh* 4. 18. *Iob* 1. 1. *Act.* 10. 2.

childe ſtandeth in awe of his father, and feareth to diſpleaſe him. For as the good and dutifull childe feareth his father albeit he doubteth not of his fathers loue towards him, nay as he doth the more feare to diſpleaſe his father, the more certainely that he is perſwaded of his fathers loue towards him: ſo the childe of God in whom this godly feare doth dwell, the more certainely he is perſwaded of the loue of God towards him in Chriſt Ieſus, the more he feareth him with this feare, the more he feareth to diſpleaſe him; and therefore doth the more eſchew that which is euill, and follow after that which is good and acceptable in his ſight. And this is ſo farre vnlike vnto that ſeruile and ſlauiſh feare, that this feare is neuer ſeuered from loue, but the more we loue the more we feare to diſpleaſe him whom we loue, and the more we feare to diſpleaſe him whom we loue, the more we loue him. Now it is not to be doubted but that the Apoſtle in this place ſpeaketh of this godly feare, the other being ſuch a feare as the Holy Ghoſt throughout the whole ſcriptures would haue vtterly abandoned in all the children of God. Yea but it is added *with feare and trembling*, which ſheweth that the Apoſtle doth not ſpeake of ſuch a feare as hath with it ioyned aſſurance of loue, but of ſuch a feare as is full of doubt; for trembling muſt needs argue doubtfulnes. See then I beſeech you that place of the Prophet where they are both ioyned as here in the Apoſtle,

Pſal. 2. 11. *Serue the Lord with feare*, ſaith the Prophet, *and reioyce in trembling*. Where by trembling cannot be meant any doubt or diſtruſt: (for what reioycing can be in ſuch trembling as ariſeth of doubt or diſtruſt?) but by trembling is meant a reuerence of his maieſtie, in whoſe loue we are ſo to reioyce, as that withall we feare to diſpleaſe him. And as there the Prophet, ſo here our Apoſtle would haue vs to ſerue the Lord with feare, to exclude all carnall ſecuritie, whereby we grow careleſſe and negligent to doe that which is good; and with trembling, to exclude arrogant preſumption, whereby we grow phariſaically proud of that good which we doe. The Apoſtle then when he exhorteth vs to make an end of our owne ſaluation with feare and trembling, his meaning is this, that we ſhould finiſh our courſe in doing ſuch good workes

as

as God hath ordeined vs to walke in. But how? with feare and trembling, i. with all humblenes and reuerence towards God, not doubting of his loue towards vs, but becauſe we know he loueth vs, fearing to diſpleaſe him, either by carnall ſecuritie of doing any good at all, or by vaine preſumption of our owne worthineſſe for that good which we doe.

The leſſon then which hence we are taught is, what ought to be the continuall conuerſation of a Chriſtian, and how we ought to walke in the whole courſe of our life. We ought to *paſſe the time*, euen the whole time *of our dwelling here*, as the Apoſtle ſpeakes, *in feare*, euen in the reuerent feare of his moſt holy name, in whoſe fauour is life, and ioy for euermore. Becauſe we know he loueth vs in his wellbeloued Sonne, we ought to be moſt loth any way to diſpleaſe him, and as dutifull children we ought to auoide and eſchew euery thing that may offend his godly will. *If I be a maſter*, ſaith the Lord by his Prophet, *where is my feare?* Whence it is plaine that all that are his ſeruants ought to feare to deſpiſe his name, as the Prieſts there did, and to diſpleaſe the moſt high. Now two motiues there are which may perſwade vs vnto this reuerent and carefull walking in the whole courſe of our life, and feare to diſpleaſe him. The one is this, his eyes alwaies behold vs, whatſoeuer wee doe is naked before him, hee knoweth the very thoughts of our hearts before wee doe conceiue them, and there is nothing hid from him. This ſurely ſhould make vs watch euen ouer our thoughts, it ſhould make vs carefull in all our waies that we doe not any thing whereby we may grieue his holy ſpirit. And if we kept this alwaies in remembrance, that whatſoeuer we doe God ſees vs, it would ſtay oftentimes euen the beſt of vs from many things which we doe. For therefore it is that we fall into many noyſome luſts, that we defile our ſelues with much filthineſſe of the world, that by many ſinnes we diſpleaſe our God, becauſe we thinke not of his preſence, and forget that he ſees vs. Which of vs is there that in our Princes preſence would not feare to diſpleaſe him? How much more ought we to feare to diſpleaſe our God, in whoſe preſence we are alwaies, and who beholdeth whatſoeuer we doe? Euen the regard of his maieſtie,

1 *Pet.* 1. 17.

Mal. 1. 6.

before whom we ſtand, ſhould cauſe vs to walke before him with feare and trembling. The other motiue to perſwade vs vnto a reuerent and carefull walking, as fearing to diſpleaſe our God, is this, the quicke and eagle-ſighted eyes of the wicked are euer prying and looking into all our waies, that they may haue ſome aduantage againſt vs, whereby they may take occaſion to diſhonor our God, and to ſpeake ill both of vs, and of the Goſpell which we profeſſe. This alſo ſhould make vs watchfull ouer all our waies, that thereby we do not offend and diſpleaſe our God. *Haue your conuerſation honeſt,* 1 Pet. 2. 12. ſaith the Apoſtle, *among the Gentiles, that they which ſpeake euill of you, as of euill doers, may by your good workes which they ſhall ſee glorifie God in the day of the viſitation.* The Apoſtle ſaw that the Gentiles, among whom they liued, were ready to picke a quarrell at euery litle thing wherein they offended, thereby to diſhonor God, and to diſcredit the Goſpell. And therefore he exhorted them to looke vnto their conuerſation, that therby God might be glorified amongſt the Gentiles. And ſurely the Gentiles then were not more prying into the waies of Chriſtians, then the wicked and vngodly of the earth now are into the waies of Gods children. For if they tread awry, if they through the malice of Sathan, or the infirmitie of the fleſh, or the deceitfulnes of ſin ſlip out of the right way, wherin they ſhould walke, by and by the wicked haue it, and with open mouth they cry, theſe be our pure and holy men, theſe be our great profeſſors of the Goſpell, theſe be the men that would be counted the onely religious men. How carefull then ought we to be of our conuerſation, euen in regard of the watchfull eye of the wicked, that we doe or ſay nothing, whereby they may take aduantage againſt vs, or occaſion to diſhonor God, or to ſpeake ill of the Goſpell? Whether therefore we regard the maieſtie of our God, whoſe eyes alwaies behold vs; or the quicke eyes of the wicked which narrowly eſpy into our waies, we ſee that we ought to *paſſe the time of our dwelling here in feare,* and to *make an end of our ſaluation with feare and trembling.*

Ought we then thus to walke before the Lord with feare and trembling? Here then are two extremities, which are as

two cancres of the ſoule, to be looked vnto: the one, carnall ſecuritie, the other vaine preſumption. For ſuch is Satans ſubtiltie, that firſt he laboureth to make vs careleſſe of doing that is good; and then if he cannot ſo deceiue vs, he taketh another courſe, and laboureth to make vs proud of that good which we doe. But we ought to walke before the Lord with feare and trembling, therefore firſt we ought not to be careleſſe of doing that is good, but ſtill we ought to feare leſt our Lord and Maſter come in an houre when we ſhall be found doing no good. It was the fault of thoſe diſperſed Iewes vnto whom *Iames* wrote, that they boaſted too much of their religion, and were too brag of their faith, but were altogether careleſſe of doing thoſe good workes wherein God had ordeined them to walke. And I wiſh it were not a fault in our daies, that men did now but too much content themſelues with the names onely of faith, and religion, and were too careleſſe of doing that which is good. But beloued, let vs know that if we beleeue in God we muſt walke before him in holineſſe of life with feare and trembling. We muſt not be careleſſe to doe good, but we muſt be carefull to ſhew forth good works, as the Apoſtle telleth vs. This feare wherein we muſt walke muſt expell all careleſneſſe in walking. And as this feare wherein we muſt walke muſt expell all careleſnes in our walking, ſo muſt it likewiſe expell all vaine preſumption and pride in our walking. It was the Phariſie you know that ſtept forth and ſaid, *O God I thanke thee that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publican: I faſt twiſe in the weeke, I giue tithe of all that euer I poſſeſſe.* And others there are as phariſaicall as this proud Phariſie was, who preſume ſo much of the worth of their works, that they dare by the merits of them chalenge heauen vnto themſelues. But if the perſon of the poore Publican better beſeemeth vs, of whom it is ſaid, that *he did not ſo much as lift vp his eyes vnto heauen, but ſmote his breaſt, ſaying, O God be mercifull to me a ſinner.* We muſt not be puft vp with the vaine opinion of the worth of our works how good ſoeuer they ſeeme to be, but we muſt runne on the race that is ſet before vs with feare and trembling. As holineſſe, ſo humbleneſſe and reuerence becom-

Tit. 3. 8.

Luc. 18. 11.

12.

13.

meth the houſe of God, which wee are, if wee beleeue aright
Pro. 14. 16. in the Sonne of God, and ſo liue as he hath commanded. *A wiſe man feareth, and departeth from euill; but a foole rageth, and is careleſſe*, ſaith *Salomon*. Whereby he teacheth vs, that a reuerent feare of Gods Maieſtie is a notable meanes to make a good man to auoid ſinne. Paſſe the time therefore, I beſeech you, of your dwelling here, in feare, and walke in thoſe good workes which God hath ordained you to walke in, with feare and trembling, with feare (I ſay) and trembling, both in regard of the maieſtie of God, whoſe eyes alwayes behold vs, leſt you diſpleaſe him; and in regard of the wicked, whoſe eyes are prying into whatſoeuer wee doe, that they may haue no aduantage againſt you. Griene not the holy ſpirit, either by carnall ſecuritie and careleſneſſe to doe that good which yee ſhould, or by vaine and proud preſumption of the worth of that good which yee doe, but walke before the Lord as becommeth the Saints of God, with feare and trembling, fearing not to doe good, and trembling at the good which yee doe, leſt either not doing that good which yee ought, or preſuming of that good which yee doe, yee diſpleaſe him who loueth you, and in whoſe loue is life and ioy for euermore. And let this be ſpoken touching the manner how wee ought to walke and to finiſh our courſe. Now followeth the reaſon why wee ought thus to walke.

For it is God which worketh, &c.] This is the reaſon why wee ought not ſimply to make an end of our owne ſaluation, but to make an end of our owne ſaluation with feare and trembling: *with feare and trembling*, why? *For it is God which worketh, &c.* Neither the will nor the deed in any thing well done is from our ſelues, that we ſhould be puffed vp with any pride thereof, but from the Lord; and therefore when hee guides vs, wee ſhould not be ſecure to follow. *It is God* (ſaith the Apoſtle) *that worketh in you both the will*: the will, how? not by helping the weakneſſe of our will, as if being a little holpen by grace, it were in vs to will that is good; but by ſanctifying our corrupt will, that whereas before it was wholly and only inclined vnto euill, now it loueth, and liketh, and followeth after that which is good: *and the deed*, how? by giuing

uing grace to doe that good, to the desire whereof hee hath sanctified our will. It is then as if the Apostle should thus haue said: Walke in well-doing before the Lord, but with feare and trembling; why? for it is not in you either to will or to doe that is good, but it is God that first sanctifieth your wils, to desire the things that belong vnto your peace, to hunger and thirst after righteousnesse, to acknowledge and lament your sinnes, and the like, and afterwards giueth grace to beleeue and to liue according to God in Christ Iesus. Whence are many lessons for vs.

Here then first that doctrine of free will is vtterly ouerthrowne. If wee will or doe any thing that is good, *it is God that worketh in vs both the will and the deed.* Whosoeuer therefore shall tell you, that wee haue power in our selues to will and to doe that which is good, and that wee need only to bee holpen, but not wholly assisted by grace, beleeue him not. For I aske what it is that is left vnto vs, when both the will to doe good, and the deed it selfe, are giuen vs of God? If it be God that worketh in vs both the will and desire to doe good, and likewise the grace of doing that which is good, then what is it that wee can challenge vnto our selues? If it had beene said, that God is the *Alpha* and *Omega*, the beginning and the end of euery good thing that wee doe, then happily some starting-hole might haue beene found. But when it is said, that it is God that worketh in vs both to will and to do that which is good, out of doubt all power is taken from vs of doing any thing that is good. True it is, that *Adam* before his fall had free will to chuse the good, and to refuse the euill: but by his fall he lost that which in his creation he had, euen all free will vnto all the things of the spirit; so that till such time as hee bee regenerate by the spirit of God, he cannot at all by his owne power vnderstand, thinke, will, or doe any thing that is good, but is wholly and only carried to that which is euill, and can doe nothing else but sinne, lying bound in the chaines of sinne, not as a man fettered, which hath a desire to be loose, but of himselfe naturally willing and desirous so to lie. *The naturall man* (saith the Apostle) *perceiueth not the things of the spirit of God, for they are foolishnesse vnto him: neither can he know them,* 1 Cor. 2. 14.

them, because they are spiritually discerned. Where the Apostle vnderstanding by the naturall man, the vnregenerate man, whose knowledge and vnderstanding the Lord hath not yet cleared and lightened by his holy spirit, plainly sheweth, that the vnregenerate man hath none vnderstanding at all in the wayes of God, and the things that belong vnto his peace; neither can haue till the Lord sanctifie him by his holy spirit, changing his corrupt will, and working in him both the will and the deed. Many Scriptures might be brought for the enlarging and further proofe of this point: but by that which hath beene spoken yee see what the truth is in the point, namely that it is not in our owne power at all to will or doe that which is good, but that it is God which worketh in vs both the will and the deed, so that the thing which wee doe is no further good, than it is wholly guided and directed by the spirit of God. Take heed therefore and beware of such as tell you otherwise than as yee haue now heard and learned, that yee be not deceiued by them.

Secondly, hence wee are taught whence all our sufficiencie and all our strength to walke in the wayes of God is, euen from God, who is the alone author of all goodnesse, and the giuer of all blessings. *What hast thou* (saith the Apostle) *that thou hast not receiued?* To prepare our hearts vnto that which is good, this is from the Lord, for he *prepareth the heart.* To thinke a good thought, this is from the Lord, for *wee are not sufficient of our selues to thinke any thing as of our selues, but all our sufficiencie is of God.* To will and desire that which is good, and to doe that which is good, is likewise from the Lord, *for it is God that worketh in vs both the will and the deed.* So true is that of our Sauiour, *Without mee yee can doe nothing.* Where the meaning is not only that wee are so weake that we are not able of our selues to doe any thing that is good, vnlesse we be assisted by grace; but that wee are no more able than the branch that is pluckt from the tree is able to bring forth fruit. The summe of this point is, that the fruits of the spirit in vs are altogether from the spirit, euen as the fruits of the flesh are altogether from the flesh. Doest thou then at any time feele any good motions of the spirit within thee, any desire to

Psal 10.17
2 *Cor.* 3.5.
Ioh. 15.5.

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flie that which is euill, and to doe the thing that is good? Is thine heart enlarged to runne the way of Gods commandements, and to glorifie thy Father which is in heauen? Are the bowels of thy compassion opened towards thy poore brethren, to releeue the necessities of Gods Saints? It is God that worketh in thee all these, and whatsoeuer is like vnto these; and they are so many testimonies vnto thee of Gods holy spirit dwelling within thee. Acknowledge therefore Gods mercy towards thee, who *when thou wast in thy bloud, said vnto thee, thou shalt liue*; that is, who when thou wast dead in sinnes and trespasses, and hadst no will to be raised from the dead sleepe of sinne whereinto thou wast fallen, hath quickned thee by his spirit, and of vnwilling made thee willing to doe those things that are good and acceptable in Gods sight. Glorie not in any good thing that thou hast, as though thou hadst not receiued it. For when thou wast as vnable to will or to doe any thing that is good, as the dead man is vnable to exercise any function of life, then did hee circumcise the foreskinne of thine heart, and did not onely worke in thee a power to will and to doe the thing that is good, but gaue thee also grace both to will and to doe the thing that is good. Glorie therefore in thy God, let thy soule reioyce in him, and let his praises be euer in thy mouth. He it is that filleth thy heart with good desires, and hee it is that directeth thy steps in the way wherein thou shouldest walke, and which leadeth vnto life. And why doth he shew such mercy on vs? Euen of his good pleasure. *Ezek. 16.6.*

Euen of his good pleasure.] Wee haue heard that it is God that worketh in vs both to will and to doe that which is good. And why doth he so? That God may be all in all, and all the glory of our saluation may be wholly his. The Apostle telleth vs, that this he doth euen of good pleasure: it so pleaseth him, and howsoeuer the cause of this his pleasure be hidden from vs, yet it is good, and iust, hee doth it euen of his good pleasure. Here then wee haue the first and furthest cause euen of the whole mysterie of our saluation. Hee hath predestinated and chosen vs vnto eternall life through Iesus Christ, *before the foundation of the world.* And why? The Apostle telleth vs he did it *according to the good pleasure of his will. He hath opened* *Eph. 1.4. 5.*

vnto vs the myſterie of his will. And why? This alſo he did *according to his good pleaſure. He hath made vs accepted in his beloued, by whom wee haue redemption through his blond.* And why? This alſo is *according to his rich grace.* He hath wrought in vs both to will and to doe the things that belong vnto our peace. And why? *Euen of his good pleaſure.* Wilt thou then know why God hath choſen thee, and refuſed him; why hee hath made thee a veſſell of honour, and him a veſſell of diſhonour; why he hath taken away the hardneſſe of thy heart, and ſuffereth him ſtill to walke in the hardneſſe of his owne heart; why he hath ſanctified thy will, and left him in the frowardneſſe of his owne will? Hee hath not done theſe things for any good thing which hee ſaw in thee, or for any goodneſſe which hee foreſaw would be in thee, not for thy birth, wealth, ſex, or condition, but euen of his good pleaſure: for looke into the whole booke of God, ſtill thou ſhalt finde that the laſt and great cauſe of all our good is his grace, his mercy, his loue, his purpoſe, his will, the purpoſe of his will, his good pleaſure, the good pleaſure of his will. And when thou commeſt hither, here thou muſt ſtay thy ſelfe, and crie with the Apoſtle, *O the depth of the riches both of the wiſdome and knowledge of God, &c.* If it be the potters pleaſure to make of the ſame lumpe of clay one veſſell to honour, and another to diſhonour, who ſhall queſtion further with him, when this anſwer is once giuen, It was his pleaſure, euen the good pleaſure of his will?

Eph. 1 9. 6. 7.

Rom. 11. 31.

Is there then nothing in vs to moue him, but is it euen of his good pleaſure that he ſaueth vs, and that he doth ſo great things for vs? O what great thankfulneſſe, what dutifulneſſe, what obedience ought this to ſtirre vs vp vnto? The greater that the gift is, and the freer that it is, the more it ought to ſtirre vs vp vnto theſe duties. Now what greater gift than our ſaluation, and all the meanes thereunto? And how could this gift be more free, than to haue it giuen vs euen of his good pleaſure, without reſpect of any thing that was or might be in vs? Let vs then with all thankfulneſſe yeeld all obedience vnto this ſo mercifull a God, who hath done ſo great things for vs, euen becauſe his good pleaſure was ſuch. Hee hath giuen vs all: let him haue the glory of all. Neither can we attribute

too

too much vnto him, neither can wee detract too much from our ſelues. Whatſoeuer good thought, whatſoeuer good deſire, whatſoeuer good deed is in vs, he of his good pleaſure hath wrought it in vs, and he is to be glorified in it, and for it. Other fountaine of our good there is none, and therefore all the praiſe, and honour, and glory thereof, is due vnto him alone.

LECTVRE XXXV.

PHILIP. 2.

Verſe 14. 15. *Doe all things without murmuring and reaſonings, that yee may be blameleſſe, and pure, and the ſonnes of God, without rebuke, &c.*

HItherto then wee haue ſpoken of that humble obedience, which wee following the example of Chriſt his humilitie and obedience, ought to yeeld vnto our God in all holineſſe of conuerſation. Now followeth another branch of the Apoſtle his exhortation, vpon the ſame ground of Chriſt his humilitie and obedience, and this is vnto an humble and modeſt conuerſation towards our neighbour, towards our brethren, in theſe words, *Doe all things without murmuring, &c.* For as the example of Chriſt his humilitie and obedience ſhould ſtirre vs vp vnto all humble obedience vnto our God, to walke before him with feare and with trembling; ſo ought it likewiſe to perſwade vs vnto all humble and modeſt conuerſation toward our brethren, laying aſide all ſecret murmuring, and all contentious reaſonings, and with meekneſſe euery one yeelding one vnto another, and euery one forbearing one another.

Doe all things without murmuring, &c.] Theſe words you ſee are a dehortation and diſſwaſion from things to be eſchewed, and by conſequent they are an exhortation vnto things to bee embraced.

embraced. Two things there are, you see, which the Apostle dissuadeth, the one murmuring, the other reasonings. By murmuring the Apostle (I take it) in this place doth not so much meane murmuring against God, as secret grudgings in our selues against our brethren, and priuie whisperings, such as closely runne from hand to hand, to defame or to disgrace those whom wee like not. By reasonings are meant such open discords and contentions as those secret grudgings and priuie whisperings doe for the most part breake out into. Both these faults the Apostle would haue auoided and eschewed amongst men one towards another, that neither there should be secret grudgings and priuie whisperings one against another, neither there should be open quarrelling or contending one with another. Now it is further to be vnderstood, that in this dehortation from these faults the Apostle implieth an exhortation to those good vertues whereby these bad faults may be redressed, namely vnto a modest conuersation with our brethren, and a peaceable agreement with all men. When the Apostle therefore saith, *Doe all things without murmuring*, it is as if he had thus said: Let there be no secret grudgings amongst you one against another, nor any priuie whisperings running closely from hand to hand, to defame or to disgrace one another; but let euery one amongst you approue himselfe vnto another, in all modestie of conuersation, modestly yeelding vnto his superiour, and equall, and willingly making himselfe equall vnto them of the lowest degree. Againe, when he saith, *Doe all things without reasonings*, it is as if hee had thus said: Let there bee no open discords or contentions amongst you, either through bearing out your selues one aboue another, or vpon any occasion what else soeuer; but follow peace and loue with all men, and doe all things with patience and mildnesse. This I take to bee the meaning of these words. Now before wee proceed vnto the opening of the rest that follow, let vs see what vse wee may make of this exhortation.

Doe all things without murmuring.] The first thing which the Apostle here dissuadeth is murmuring. Now wee reade of two sorts of murmurers in the holy Scriptures: the one of such as murmur against the most high God, Lord of heauen and

and earth. So wee reade that the *Israelites* often murmured, sometimes for want of water, sometimes for want of bread, sometimes for want of the cucumbers, and the pepons, and the leekes, and the onions, and the garleeke, and the fleshpots of *Egypt*, and for want of such things as caused their often murmurings, it is said that they returned in their hearts into *Egypt*. And such murmurers against God at this day are they who in this our time of want of bread, either breake out into such impatient speeches as these; What meanes the Lord to kill vs with famine? what greater sinners are wee than such and such that haue the world at will, and all things at their desire? Would God hee would either mend these things, or make an end of vs: who can endure such a hard time? better to die any way, than to die of famine, &c. they (I say) that either breake out into such impatient speeches, or through male-contentednesse seeke to raise vp seditions, and vprores, and rebellions in the common-wealth, so to procure a remedie by a worse mischiefe, are found to be murmurers against God, grudging at that which he doth, and seeking a way without him to redresse it. But what was the end of those murmurers amongst the children of *Israel*? Some of them were consumed by fire from heauen, others were smitten with an exceeding great plague, others died being bitten and stung with fierie serpents; and of all of them this was true, that none of them came into the promised land. A fearfull end vpon murmurers against God: some die one way, and others are slaine another way, euery one hath a fearfull end, and neuer a one comes into the promised land, neuer a one enters into that heauenly rest, where only is rest and ioy for euermore. As therefore the Apostle exhorted the *Corinthians*, saying, *Murmur not as some of the children of Israel murmured, and were destroied of the destroier*; so I say vnto you, Take heede that none of you be found murmurers against God either for this his iudgement, whereby hee now doth most iustly visit our sinnes and our iniquities vpon vs, or for any thing else, lest his wrath bee kindled against you, and there bee none to deliuer you. For all these things whereof wee haue spoke, came vnto the children of *Israel* for ensamples, and were written

Num. 21. 5. 11. 5.

1 Cor. 10. 10

written to admoniſh vs vpon whom the ends of the world are come.

Another ſort of murmurers there are, which murmure againſt their brethren, grudging either at their wealth, or at the loue and fauour, or at the credit and preferment wherein they go before them, and cloſely ſeeking their diſcredit, whiſpering amongſt their neighbours whatſoeuer euill they can deuiſe againſt them. So the Euangeliſts euery where teſtifie that the Scribes and Phariſes murmured againſt Ieſus, and againſt his Diſciples, becauſe they ſaw that the people fell euery where vnto them, and followed them. So we read that the Grecians murmured againſt the Diſciples of Chriſt, pretending that their widowes were neglected in the daily miniſtring. And this principally is that murmuring which our Apoſtle in this place would haue abandoned, that wee ſhould not maligne one another, that we ſhould not haue any grudgings or heartburnings within our ſelues one againſt another, that we ſhould not ſecretly and cloſly ſeeke the diſcredit or diſgrace one of another. A fault whether more bad, or more common it is hard to ſay, and that euen amongſt neighbours, amongſt brethren. For what more ordinary then one neighbour for ſome cauſe or other to murmure againſt another? If hee be our ſuperiour in wealth, or in honour, or in credit, wee murmure againſt him as too great to dwell ſo neere vs, and be hee neuer ſo kinde vnto vs yet ſtill we doe imagine that hee beares himſelfe too much vpon his wealth, or vpon his birth, or vpon his place &c. and ouerlookes vs. If hee be our equall, wee grudge that hee ſhould come forward as well as our ſelues, that he ſhould be as much honoured, that hee ſhould be as much loued, that he ſhould be as well cuſtomed as our ſelues. If he be our inferiour, wee diſdaine him, and that liuelihood which he hath wee wiſh vnto our ſelues, and would be content that hee ſhould ſhift as he could. Thus amongſt all ſorts there is murmuring, and grudging, and repinings ſo that whereas all things ſhould bee done without murmuring, nothing is done without murmuring. Yea, and which is the vile malice of this diſeaſe, if happily ſometimes there be ſome iuſt cauſe, we ſpeake not of it, we do not friendly

Act. 6. 1.

ly and neighbourly expostulate things one with another, but we make faire weather outwardly, when as yet both we foster within our selues ill conceits and opinions one of another, and likewise whisper one with another such things as tend to the disgrace one of another. Now see the roote whence this murmuring springs: surely it springs euen from an euill and a cankered minde within our selues which makes vs that wee cannot brooke any of any sort, but whatsoeuer their place be, superiour, equall, or inferiour to vs we mutter and we are impatient towards them, and whatsoeuer almost is done on said we take occasion to be offended thereat. And such as is the roote whence it springs, such is the fruit which it brings forth, both bad, and exceeding bad. For howsoeuer we do smother and suppresse it for a time, and carry it so closly that he whom we grudge at suspect nothing by vs; yet will it most commonly in the end burst out like a flame, into brawles, and heates, and open contentions, and discords, and the more closely the fire hath beene couered, the more vehemently it will breake out. It behoueth vs therefore carefully to looke vnto it that we be not tainted with this fault, and if there be any such root of bitternesse in any of vs to weede it out. Let euery man looke into his owne heart, and examine himselfe how this may concerne him: and this with the Apostle I exhort that ye doe all things without murmuring. Be not ready to take offence at euery small fault one with another, foster not within your selues any ill opinions, or conceits one of another; whisper not any thing amongst your selues which may tend to the discredit, or disgrace one of another; grudge not to performe any duty euery man in his place one vnto another. But contrariwise let euery man approue himselfe in all modestie of conuersation one vnto another; let euery man thinke well one of another; let euery man yeeld one vnto another; let euery man beare one with another; and let all things be done with cheerefulnesse and modestie. For this yee must know, that he that dissuadeth murmuring amongst neighbours and brethren, doth withall desire that all cheerefulnes and louing kindnesse be maintained amongst them. Haue your conuersation then one with an other with all cheerefulnesse and brotherly

therly kindneſſe, and doe all things that any way concerne your duties one vnto an other without murmuring, and likewiſe without reaſoning: for ſo it followeth in the next place.

And reaſonings] This is the ſecond thing which the Apoſtle diſſwadeth, that wee ſhould fall to reaſonings about any thing that we doe. 1. That we ſhould fall vnto open brawling or quarrelling, or contentions one with an other. Wee read that when there was fallen a debate between the heardmen of *Abrahams* cattell, and the heardmen of *Lots* cattell, *Abraham* ſaid vnto *Lot*, *Let there be no ſtrife, no brawling or falling out betweene mee and thee, neither betweene mine heardmen, and thine heardmen: for we be brethren.* See how carefull *Abraham* was to ſtay all contention and brawels. He was *Lots* elder, and Vncle, and ſo his better in that reſpect, but he ſtandeth not vpon that; neither doth he hearten his ſeruants, and ſet them on, as the manner of ſome is, but he goes vnto *Lot*, and talkes with him of the matter, and that not hotly, but kindly and friendly, with great meekneſſe of loue, and requeſts him that there may be no brawling or contention betweene their ſeruants, or betwixt themſelues; and to that purpoſe he both vſeth reaſons to perſwade thereunto, and yeeldeth of his right rather then there ſhould be any ſuch betwixt them. Whereby you ſee this holy Patriarches iudgement of them: rather then he would haue any brawles and contentions with his brother, he would reſigne that right vnto him which hee might rightly haue chalenged vnto himſelfe. Now what account the Apoſtle makes of brawling and contention, and diſcords of men one with another, ye may cleerely ſee by thoſe notable fruits of the fleſh wherewith he ſorteth this fault whereof wee now ſpeake, as namely, *with adulterie, fornication, idolatrie, witchcraft, hereſie, murther, drunkeneſſe, gluttony*, and ſuch like. Ye ſee then what vice it is from whence the Apoſtle here diſſwadeth vs, when he diſſwadeth vs from reaſonings, and brawles, and contentions one with an other; euen from that which *Abraham* by his example hath taught vs to redeeme with the loſſe of our owne right, and from that which the Apoſtle ſorteth amongſt the moſt vgly monſters which reigne amongſt men. And theſe brawlings, and contentions, and diſcords

Geu. 13. 7. 8.

Gal. 5. 20.

cords are the fruits which follow those murmurings, and priuie grudgings whereof we spake before. For as wood and fewell is vnto the fire, so are those close murmurings vnto these open brawles and contentions, euen the very ground and matter whereout they do spring: and as the fire long couered and smothered is not alwaies kept vnder but at length burſteth out into a flame; so those concealed hatreds howsoeuer for a time they lie boyling within the breast of him that foſtereth them, yet do they at length shew themselues in their colours, euen breaking out into open strifes and contentions. It standeth vs vpon to strangle both the mother, and the daughter, to auoide both the one, and the other, least yeelding possession in our hearts vnto the one wee our selues be ouertaken and strangled with the other. And to this end as the Apostle before exhorted vs to doe all things without murmuring, so now to do all things without reasonings and contentions one with another. The Apostle thus writeth to the *Corinthians, I feare leſt when I come among you I ſhall not finde you ſuch as I would, and leaſt there be among you ſtrife, enuying, wrath, contentions, backbitings, whiſperings, ſwellings, and diſcord.* I doe not, neither can I charge you with any of these things. Only with the Apostle I exhort you that there be no debate, or quarrelling, or iarring, or contention, or strife amongst you. Let not euery foolish and flying word, euery toying and trifling matter breede brawles, or kindle the coles of dissention amongst you. It is the counsell of wise *Salomon, Goe not forth haſtily to ſtrife, leaſt thou know not what to do in the end thereof, when thy neighbour hath put thee to ſhame; but debate thy matter with thy neighbour* In which words he teacheth vs quickly to cut off all occasions of strife and contention, and to vse charitable conference one with an other for the taking vp of all such things as may breede strife and contention. Againe, in an other place saith the same *Salomon: the beginning of ſtrife is as one that openeth the waters; therefore ere the contention bee medled with leaue off.* Where hee likeneth him that mooueth and beginneth strife vnto a man that by plucking vp a sluce lets in the waters which before were shut vp, and so drownes what soeuer is in the way. But the thing which therein hee teacheth

2 Cor. 12. 20.

Pro. 25. 8.

Pro. 17. 14.

teacheth vs is this, that we ſhould withſtand the beginnings, as of all euills in generall, ſo in particular, of ſtriefe and contention. Beware therefore I beſeech you that yee ſuffer not this canker to ſpread amongſt you. Brawling and debate, ſtriefe & contention becomes not them that haue giuen their names to Chriſt Ieſus. Peace and loue, kindneſſe and gentleneſſe one towards another beſt beſeemeth you. Follow therefore after loue, ſeeke peace, and enſue it. Bee kinde and courteous one vnto an other; be gentle and louing one vnto an other, and haue peace amongſt your ſelues, and ſo the God of peace ſhall be with you and bleſſe you.

That ye may be blameleſſe, and pure &c.] Now followeth the reaſon, as I take it, of both the branches of the Apoſtle his exhortation; namely why we ſhould both walke in holines of life before the Lord with feare and trembling, and why our conuerſation with our neigbours and brethen ſhould be without murmuring and reaſonings. The reaſon is twofold: the one in reſpect of the *Philippians*, *that they might be blameleſſe, and pure &c.* the other in reſpect of the Apoſtle himſelfe, *that he might reioyce in the day of Chriſt &c.* The ſumme of the firſt reaſon in reſpect of the *Philippians*, and conſequently in reſpect of vs, is this; we ought to lead a life as the ſons of God in the middeſt of a froward people, therefore we ought to paſſe the time of our dwelling heare with feare and trembling, and to doe all things without murmuring and reaſoning. The reaſon ſeemeth to be drawne from the end why wee ſhould ſo walke, why wee ſhould ſoe doe. Why ſhould we ſo walk, why ſhould we ſo do? to what end? that we may be blameleſſe &c that is in briefe, that we may be as the ſonnes of God in the middeſt of a froward people. But the particulars whereby this is enlarged haue their ſeuerall vſes, and are very well worthy our ſerious conſideration.

That ye may be blameleſſe] we muſt walke thus, and doe thus that we may be blameleſſe that is, that we may not giue vnto any any iuſt cauſe of complaining of vs, or blaming vs. And this is ſet downe for vs as a marke to ſhoote at, whereat in our life we muſt leuel as neere as poſſible we can, euen to liue without blame and reproofe amongeſt men. Yea but is this

this possible? Could our Sauiour Christ himselfe, or could his Apostles and Disciples escape the reproofe and hatred of the *Iewes*? No, they could not: neither can we. For our Sauiour himselfe hath told vs, that the world, i. the wicked men of the world shall hate vs, and speake all manner of euill against vs for his sake, falsly. Yet therefore were they blameless, because the *Iewes* hated them without a cause, as our Sauiour saith of himselfe, because there was no iust cause of their reproofe. And so it is said of *Zacharias* and *Elizabeth* his wife, that they walked in all the commandements and ordinances of the Lord without reproofes. Without reproofe: how? in respect of God? no: but in respect of men they were without reproofe, inasmuch as they gaue no iust cause of exception against them vnto any man. And this is it whereunto we must bend our selues, and our studies, euen so to liue as that we giue no iust occasion of offence or complaint of vs vnto any man either by word, or by deede. Yea, but this also is impossible, so to liue as not to giue many times iust occasions of offences, iust occasions of reproofes. True it is: for who is he that liues so well, that giues not iust occasions of reproofes? But what then? must we not therefore study so to liue as not to giue any iust occasion of reproofe? Our Sauiour Christ telleth vs that we must be perfect euen as our Father which is in heauen is perfect. A thing altogether impossible for vs to be perfect in this life. Yet must we euen in this life striue thereunto, that though we cannot come as farre as wee should, yet we may endeauour to come as farre as we can; euen as our Apostle witnesseth of himselfe, where he saith, *I forget that which is behinde, and endeauour to that which is before, and follow hard toward the marke &c.* Where he plainely sheweth that though he could not come vnto perfection yet he laboured thereunto. Right so, although we cannot be blameless, nor happily without iust occasion of blame and reproofe, yet must wee studie and endeauour so to liue amongst men as that neither by word nor by deede wee giue them iust occasion to complaine of vs, or to blame vs. But how farre a great many in these last and worst daies are from this study and endeauour, he seeth little that seeth not. When the Apostle saith, *doe all*

Iob. 15.25.

Luc. 1.6.

Phil. 3.13. 14. 15.

things without murmuring and reasonings, that yee may be blameleſſe; he ſheweth plainely that thoſe that are tainted with thoſe faults of murmuring, and brawling, and contention, are not blameleſſe, but are iuſtly to be reproued, giuing iuſt occaſion thereof by their wranglings, and malecontented contentions. To go one ſteppe further, the profane ſwearer is he ſuch a ſtudent as now we ſpeake of, doth hee ſtudy to be without iuſt reproofe? Nay reproue him for his curſed ſwearing, a thing moſt worthy reproofe, yet reprooue him, and great oddes but he will heape oath vpon oath to let you know how little he eſteemes iuſt reproofe. I ſpeake that I know, hauing ſomtimes my ſelfe to my great grife heard it. And if we ſhould go farther, how few ſuch ſtudents ſhould wee finde as ſtudie to be blameleſſe? ye your ſelues do ſee it, and finde it in the ordinary courſe of life, and common experience. Well, let vs know that not only Scholers ought to be ſuch ſtudents as now we ſpeake of, but all generally of what ſort or ſtate ſoeuer they be ought to ſtudy ſo to lead their liues as that they may want iuſt reproofe amongſt their brethren. And if we ought, then let vs be ſuch ſtudents, and let euery of vs ſet ſuch a watch before our lips that we may not offend with our tong, and ſo order our ſteps that we giue no iuſt occaſion of exception againſt vs, that ſo we may come as neere vnto this of our Apoſtle as we can to be blameleſſe.

The next clauſe is, that *we may be pure*. We muſt walke before God with feare and trembling, and we muſt do all things with our neighbour without murmuring and grudging, that we may be pure, that is, that in our ſpirits there may be found no guile, but that in ſingleneſſe of heart wee may ſpeake and doe whatſoeuer we ſpeake or doe. And this is ſet downe as another marke for vs to ſhoote at, whereat likewiſe wee muſt leuell ſo neere as we can in the whole courſe of our life, euen to be pure and cleane from all fraude & guile both in our words and deedes. And if we hit this marke wee ſhall not miſſe of the other, if we be pure we ſhall be blameleſſe, if whatſoeuer we ſpeake or doe proceede from the ſingleneſſe of a ſincere heart we ſhall auoide all iuſt reproofe for whatſoeuer wee ſay or do. That therefore we may be blameleſſe we ought to ſtu-

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dy to be pure from all contagion of ſinne. Yea but the ſtars are vncleane in his ſight: how much more man, a worme, euen the ſonne of man which is but a worme: and he hath laid folly vpon his Angels, how much more vpon vs that dwell in houſes of clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth? True it is, none can ſay I haue made mine heart cleane, I am cleane from my ſinne, but if God ſhould diſpute with vs wee could not anſwere him one thing of a thouſand. Yet ought wee to endeauour to be pure euen from all contagion of ſinne, and to keepe our ſelues vnſpotted of the world. And if ſo, then ought we to be ſimple, and ſincere, and plaine dealing in all our words and workes, which the Apoſtle eſpecially here intendeth. *Be ye wiſe,* ſaith our Sauiour, *as Serpents, and innocent as Doues.* Where the ſame word is vſed that here is vſed. And albeit that be ſpoken in particular there vnto the Apoſtles, yet the vſe is generall that all ſhould be innocent as Doues, all ſhould leade a life pure from all fraud and guile. So of that which in particular the Apoſtle ſpeaketh vnto ſeruants, *Seruants be obedient vnto them that are your Maſters, according to the fleſh, with feare and trembling in ſingleneſſe of your hearts as vnto Chriſt:* Of this I ſay we ought to make this generall vſe, that wee ought to ſpeake and doe all things in ſingleneſſe of our hearts as vnto Chriſt. For as *Iames* ſaith, *the double minded man is vnconſtant in all his waies.* He that hath a heart and a heart, he that can diſſemble with his lips, and flatter with his tongue, there is no truſt to be giuen vnto him. Our ſpeach ought to be ſimple, yea, and nay, and we our ſelues ought to be ſimple, and pure in heart, that both in word and in worke wee may be found ſincere, and intire. A point not vnworthy your meditation, but moſt needfull to be practiſed. For this yee muſt know that the more fraud and guile ye vſe be it in word, or bee it in worke, the farther ye are from God, and the neerer ye are vnto the Prince of this world. Be not afraide of being too pure, and too too preciſe. When ye haue ſtudied this point as much as ye can yet ye ſhall ſtill be impure enough, and too far ſhort of that puritie which ſhould be in you. Study to be as in word, ſo in deede, and pure in both. Let there be no deceitfulneſſe

Mat. 10. 16

Eph. 6. 5.

Iam. 1. 8.

in any of you, either in the workes of your hands, or in the words of your lips. Yee are purified, and purged, and washed by the bloud of that immaculate lambe Christ Iesus, which he shed for the remission of your sinnes. Defile not your selues againe with the filthinesse of the world. Be yee pure, that yee may be blamelesse; be yee blamelesse, and pure, that yee may be as the sonnes of God, without rebuke in the middest of a naughtie and crooked nation: which are the words next following to be handled.

LECTVRE XXXVI.

PHILIP. 2.

Verse 15. *And the sonnes of God without rebuke, in the middest of a naughtie and crooked nation, among whom ye shine as lights, &c.*

AND the sonnes of God without rebuke, in the middest, &c.] This is the third clause in the Apostle his reason why wee should hearken vnto both the former exhortations, why wee should walke before the Lord in holinesse of life, with feare and trembling, and why wee should doe all things with our neighbour without murmuring and reasonings, *that we may be the sonnes of God, &c.* that is, that being the sonnes of God by adoption and grace, we may be knowne to be so, by our care to walke without rebuke in the middest of a naughtie and crooked nation, keeping our selues vndefiled by their wicked conuersation. By a naughtie and crooked nation, the Apostle vnderstandeth all such wicked and vngodly men, as walking in the darknesse of their owne vnderstanding, are enemies vnto the truth of Christ, and hate the light because their workes are euill. And such it seemeth were the greatest part of them of *Macedonia*, in the midst of whom that

that small number of the faithfull which were at *Philippi*, and which by *Pauls* preaching had embraced the Gospell of Christ Iesus, liued. The Apostle therefore applying the example of Christ his humilitie and obedience vnto them, exhorteth them so to walke both before God, and with their brethren, that they may be blamelesse, and pure, and the sonnes of God, that is, both knowne to be the sonnes of God, by leading an holy and vncorrupt life amongst the enemies of Christ and his truth, and continue so to be, notwithstanding the corrupt conuersation of the wicked among whom they liue.

Here then is a third marke set downe for vs to shoot at, a third thing whereunto wee must bend our selues and our whole studies, euen that it may bee knowne that wee are the sonnes of God. Knowne, vnto whom? Both vnto our selues, and vnto others. Our labour and endeuour must be, that we may know our selues to be the sonnes of God, and that others may also know that wee are the sonnes of God. *Giue all diligence* (saith *Peter*) *to make your calling and election sure.* In which words of the Apostle, yee see how carefully the Apostle would haue vs to be imployed in this studie: hee would haue vs to giue all diligence hereunto, that we may be sure that wee are the sonnes of God, elect and chosen in Christ Iesus before the foundation of the world. Our election it is according to the good purpose of his will, who hath predestinated vs vnto eternall saluation. Our adoption likewise into the sonnes of God through Iesus Christ, it is according to the riches of his grace and fauour towards vs. And these things, euen our election, and adoption into the sonnes of God, are most sure in themselues, neither can they by vs any way bee procured either to be if they be not, or being, to be more sure than they be. For whom hee hath chosen and adopted into sonnes, them he hath chosen and adopted before the foundation of the world, and his decree is beyond all degrees of comparison more vnalterable and vnchangeable than are the lawes of the *Medes* and *Persians*. Yet such are the mercies of our God towards vs, that howsoeuer wee can helpe nothing vnto our election, or vnto our adoption into the sonnes of

2 *Pet.* 1. 10.

God, yet may wee know whether we be elected, whether we be the ſonnes of God, and beſides we may giue proofe thereof vnto others. And hereunto it is that wee ought to giue all diligence, and to bend our ſelues and our whole ſtudies, that it may appeare both vnto our ſelues, and vnto others, that we are the ſonnes of God. A ſtudie whereunto the comfort which thence may ariſe may be a ſufficient inducement vnto any. For wherein ſhould wee rather labour than in that wherein wee may take the greateſt comfort? Or wherein can we take ſo great comfor as in this, that wee know that we are, and that it doth appeare vnto others that wee are the ſonnes of God? Herein alone is found ioy and comfort, and without this what can there be elſe but reſtleſneſſe of thoughts, and diſquietneſſe of minde?

Yea but you will aske mee how this may appeare either vnto our ſelues or others, that wee are the ſonnes of God? I anſwer out of the Apoſtle, euen by walking without rebuke in the middeſt of a naughtie and crooked nation, by the fruits of the ſpirit ſhewing themſelues in the holineſſe of our conuerſation: *For as many as are lead by the ſpirit of God, they are the ſonnes of God.* Rom. 8. 14. Now who are they that are lead by the ſpirit of God? Euen they that by the power of the ſpirit of ſanctification mortifie the deeds of the body, as there the Apoſtle ſheweth, and bring forth the fruits of the ſpirit. So then they which walke not after the fleſh, but after the ſpirit, flying from ſinne as from a Serpent, and being zealous of good workes, they haue an infallible teſtimonie that they are the ſonnes of God, and heires of eternall life. Hereby then wee our ſelues know that wee are the ſonnes of God, euen by the fruits of the ſpirit, which hee hath giuen vs. And therefore *Peter* in the place before alleadged, *Giue diligence to make your calling and election ſure*, immediately addeth, *For if yee doe theſe things*, that is, if yee bring forth thoſe fruits of the ſpirit mentioned before, *ye ſhall neuer fall.* Where the Apoſtle plainly ſheweth, that the way to confirme our election vnto our ſelues, is by the fruits of the ſpirit which he hath giuen vs. Hereby likewiſe wee make it apparant vnto others that wee are the ſonnes of God, if wee walke in thoſe good workes which God hath ordained

dained vs to walke in. And therefore our Sauiour Christ exhorteth vs, saying, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen*, euen him whose sonnes they shall know you to bee by those good workes which they shall see you doe. So that as the end wherefore wee were predestinate to bee adopted into the sonnes of God through Iesus Christ, was that wee should be holy, and without blame before God in loue; so the meanes whereby wee are declared both to our selues and others to be the sonnes of God, is our holy conuersation, and walking without rebuke in the middest of a naughtie and crooked nation. When therefore I say that we ought to giue all diligence that we may appeare to be the sonnes of God, the meaning is, that we ought to be holy in conuersation, and without blame in the middest of a naughtie and crooked nation, that so it may appeare that wee are the sonnes of God. *Mat. 5. 16.*

Yea, but here againe it will be said, where is he that is holy in all manner of conuersation? And who is he that walketh without rebuke amongst the sonnes of men? And therefore how can it appeare by the note of our sanctification that we are the sonnes of God? I answer, that howsoeuer our sanctification here in this life be so vnperfit, that we cannot be holy in all manner of conuersation, or walke without rebuke amongst the sonnes of men, yet if we striue and labour, if we studie and endeuour to be holy without blame, and to walke as the sonnes of God amongst the sonnes of men, hereby it doth and may appeare that we are the sonnes of God. If we hate the sinnes of vnfaithfulnes, and let no such cleaue vnto vs; if we suffer not sinne to reigne in our mortall bodies, but striue to subdue the flesh vnto the spirit; if we flie the corruptions which are in the world through lusts, and studie to liue soberly, and righteously, and godly in this present world; if wee long and thirst after those things that belong vnto our peace, and can in the needfull time of trouble come vnto our God, and cry, *Abba Father*, hereby it doth and may appeare that we are the sonnes of God. The godly strife against sinne, and carefull desire of walking in the waies of God without rebuke, they are the sure and vndoubted stampes of the spirit

of our adoption into the ſonnes of God, and the certaine fruits of that ſpirit whereby we are ſealed vntill the redemption of the poſſeſſion purchaſed vnto the praiſe of his glory. If thou deſire further proofe of theſe things, looke into the holy ſcriptures, and they ſhall inſtruct thee ſufficiently herein. *Bleſſed* (ſaith our Sauiour Chriſt) *are they that hunger and thirſt after righteouſneſſe.* Where our Sauiour ſheweth that not they alone which are righteous, but they alſo which hunger and thirſt after righteouſnes are bleſſed, and conſequently the ſonnes of God. So we read that *Abrahams* willingnes to offer vp his onely begotten ſonne *Iſaac* for a burnt offering vnto the Lord, was accepted with God for as ſure a proofe of his faith and obedience, as if he had offered him vp indeede. Inſomuch that in regard of his willingnes thereunto, the Apoſtles plainely ſay, that he did offer vp *Iſaac* when he was tried. So litle difference the Holy Ghoſt putteth betweene the will and the deede, when the will is inclined vnto that which is good. The like may be ſaid of *Dauids* willingneſſe and deſire to build a Temple vnto the Lord. He builded it not, yet his purpoſe and deſire to haue builded it was accepted with God. And generally this is true, that the will and deſire is accepted with God as the deede: ſo that the will, and deſire, and indeuour to walke in the waies of God without rebuke, doe plainely ſhew vs to be the ſonnes of God, and are accepted with God as if we walked holy and without blame. The like is to be ſaid of ſtriuing againſt ſinne, that euen the very ſtriuing againſt ſinne doth plainely ſhew vs to be the ſonnes of God. For proofe whereof what neede any other than that example of the bleſſed Apoſtle *Paul*, who hath regiſtred ſuch a dangerous fight in himſelfe betweene the fleſh and the ſpirit, that it made him cry out, *O wretched man that I am, who ſhall deliuer me from the bodie of this death.* And yet becauſe in his inner man, and in his ſpirit he delighted in the law of God, he addeth immediatly in the next words following, *I thanke my God through Ieſus Chriſt our Lord*, to ſhew that in the ſtrife the fleſh tooke the foyle, & he by the power of his Lord & Chriſt did ſtand. The aſſaults of the fleſh made him to cry, *O wretched man &c.* and the conqueſt of the ſpirit made him

Mat. 5. 6.

Gen. 22. 12.

Heb. 11. 17
Iam. 2. 21.

1 Chro. 28. 2

Rom 7. 24.

25.

him to adde, *I thanke God &c.* Such a ſtrife & fight the bleſſed Apoſtle had in himſelfe; and ſuch a ſtrife & fight all the children of God haue within themſelues; & this ſtriuing in them is a witnes vnto them that they are the ſonnes of God. For to turne a litle aſide vnto the ſonnes of *Belial*, & children of diſobedience, what ſtrife or fight at all is there in them betwixt the fleſh and the ſpirit? what denying of vngodlines and worldly luſts? what care to ſubdue the fleſh vnto the ſpirit? what flying of the corruptions which are in the world through luſts? what loue of God or good men? what deſire to liue ſoberly, righteouſly, and godly in this preſent world is in them at all? Nay contrariwiſe they delight in vnrighteouſnes, & ſell themſelues to worke wickednes, they commit ſin euen with greedines, & gladly giue their members ſeruants to vncleannes and to iniquitie to commit iniquitie; they hate to be reformed, and caſt the word behind their backs; they refuſe to hearken to inſtruction, and ſtop their eares at the voice of the charmer charme he neuer ſo wiſely. And therefore the Apoſtle calleth them a naughty and crooked nation, becauſe they quite peruert the ſtraight waies of the Lord, giuing their members as weapons of vnrighteouſnes vnto ſin, which ſhould be giuen as weapons of righteouſnes vnto God. So farare they from ſtriuing againſt ſin, and from a deſire to walke holy & without blame. Onely they that are the ſonnes of God feele this ſtrife, and this deſire within themſelues, and this very ſtrife againſt ſin, and deſire to walke after the ſpirit without blame in loue ſhewes plainely that we are the ſons of God. Thus then yee ſee what ſhould be our ſtudie in the whole courſe of our life, to wit, as that we may be blameleſſe, & that we may be pure; ſo that we may be knowne to be the ſonnes of God euen vnto thoſe amongſt whom we liue. Ye ſee likewiſe how this may be known not vnto others only but vnto our ſelues, both vnto our ſelues & others, euen by the ſpirit of ſanctification, which both *witneſſeth vnto our ſpirits that we are the ſonnes of God*, and which by the fruits and effects which it worketh in vs ſheweth aſmuch vnto others. And howſoeuer our ſanctification here in this life be vnperfit, yet yee ſee that our very ſtriuing againſt ſinne, and our deſire to be holy and without rebuke plainely doth

Rom. 8 16.

and

and may ſhew both vnto our ſelues, and vnto others that we are the ſonnes of God. Comfort then thy ſelfe, ô thou afflicted ſoule whoſoeuer thou art, that ſo groneſt vnder the burthen of thy ſinnes that thou wanteſt this ſweet comfort of thy ſoule. For tell me, doeſt thou feele in thy ſelfe a ſtriuing againſt ſinne; art thou touched with remorſe and compunction of heart for thy ſinnes; doeſt thou deſire to lead a life according to Gods will, and haſt thou a longing after this comfort that thou art the childe of God? Whatſoeuer be thine infirmities, how crimſon-died ſo euer thy ſinnes be, whatſoeuer doubts elſe thou caſteſt, yet doubt not, thou art the ſonne of God, and vnto thee belongeth the inheritance of the ſonnes of God. For it is the ſpirit, euen the ſpirit of ſanctification that filleth thy heart with good deſires, with deſire to flie that which is euill, and with deſire to doe that which is good, and *he that hath begun this good worke in thee will performe it vntill the day of Ieſus Chriſt*, when thou ſhalt be crowned with glory and immortalitie in the higheſt heauens. As for the wicked and vngodly of the earth which wallow in their wickedneſſe, and make a mocke of piety and religion, which haue not God in all their thoughts, nor make mention of his name with their lips, vnleſſe it be to blaſpheme and diſhonor his holy name, they haue no part in this comfort, this reioycing in the ſpirit belongeth not vnto them. But for vs, beloued, let vs labour and ſtriue to haue this comfort ſealed vnto our ſoules, that we are the ſonnes of God, by our ſtriuing againſt ſinne, and our carefull endeuour to walke without rebuke. Yea let vs ſo looke vnto our ſteps and take heede vnto our waies; let vs ſo decline the pleaſures of ſinne, and delight our ſelues in the law of the Lord, that men ſeeing the mortification of our earthly members, and the integritie of our conuerſation may haue nothing concerning vs to ſpeake euill of, but may ſay that God is in you indeede, and ſo may glorifie him in the day of viſitation.

Phil.1.6.

Yea but yee will ſay againe vnto me, how can we thus liue? Is it not a naughty and crooked nation, a froward and wicked people with whom we liue? Can a man touch pitch and not be defiled therewith? or walke amongſt thornes and not be pricked

pricked therewith? True: wee liue amongst wicked men whose hearts are set on mischiefe, euen as the Apostle here saith, that the *Philippians* liued in the middest of a naughty and crooked nation. Yet the Apostle yee see writeth vnto them to walke so both before God, and with their neighbour that they might be blamelesse and pure, and the sonnes of God without rebuke in the middest of a naughty and crooked nation. Which teacheth vs thus much, that howsoeuer *the whole world lieth in wickednes*, as the Apostle speaketh, yet may we liue in the world, and amongst the enemies of the light, as children of the light, and as the sonnes of God, shewing our selues to be so euen vnto them by walking with all care to be without rebuke amongst them. Otherwise no doubt the Apostle would haue bid them to get out from amongst that naughty and crooked people, that so being separated from them they might not be defiled with their vncleane conuersation: whereas now he warneth them so to order their steps that they may be knowne to be the sonnes of God by walking with all carefulnes to be without rebuke in the middest of a naughty & crooked nation. There is great danger indeed that we shall be defiled with pitch if we touch it, & that we shall be pricked with thornes if we walke in the middest of thornes. Proofes hereof there are too too many in all places. *Ioseph* being taught in the waies of God feared God no doubt: yet after that he had liued a while in *Pharaohs* Court he learned too readily to sweare *by the life of Pharaoh*. So it is said that whiles *Israel* abode in *Shittim*, the people began to commit whoredome with the daughters of *Moab*. And common experience teacheth vs that there is nothing more pernicious and dangerous then is conuersing with the wicked. For such commonly we are as they are with whom we conuerse: and this ye shall alwaies finde to be most true, that sooner and oftner is he that is good made worse by him that is bad, then he that is bad is bettered by him that is good. Whereupon it is that so many caueats are euery where giuen to beware of the company and inticements of the wicked. As where it is said in the Prouerbs, *My sonne if sinners doe intise thee consent thou not: if they say, come with vs &c.* And againe, *enter not into the*

1 Ioh. 5. 19.

Gen. 42. 15.

Num. 25. 1.

Prou. 1. 10, 11, 12, 13, 14

Pro. 4. 14, 15. *the way of the wicked, and walke not in the way of euill men: auoide it, and goe not by it; turne from it, and passe by.* In both which places *Salomon* would haue vs to take heede of the company and fellowship of the wicked, as a thing very dangerous. And certainely so it is, and therefore great heede to be taken, lest by conuersing with the wicked we be defiled with their vncleane conuersation. Our care therefore must be that we may with the Prophet *Dauid* protest, and say, *I haunt not with vaine persons, neither keep company with the dissemblers: I hate the assembly of the euill, & haue no company with the wicked.* For *blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull.* What then? Because the case so standeth that the whole world lieth in wickednes, must we needs seuer our selues from the company of men, and either shut vp our selues in some cloister, or get vs into the wildernes there to lead a solitarie life? So some haue thought, and so some haue done, pretending that cause that they might not be defiled with the corruptions of the world. But this is a thing altogether needlesse, as the example of iust *Lot* sheweth, the integritie of whose holy conuersation amongst the wicked *Sodomites* is registred both in the old and new Testament. If it be so therefore that either through the generall iniquitie of the time, or vpon what reason else soeuer, we doe conuerse and liue in the middest of a naughty and crooked nation, we see we may liue amongst them without iust rebuke as the sonnes of God. Neither being thus seated amongst the wicked and vngodly are wee by and by to thinke of a cloister, or a wildernesse to dwell in, but rather we are to thinke of these precepts following.

Psal. 26. 4. 5.

Psal. 1. 1.

Gen. 19. 1.

2 Pet. 2. 8.

First, that we *fashion not our selues like vnto the world*, that is, that we grow not like vnto the wicked of the world in life and manners, and so be defiled by their vncleane conuersation. *For whatsoeuer is in the world, as the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.* We must not therefore suffer our selues to be entangled with these things, we must not walke in the paths of the wicked. 2. We must, by the example of iust *Lot*, be euen

Rom. 12. 2.

1 Ioh. 2. 16.

vexed

vexed in our ſoules when we ſee and heare the vnlawfull and vngodly deeds of the wicked. As alſo we read of *Dauid*, where he ſaith, *I ſaw the tranſgreſſors and was greeued, becauſe they kept not thy word.* And againe, *Mine eyes guſh out with riuers of water, becauſe they keepe not thy law.* And againe, *Feare is come vpon me for the wicked that forſake thy law.* And againe, *My zeale hath euen conſumed mee, becauſe mine enemies haue forgotten thy word.* All which ſhewes how we ſhould be affected at the contempt, and at the vngodly conuerſation of the wicked, it ſhould euen be a paine and griefe vnto vs. 3. We muſt after the example of *Noah*, that preacher of righteouſnes, admoniſh the wicked of their waies, and warne them of the iudgments of God againſt all vnrighteouſnes and vngodlines. For albeit they ſcorne admonition, and make a mocke of inſtruction, yet muſt we, as conueniently we may, put them in minde of ſuch things as belong vnto their peace, and accompanie ſaluation. 4. We muſt in holineſſe of life, and integritie of conuerſation amongſt them ſhew our ſelues to be the ſonnes of God, that if it be poſſible our conuerſation may winne them to walke in the waies of Chriſt. So our Sauiour willeth, ſaying, *Let your light ſo ſhine before men that they may ſee your good workes, and glorifie your father which is in heauen.* Theſe I ſay are the precepts which if we follow, wee neede not to thinke of cloiſter, or of deſert, or of going out of the world, but we may liue with a pure conſcience, and as the ſonnes of God, be the ſonnes of men neuer ſo wicked amongſt whom we liue. This I ſay we may doe. Howbeit I doe not hereby encourage any either to thruſt himſelfe into the companie of the wicked when he neede not, or longer to ſtay amongſt them then he ſhould. But this I exhort, eſpecially that yee faſhion not your ſelues like vnto the wicked of the world, and next that yee auoide the company of the wicked and vngodly. At no hand ſuffer your ſelues to be defiled by their vncleane conuerſation, and if yee may keepe your ſelues from their aſſemblies. In a word, ſtudie to be the ſons of God without rebuke in the middeſt of a naughty and crooked nation, and the more wicked that they are with whom yee liue, be yee the more carefull of your conuerſation, that it

2 Pet. 2. 8.

Pſal. 119. v. 158. 136. 53. 139.

it be such as becommeth the sonnes of God, that therby they may be drawne, if it be possible, to glorifie God in the day of visitation, or at least they may haue nothing concerning you to speake euill of, alwaies remembring that by grace and adoption we are seuered from them to be the sons of God.

Lastly, hence I note what we are by nature before wee be regenerate and borne againe by the spirit; *We are euen a naughtie and crooked nation*, as the Apostle here speaketh; *an euill and adulterous generation*, as our Sauiour speaketh; *a froward and crooked generation*, as *Moses* speaketh; *a faithlesse and stubborne generation*, as *Dauid* speaketh, *a sinfull nation, a people laden with iniquity, a seede of the wicked, corrupt children*, as *Esay* speaketh, *children of wrath, and children of disobedience*, as the Apostle speaketh. *Our thoughts wicked, our will depraued, our vnderstanding darkened, our throates open sepulchres, our tongues full of deceit, &c.* So vnpure that euen our mindes and consciences are defiled, so vntoward that wee cleane peruert the straight waies of the Lord, and in stead of giuing our members weapons of righteousnesse vnto God, making them weapons of vnrighteousnesse vnto sinne, and in stead of seruing God, altogether yeelding our selues seruants vnto sinne. Most miserable and wretched is our state, darknesse without light, ignorance without vnderstanding, foolishnesse without wisedome, before such time as all mists of darknes, ignorance, and foolishnesse be expelled by the bright beames of Gods holy Spirit, and we brought vnto the glorious liberty of the sonnes of God. Yea and such thou standest, as by nature thou art whosoeuer thou art that sleepest in sinne, and delightest in vnrighteousnesse, making no conscience of thy waies, but treasuring vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God. But thou that fearest God, and walkest in his waies consider from what bondage & into what freedome the Lord hath brought thee, how of a childe of wrath, of death, and of hell he hath brought thee into the glorious libertie of the sonnes of God, and made thee an Heire of euerlasting glory, how he hath sanctified thy corrupt will, and heart, and vnderstanding, how hee hath new moulded thee, and framed thee, and renewed thee, how hee hath

Mat. 12. 39. *Deut.* 32. 5. *Esa.* 1. 4. *Eph.* 2. 2. 3. *Rom.* 3. 13. *&c.*

hath begotten thee againe, not by flesh and bloud, but by the immortall seed of his holy word: consider these things I say, and let them be as goades and spurres vnto thee to stirre thee vp as vnto thankefulnesse to thy God: so vnto obedience to his will. Hath he made thy darknesse to be light? walke not in the vnfruitfull workes of darknesse. Hath hee freed thee from the bondage of sinne? flie from sinne as from a Serpent, and haue nothing to doe with the stoole of wickednesse. Hath he sanctified thy will, and all the powers and faculties of thy soule? glorifie thou thy God with all the powers and faculties of thy soule. Hath he washed and cleansed thee both in thy body and in thy spirit? glorifie thy God both in thy body and in thy spirit. So shall the King haue pleasure in thy beauty, so shalt thou make true and right vse of thy naturall corruption, and of thy regeneration by God his spirit, and so shalt thou shew thy selfe to be the sonne of God without rebuke in the middest of a naughty and crooked nation.

LECTURE XXXVII.

PHILIP. 2.

Verse 15. *Among whom ye shine, as lights in the world, holding foorth the word of life.*

Among whom ye shine, &c.] In this last clause of the Apostles former reason we haue a notable commendation of the *Philippians*, which the Apostle so truely giueth vnto them that withall in the wisdome of God giuen vnto him hee doth implie a duty, or an exhortation that they shew themselues to be such as hee commendeth them to be: insomuch that some read these words thus, *among whom do yee shine, as lights &c.* Their commendation ye see is, that they shine amongst that naughty and crooked

crooked people with whom they liue, euen as lights which ſhine in darknes, and which hold forth the word of life to giue light to them that ſit in darknes: they are called lights, ſhining lights, lights ſhining in the midſt of a naughty and crooked nation, lights holding forth the word of life vnto others. The whole forme of ſpeach ſeemeth to be drawne from thoſe high places by the ſea-coaſt, whence continually lights and fires are ſet out for the direction of ſea-men into the hauen, and ſafeſt entrance. For euen ſuch the Apoſtle here commendeth the *Philippians* to be, lights which ſhined in holineſſe of life vnto them that ſate in darkneſſe round about them, by the direction of which their light they might come into the hauen of euerlaſting reſt, where they might find reſt for their ſoules. Now let vs ſee what we may obſerue hence for our vſe.

1. In that the Apoſtle calleth the *Philippians* light, I note the ſingular prerogatiue and honour of all the faithfull members of Chriſt Ieſus. For that which the Apoſtle here giueth to the *Philippians*, belongeth to all the faithfull. All the faithfull children of Chriſt are called lights, ſhining lights, lights ſhining in the world. Now for our better inſtruction how they are called lights, we are to vnderſtand that there are foure ſpeciall lights mentioned in the holy Scriptures. The 1. is that light, Chriſt Ieſus, the light of the world, and the brightneſſe of his father. This light by a principall prerogatiue is called that light, that true light which lighteth euery man that commeth into the world, that ſonne of righteouſneſſe, that ſtarre of *Iacob*, that day ſpring from an high, that brightneſſe of his fathers perſon. 2. The word of God in many places of the Scriptures is tearmed a light, as where it is ſaid, *Thy word ô Lord is a lanthorne vnto my feete, and a light vnto my pathes*: As alſo where the godly are commended by the Apoſtle *Peter*, for that they attend vnto the ſure word of the Prophets, as vnto a light that ſhineth in a darke place. By this light the holy Ghoſt illuminateth the blindneſſe and darkneſſe of our groſſe vnderſtandings, and directeth vs in the waies of God which leade vnto ſaluation. 3. The Apoſtles and Miniſters of Chriſt Ieſus are called lights, as where our Sauiour ſaith vnto them, *yee are the light of the world*. Which glorious title is giuen vnto

Pſal. 119. 105.
2*Pet.*1.19.
Mat. 5.14.

to them, both because of that testimonie which they giue vnto that true light, the euerlasting sonne of God Christ Iesus, and because of the Gospell of Christ Iesus which they preach vnto vs. 4. All the faithfull members of Christ Iesus, all Christians are called lights: as where the Apostle telleth the *Ephesians*, that they were once darkenes, but are now light in the Lord, and therefore exhorteth them *to walke as children of the light*; and in this place of our Apostle, where they are called *lights in the world, shining among the sonnes of darknesse, and holding forth the word of life.* Now the faithfull are called lights in these respects: 1. In respect of Christ Iesus that true light which lighteneth euery man that commeth into the world, inasmuch as he hath vouchsafed to communicate his light vnto vs, and by the bright beames of his holy Spirit shining into our hearts to expell thence the thicke mists of blindnes, darknesse, and ignorance. For whatsoeuer light the faithfull haue they haue it from him, who hath light in himselfe, and of himselfe, and in whom is no darknesse. They borrow their light from him, euen as the Moone, and the starres doe borrow their light from the Sunne in the firmament. For hee is the sonne of righteousnesse which springing from an high hath through the tender mercy of our God visited vs, to giue light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of peace, and so farre as this light shineth vnto them their darknes is turned into light, and they are tearmed lights of that light which they haue from this sonne of righteousnesse. So that when the holy Ghost calleth the faithfull, lights, hee noteth therein the fellowship which they haue with Christ Iesus, from whose most cleare light they borrow their light. 2. The faithfull are called lights in respect of the word, inasmuch as they beleeue, and embrace, and professe the holy word of God which hee hath ordained to be a lanthorne vnto our feete, and a light vnto our steps. For albeit it be the son of righteousnesse alone, by the bright shining beames of whose holy Spirit our darkenesse is turned into light, and we made lights in the world; yet because we receiue this light by the ministerie of the word therefore both the word it selfe is called light, and they likewise,

Eph. 5. 8.

wise that receiue the word with gladnesse, and walke in the light thereof are called lights. For as much then as the faithfull professe the holy word of God, ordained to bee the rule of our life, and our direction in matters of religion, in respect of this profession they are called lights. 3. They are called lights in respect of their life and conuersation, inasmuch as by the holinesse of their life, and integritie of their conuersation they shew themselues to be exempted and deliuered from the power of darknesse. Both their workes in respect of the vnfruitfull workes of darknesse are called lights, and themselues glorifying God by these workes are called lights. Now see what instructions these things may minister vnto vs.

1. In that the faithfull are called lights, not from any light in themselues as of themselues, but from that light which they haue and borrow from Christ Iesus that sonne of righteousnesse, this may teach vs what we are without Christ Iesus, euen darknesse without light, men sitting in darknesse and in the shadow of death. For looke into the best things that wee haue. Our reason what is it but grosse darkenesse? our wisedome what is it but meere foolishnesse? Our vnderstanding what is it but blinde ignorance? for the naturall man, 1. Hee on whom this sonne of righteousnesse hath not yet shined,
1 Cor. 2. 14. perceiueth not, nay he cannot perceiue by all the reason, wisdome, and vnderstanding that he hath, the things of the spirit of God. And therefore the Apostle writing to the *Ephesians*
Eph. 5. 8. telleth them thus, *yee were once darkenesse*, to wit, before the sonne of righteousnesse had shined vpon them, *but are now light in the world*, now that the sonne of righteousnesse had shined vpon them their darknesse was turned into light. Where he most plainely sheweth what is the state of all men both before and after that the sonne of righteousnesse haue shined vpon them: before, they are darknesse, after they are light. O what a good and gracious God then haue we, who when we sate in darknesse, and in the shadow of death gaue vs this light, and so translated vs out of darknesse into light. Not vnto vs ô Lord, not vnto vs but vnto thy name giue the praise, for that thou hast called vs out of darknesse into thy marueilous light. When we walked in darkenesse thou madest vs to

see

see a great light, and when we dwelled in the land of the shadow of death, thou diddest cause the light to shine vpon vs. We were once darkenesse, but now we are light. Blessed bee thy name ô Lord which hast changed our darkenesse into light.

2. In that the faithfull are called lights in respect of the word which they professe, and in the light whereof they walk, this may teach vs how precious the holy word of God ought to be vnto vs. If walking after the direction of the word wee onely walke in the light, then iudge ye how we walke without the word. Surely without it we walke in darkenesse, and know not whether we go, no more then the blinde or blind-folded man, who not discerning his way quickely wandereth out of his right path, and walketh into euery by-path, and runneth himselfe vpon euery danger. For by the word alone we descry euery by-path, we see euery danger that is to be auoided, and vnderstand the glory that is prepared for vs at the end of our iourney. And yet as if either we loued darkenesse better then light, or else know not that by the ministerie of the word of darkenesse we are made light in the Lord, wee care not for the word, we regard it not, wee let it passe as a tale that is told. A hard saying truely: but yet as true as hard. For if we shall consider our great slackenesse in comming, or our great negligence in hearing, or our great carelesnesse to lay vp in our hearts the things that we haue heard, all these will witnesse what account we make of the word, euen no more then of a tale that is told. Otherwise how should it be, which hath beene obserued, that since this exercise begunne not halfe of that congregation which should be here present haue beene assembled in this house of the Lord at any one Sermon. Againe, a great slackenesse in comming of those that doe come, howsoeuer they may be obserued which either come too late, or depart too quickly from this holie exercise, yet who knoweth how many depart hence as little edified and instructed as when they came hither? A great negligence in hearing. Againe, who is he that hauing heard the word, doth afterward thinke or meditate with himselfe of the things that he hath heard, and laieth them vp in his heart to make them the rule and direction of

of his life? A great careleſneſſe to make that vſe we ſhould of that wee haue heard. And what elſe doe all theſe argue, but that we make no more account of the word than of a tale that is told? Well, whatſoeuer account we make of it, either we muſt walke in the light of this word, or elſe we cannot be ſuch lights as here the faithfull members of Chriſt Ieſus are ſaid to be: either this word muſt be a light vnto our paths, or elſe we can be no light in the Lord; either the Lord muſt goe before vs in this word, as in a pillar of fire, or elſe wee ſhall be made a prey vnto our enemies, the world, the fleſh, and the deuill, who ſeeketh continually like a roaring Lion whom hee may deuoure.

Thirdly, in that the faithfull are called lights in reſpect of their holy life and conuerſation, this may teach vs what manner of conuerſation will beſt become vs if wee will be lights in the world. The light of our holineſſe of life and integritie of conuerſation muſt ſo ſhine before men, that they may ſee our good workes, and glorifie our Father which is in heauen *Ye were once darkneſſe* (ſaith the Apoſtle to the *Epheſians*) *but are now light in the Lord; walke as children of the light.* In which words the Apoſtle plainly ſheweth, that being made lights, wee ought to walke as children of the light, approuing that which is pleaſing vnto the Lord, hauing no fellowſhip with the vnfruitfull workes of darkneſſe, but reprouing them, if not by word, for that wee cannot all at all times doe, yet at leaſt by the example of our holy and vnblameable life. But of this wee ſhall haue more occaſion anon to ſpeake. Let this ſuffice to be ſpoken generally why the faithfull children of God are called lights, and of the inſtructions which the reaſons thereof may miniſter vnto vs.

Epheſ. 5. 8.

Secondly, here I note two qualities attributed to theſe lights mentioned by the Apoſtle: The firſt, they ſhine in the middeſt of darkneſſe, in the middeſt of a naughtie and crooked nation: Secondly, they hold out vnto others the light that is in them, euen the word of life, ſhewing it ſelfe in the integritie of their conuerſation. Whence I note two properties neceſſarily requiſite in all the faithfull children of God: the one is, that they haue light in themſelues; the other is, that they

they communicate it to others. Touching the first, light yee know is not called light, vnlesse it haue light in it selfe, in whatsoeuer darknesse it shine. The faithfull children of God then, if they will be, as here they are called, lights, they must still so looke vnto themselues and their owne wayes, that howsoeuer they walke amongst the children of darknesse, yet they suffer not that light which is in them to be darkened, but that they shine as lights in the world amongst them whose hearts are set on mischiefe. The Sunne when it setteth forth as a Giant to runne his course, casteth forth his beames, and they are dispersed throughout all places of the earth. And albeit often times it light and shine vpon most loathsome and filthy places, yet still doth it remaine in his owne puritie, not at all defiled therewith. Herein these lights (I meane the faithfull children of God) must resemble this light of the Sunne. It cannot be that they should not at all conuerse with wicked and vngodly men, for then they must goe out of the world, as the Apostle saith: but herein they must be as lights; though they liue amongst wicked and vngodly men, yet must they keepe themselues vnstained of the corruptions which are in the world through lusts; though they haue to doe with prophane and impure men, yet must they retaine still within themselues the puritie of the sonnes of God. And therefore the Apostle in the place before alleadged thus exhorteth, *Haue no fellowship with the vnfruitfull workes of darknesse.* Hee doth not simply forbid all fellowship with the children of darknesse, but with the vnfruitfull workes of darknesse, such as are gluttonie and drunkennesse, chambering and wantonnesse, strife and enuying, and the like: with the filthinesse of these and the like fruits of sinne hee would haue vs not to defile our selues. For *what fellowship* (as saith the Apostle) *hath light with darknesse?* Surely no more than hath righteousnesse with vnrighteousnesse, the beleeuer with the Infidell, or Christ with Belial. If then we be such lights as here the faithfull children of God are tearmed, no question wee hate all fellowship with the vnfruitfull workes of darknesse: and if we haue fellowship with the vnfruitfull workes of darknesse, then wee are no such lights. A rule whereby yee may quickly trie

1 Cor. 5. 10.

and examine whether ye haue that light in your ſelues which yee heare the faithfull children of God ſhould haue in themſelues. Light where it is, expelleth all darkneſſe. If then yee haue the light of the ſonnes of God within your ſelues, yee haue no delight in the workes of darkneſſe. Now what the workes of darkneſſe are yee know out of the Apoſtle, euen gluttonie and drunkenneſſe, chambering and wantonneſſe, ſtrife and enuying, and generally all the workes of the fleſh, euen whatſoeuer things are ſuch as the doing whereof may not well abide the light. Examine your ſelues of theſe things, and condemne your ſelues, that ye be not condemned of the Lord. If any of you be tainted with any of theſe things, purge out this old leauen, that ye may be a new lumpe; cleanſe your veſſels from theſe filthy dregges, I meane, your ſelues from theſe pollutions of ſinne, that ye may be an holy Temple vnto the Lord. True it is, God alone is light without any darkneſſe, and there is no childe of God whoſe light is not dimmed with ſome darkneſſe. But this is no ground for thee, that therefore thou maiſt wallow in wickedneſſe, and maiſt delight thy ſelfe in the workes of darkneſſe. Thou if thou wilt be the childe of God, thou muſt come as neere vnto God as thou canſt: as hee is light without darkneſſe, ſo thou muſt ſtriue thereunto. And therefore thou muſt ſtriue to abandon all ſinne and wickedneſſe, thou muſt be carefull to walke honeſtly as in the day, thou muſt approue in thine heart, and in thy word, and in thy workes, that which is pleaſing to the Lord. And this if thou doeſt, whatſoeuer is wanting ſhall be imputed vnto thee, and the light that is in Chriſt Ieſus ſhall be thine, and expell whatſoeuer darkneſſe is in thee. Suffer therefore the ſame words of exhortation that the Apoſtle vſeth to the *Epheſians*, *Walke not henceforth as others doe, in vanitie of their minde, &c.* And againe with the ſame Apoſtle I ſay vnto you, *The night is paſt, the day is at hand, let vs therefore caſt away the workes of darkneſſe, &c.* Haue light in your ſelues, and communicate the light that is in you vnto others: which is the ſecond qualitie mentioned here by the Apoſtle.

Eph. 4. 17.

Rom. 13. 12.

The ſecond qualitie which I noted here in theſe lights, in the *Philippians*, is that they held forth the word of life vnto others.

others. How? Not ſo much in word, and talke, as that by the example of their life they gaue plaine proofe that the word of life dwelt in them plenteouſly. Whence I noted another qualitie neceſſarily requiſite in all the children of God, which is, that they haue not only light in themſelues, but they alſo communicate the ſame vnto others. The children of God muſt not thinke it enough to keepe themſelues vnſpotted of the world, but they muſt by word, and deed, and example of life, helpe to pull others out of the fire. The Prophet deſcribing the wicked man by certaine fruits of the fleſh, amongſt other things ſaith he, *When thou ſaweſt a theefe, thou runneſt with him, and haſt beene partaker with the adulterers.* But the faithfull ſeruant of God muſt not only be no ſuch man as will runne with others vnto miſchiefe, but hee muſt reproue the ſinnes of vnfaithfulneſſe, either by word, or at leaſt by example of life, that either by word, or by example of life hee may reclaime the wicked from the wickednеſſe of his wayes. The Sunne (yee know) keepeth not his light vnto it ſelfe, but communicateth it to the benefit of all creatures vnder heauen. The Moone and the ſtarres likewiſe, which haue their light from the Sunne, doe the like. The like alſo muſt the ſonnes of God doe. That light which they haue by their fellowſhip with Chriſt Ieſus the Sunne of righteouſneſſe, whether it bee the light of the knowledge of Gods will reuealed in his word, or the light of the ſpirit of ſanctification, all the light that is in them they muſt communicate to the benefit of their brethren, doing good vnto all, and turning many vnto righteouſneſſe. And albeit the Miniſters of Chriſt, and diſpenſers of Gods holy myſteries, ought eſpecially to be ſuch lights as now wee ſpeake of, holding out the word of life vnto others, and turning many vnto righteouſneſſe, both by word, and by example of life; yet wee ſee that alſo all the faithfull children of God ought to be ſuch lights, as hauing the word of life in them, ſhew plainly that they haue it, in that the fruit thereof breaketh forth in them, ſometimes in word, and alwayes in example of life, vnto the benefit of their brethren. The word of life muſt be hid euen in the hearts of all the ſonnes of God, and it they muſt hold out in holineſſe of life,

Pſ. 50. 18.

and good example vnto their brethren. Yea, what ſo generall? No exception of country-men, of artificers, of ſimple women, of poore labourers? Muſt all be lights holding forth the word of life? This ſurely is rather for ſcholars, and Miniſters, and learned men, whoſe imployment is in that ſtudie, and who make that their profeſſion. Belike then the Apoſtle was deceiued: for by the Apoſtle it doth plainly appeare, that all the ſonnes of God ſhould be lights holding forth the word of life: ſo that from the word of life hid in their hearts, as from the root, ſhould ſpring all the fruits of that light which they ſhould communicate vnto the benefit of others. True it is, that as one ſtarre differeth from another in glory, ſo amongſt the ſonnes of God, ſome are more cleare and bright ſhining lights than others, ſome better inſtructed and taught in the word of life than others: for ſome are ordained to teach, ſome to be taught; ſome by hearing only, ſome both by hearing and reading, grow vp in the knowledge of the word of life. Yet ſtill this is true, that in all the ſonnes of God there ſhould be ſome meaſure of the knowledge of the word of life whereof they ſhould make ſhew at leaſt in holineſſe of their life, and integritie of their conuerſation, whereby they might draw others vnto God. And as it ſhould be, ſo it were to be wiſhed it were. But ſo farre are we from holding out the word of life in holineſſe of life vnto others, that by our prophaneneſſe and wickedneſſe a great many of vs ſhew plainly that the word of life is not in vs. How ready wee are euery one of vs to runne with another vnto miſchiefe, to ſpend the time one with another in exceſſe, and riot, and vnthriftineſſe, to deceiue, oppreſſe, wrong, reuile, and ſhame one another if wee can, hee ſeeth little that ſeeth not. Againe, how ſlow wee are to prouoke one another to godlineſſe and good workes, to draw one another out of the ſnares of the deuill, that wee be not taken and holden therewith, to ſtirre vp one another vnto peace, and loue, and meekneſſe, and temperance, and patience, and almes-deeds, and brotherly kindneſſe, and other ſuch like fruits of the ſpirit, who ſeeth not that ſeeth ought? And if theſe things be ſo, how can wee thinke that the word of life is in vs? Certainly where it is, it maketh the man of God ſo to abound

abound in euery good worke, and ſo to hate euery worke of the fleſh, ſo to ſhine in himſelfe, and likewiſe to giue light vnto others, that it doth eaſily appeare that God is in him indeed. Take heed therefore leſt the light which ſeemeth to be in you be indeed darkneſſe. Haue light in your ſelues, and communicate the light that is in you one with another. Hate the ſins of vnfaithfulneſſe, and the workes of darkneſſe, both in your ſelues, and in others. Prouoke one another to godlineſſe, and to good workes, and hold forth the word of life in all holineſſe of life one vnto another. Remember that yee are lights; walke therefore as children of the light. It is a title wherein the miniſters of Chriſt Ieſus doe worthily glorie, that they are the lights of the world. Yee ſee that not they alone, but yee alſo are lights of the world, if yee bee the faithfull children of God. Striue herein to bee as neere vnto thy God as thou canſt, that ſo thy light may ſhine, that there bee no darkneſſe at all in thee: and make it a great part of thy ſtudie and delight by the light that is in thee to bring others out of darkneſſe into light. And let this ſuffice to bee ſpoken touching this honor giuen to the ſaints of God, that they are called lights, and touching the qualities required in theſe lights, namely that they haue light in themſelues, and that they communicate it vnto others.

The laſt thing which I note in theſe words is the glorious title giuen vnto the word of God. The word of God, and the Goſpell of Ieſus Chriſt ye ſee is heere caled the word of life. So likewiſe *Peter* calleth it when he ſaith vnto Chriſt, *Maſter, to whom ſhall wee goe? Thou haſt the words of eternall life.* So likewiſe the Angell calleth it where hauing brought the Apoſtles out of priſon, hee ſaith vnto them, *Goe your way, and ſtand in the Temple, and ſpeake to the people all the words of this life.* Now the reaſons why the word of God and the Goſpell of Chriſt Ieſus is called the word of life, are many: As firſt it is called the word of life, becauſe by it wee are begotten and borne againe vnto a new life, euen a ſpirituall life in Chriſt Ieſus, as the Apoſtle *Peter* witneſſeth, ſaying, *Loue one another with a pure heart feruently, being borne anew, not of mortall ſeede, but of immortall, by the word of God.* Secondly, it is called the word

Ioh 6.68.

Act.5.20.

1 Pet.1.23.

Rom. 1.16. 2 Cor. 2.16.

word of life, becauſe *it is the power of God vnto ſaluation vnto all them that beleeue, and the ſauour of life vnto life in them that are ſaued*, as witneſſeth the Apoſtle. Thirdly, it is ſo called, becauſe therein Chriſt which is our life, and who is properly called the word of life, is preached and offered vnto vs, together with all the benefits of his bleſſed death and paſſion. Laſtly it is ſo called, becauſe it is the lanterne vnto our feet, and the light vnto our ſteps, to direct vs in the right way that leadeth to eternall life and ſaluation. Here muſt all other writings in the world whatſoeuer ſtand backe. No word of life but this: nay indeed no word but this; for no mans writing whatſoeuer was euer called the word. Only the word of God that is the word, and that is the word of life. I meddle not now with thoſe other glorious titles giuen to the word in holy Scriptures, as that it is called the word of God, the wholeſome word of truth, the Goſpell of ſaluation, &c.

Euen this, that it is called the word of life, may teach vs how precious the miniſterie and preaching thereof ought to be vnto vs, euen more precious than thouſands of gold and ſiluer, than all the fine gold of Ophir. Euen as wee loue our ſoules, and as wee deſire to be ſaued in the day of Chriſt, ſo ſhould wee thirſt after theſe moſt ſweet waters of life. But what thirſting is there after them? They are brought vnto vs in conduits euen vnto our doores, and yet wee will ſcarce ſtep out of our doores to drinke of them: nay wee will ſit in our doores, and in our houſes, talking and ſleeping, rather than wee will come into the houſe of God, and drinke of theſe waters. Euery light excuſe and euery ſmall buſineſſe will ſerue to ſtay vs from comming to heare the word read and preached. I told you euen now of our ſlackneſſe in comming, of our negligence in hearing, of our careleſneſſe to meditate after we haue heard of the holy word of life. If I ſhould adde vnto that complaint another of prophaning the Lords day, which ſhould be wholly ſpent in hearing, and reading, and meditating of the holy word of life, of prophaning it, I ſay, with dancing, and drinking, and playing at this or that game, or keeping this or that vnprofitable and vnneceſſary obſeruation and cuſtome, ſhould I iuſtly be reproued? Yea but this yee doe

doe in the morning, or in the euening, not in ſeruice-time of day: Yea but this yee doe on the Lords day, which the Lord hath commanded to be kept holy, not only in ſeruice-time of day, but *Remember* (ſaith he) *that thou keepe holy the Sabboth day.* Hee doth not limit it to this or that part of the day, but keepe the day holy, by hearing, and reading, and meditating in the holy word of life. Yea but this is too preciſe, and ſtrait, and ſauours too much of Puritaniſme. Well, be it as it will, thou muſt either be a Puritan in obſeruation of the commandement, or elſe thou bringeſt vpon thy ſelfe iudgement. O conſider this, men and brethren, what it is that wee call you vnto. It is the word of life, by which you muſt be begotten vnto eternall life, or elſe you cannot be ſaued, by the direction and guidance whereof you muſt enter into reſt, or elſe you ſhall neuer finde reſt vnto your ſoules. *Dauid* when he could not be preſent in the aſſemblie of Gods people, to praiſe his God, & heare his word, becauſe of his perſecutors, he thought the ſparrowes and the ſwallowes happy, that might neſtle themſelues in the houſe of God. Inſomuch that he brake out, as *Pſal.*42.1.2. 84.1.2.3.4 10. Our caſe is not as *Danids* was: wee may come. We ſhould ſay therefore with *Danid* in another place, *I was glad, &c.* Yea we ſhould call one vnto another, and ſay as it is in *Eſay, Come and let vs goe vp, &c. Scrutamini Scripturas, &c. Ioh.*5.39. *Let the word of Chriſt dwell in you plenteouſly, &c.* In a famine of bread yee need no exhortation to ſeeke for bread to refreſh and ſuſtaine your bodies. Your ſoules farre more precious than your bodies; and your ſoules hunger-ſtarued, and yet what care for your ſoules? The ſickneſſe is moſt dangerous when it is leaſt felt.

*Pſal.*122.1
*Eſa.*2.3.
*Col.*3.16.

LECTVRE

LECTVRE XXXVIII.

PHILIP. 2. verse 15, 16, 17, 18.

That I may reioyce in the day of Christ that I haue not runne in vaine, nor laboured in vaine &c.

THus farre of the former reason, and of the vses thence to bee made by vs heretofore. Now followeth the latter reason drawne from the Apostle himselfe in these words, *that I may reioyce in the day of Christ &c.*

That I may reioyce &c.] This is the Apostle his latter reason whereby he would enforce his former exhortations: and it is as if he had said; My beloued, I exhort you that you make an end of your owne saluation with feare and trembling; and that ye do all things with your neighbours and brethren without murmuring and reasonings: and these things I would haue you to doe as for your owne sakes, *that yee may be blamelesse and pure &c*; so for my sake also, *that I may reioyce &c.* Yea, and if yee marke it, euen in these words he would haue them to doe as he hath exhorted them both for his sake, and for their sakes also. For he would haue them to walke before God in all obedience with feare and trembling, and with their neighbour in all loue without murmuring &c. why? that he may reioyce: thats for his owne sake. But wherein doth he desire to reioyce? Euen in their saluation, that he hath not runne in vaine, nor laboured in vaine amongst them, but that by his Ministerie and Apostleship they are gained vnto Christ; *That I may reioyce in the day of Christ &c.* By the day of Christ the Apostle meaneth that day when God shall iudge the secrets of all men by Iesus Christ; that day of Christ his second comming vnto iudgement, when it shall be rendred vnto euery man according to that he hath done in his flesh be it good or euill; as also in many other places of the new Testament. This day is called

led sometimes the day of Gods wrath, sometimes the day of his appearing, sometimes the day of iudgement, sometimes the great day, sometimes that day, sometimes the day of the Lord, sometimes the day of our Lord Iesus Christ, sometimes the day of Christ. Now that day of Christ his second comming vnto iudgement is therefore called the day of Christ, because in that day God shall giue all iudgement vnto him, and he shall descend from heauen with a shoute, and with the voice of the Archangell, and with the trumpet of God, and all shall appeare before his iudgement seate, and he shall separate the sheepe from the goates, and set the sheepe on his right hand, and the goates on the left, and shall say to the one, *Come yee blessed of my Father*; and to the other, *Depart from me yee cursed*. Now the Apostle would haue the *Philippians* so to walke both before God and men, that in this day of Christ when he shall giue to euery man according as his worke shall be, he may reioyce: wherein? that hee hath not runne in vaine &c, i. that by his labours he hath gained them vnto Christ. The manner of speech which the Apostle vseth, seemeth to be borrowed from them that runne in a race, wherein though many runne, and labour hard toward the marke, yet one alone receiueth the price, and the rest runne in vaine, and labour in vaine, because they obtaine not the price or the thing which they runne for. So the Apostle maketh his account that in respect of them he should be like vnto those that runne in vaine and labour in vaine, if hauing laboured to gaine them vnto Christ, they should not walke worthy of Christ. This therefore in this place is the summe of the Apostle his desire, that the *Philippians* would so walke worthy of Christ both before God, and with their brethren, that in the day of Christ, when his labours in the Lord should not be in vaine he might reioyce that he had not spent his strength amongst them in vaine, but by his preaching of Christ Iesus vnto them had gained them vnto Christ, who should then giue both vnto him and them the crowne of saluation for their glory. This is the summe, and the sense likewise of that which the Apostle speaketh in this place. Now let vs see what vse we may make hereof for our selues.

Here

Here then 1. I note that the ſaluation of Gods people is the ioy & crowne of the faithfull Miniſter of Chriſt in the day of Chriſt. This ſhall be his glory in that day with his Chriſt, whoſe Miniſter he is, that he hath gained many vnto Chriſt. And therefore this our Apoſtle in another place calleth the
Phil. 4. 1. *Philippians his ioy & his crowne*; whereby he ſignifieth both the preſent ioy & comfort which he taketh in them, and the ſure hope which he hath that they ſhall be his ioy and his crowne in the day of the Lord. To the like purpoſe he writeth to
1 Theſ. 2. 19 the *Theſſalonians*, ſaying, *what is our hope, or ioy, or crowne of*
20. *reioycing? are not euen you in the preſence of our Lord Ieſus Chriſt at his comming? Yes yee are our glory & ioy:* when? not onely now preſent, but in the preſence of our Lord Ieſus Chriſt at his comming. As plaine to this purpoſe is that in the laſt of
Dan. 12. 3. *Daniel*, where he ſaith, that *they that turne many vnto righteouſneſſe ſhall ſhine as the ſtarres for euer and euer*; which no doubt is principally meant of the Miniſters of Chriſt Ieſus. And if it ſhall be ſaid in that day vnto euery good and faithfull ſer-
Mat. 25. 21. uant, *It is well done good ſeruant and faithfull, enter into thy maſters ioy*; how much more ſhall it be ſaid ſo vnto the faithfull Miniſter of Chriſt Ieſus? What greater encouragements can there be vnto the Miniſters of Chriſt Ieſus to make them faithfull and painefull in their places, to make them labour with all alacritie and cheerefulneſſe to gaine many vnto Chriſt, to turne many vnto righteouſneſſe? O but there are many diſcouragements: For who more contemned, who more diſdained, who more hated, who more diſgraced then the Miniſters of Chriſt Ieſus? True it is, and it is the ſhame of our times, that they are counted of many as the very of-ſcourings of the world; and the more faithfull that they are the more they are hated, and oftentimes the more perſecuted. If we ſowe cuſhions vnder all arme-holes; if we ſpeake ſmoothing and fawning words; if we cry peace, peace, all is well; if we meddle not with the ſinnes of the people, but onely teach a truth in a generalitie, happily we ſhall pleaſe, or not diſpleaſe, but liue in reſt and quiet. But if we liſt vp our voices like trumpets, and tell the houſe of *Iacob* their ſinnes, and the houſe of *Iſrael* their tranſgreſſions; if we ſearch, and cut vp, and lance the

the sores of our people; if we sharply reproue such & such sins whereof their own consciences condemne them to be guilty, then they begin to hate vs, to disgrace vs, to persecute vs, to traduce vs as cursed *Chams*, as seditious fellowes, & troublers of the State, and to speake all manner of euill sayings against vs. *Herod*, ye know, *when he heard Iohn did many things, and heard him gladly.* But after that *Iohn* had reproued him for his incest he quickly lost his head. The *Iewes* likwise heard *Steuen* a great while answering for himselfe: But when he began to come somewhat neere vnto them, and to touch them to the quicke, when he came vpon them with, *Yee stiffe-necked and of vncircumcised hearts and eares, yee haue alwaies resisted the Holy Ghost* &c. then it is said, *that their hearts brast for anger, and that they gnashed at him with their teeth, and quickly after stoned him to death.* I say not that it fareth so at this day. For sinne, God be thanked, may be boldly rebuked without feare of such danger. But this we finde true by experience, that whose sore we touch his hatred most commonly we purchase, and if wee be but suspected in our reproofes of sinne to note such and such men, we shall not want whatsoeuer they can say or do against vs. Thus render they vnto vs hatred for our good will, and when we strike at the roote of any sinne, and wound only that we may heale; they tell vs we only vtter our choler or malice, and that we might well enough finde our selues other matter then to note them in our Sermons. But this, as I said, is the shame of our times, that the more faithfull and painefull they are the worse commonly they are intreated. But herein we comfort our selues that our conscience beareth vs witnesse in what singlenes of heart as before the Lord we doe the worke of our ministerie, and that howsoeuer now through their disgraces, and reproches, and contempts, and hatreds, and persecutions our reioycing be diminished; yet our reioycing in the day of Christ shall no man take from vs, but then they that haue beleeued, and they that haue beene conuerted from going astray out of the right way by our ministerie, shall be vnto vs the crowne of our reioycing. Then for that we haue laid out our talent to the best aduantage we could, we shall heare that voice, *It is well done good seruant and faithfull*, and then

Mar.6.20. *Mat.14.10*

Act.7.51. *54.* *55.*

those

those that hated vs without cause, and disgraced vs without our desert, shall not dare to hold vp their heads against vs, but shall be confounded in that day. In the meane time, if when we haue sowen the seede of Gods word many sharpe showres doe follow, and many blacke tempests ouertake one another, yet must we with the husbandman patiently expect the time of harueſt; we must in patience possesse our soules vntill the day of Christ, and then we shall reioyce in the presence of our Lord Iesus Christ at his comming, when we and they whom we haue gained vnto Christ shall meete him in the clouds, that we may be euer with the Lord. For they whom we haue gained vnto Christ shall be the crowne of our reioycing in that day.

Yea but what if when we haue laboured either we see no fruits of our labours in them that heare vs, or that fruit which seemed to shoote forth in the blade doe afterwards fall away and wither, as the Apostle complaineth that they of *Asia* were turned from him, doth the glory of the Minister in that day depend vpon the saluation of them that heare him? Doth he runne in vaine, and labour in vaine, if he gaine not them vnto Christ? Certainly of this I am perswaded that the moe soules they gaine vnto Christ, the more glorious shall be their crowne of reioycing. And therefore the Apostles glory, no doubt shall be exceeding glorious, by whose labours so many Churches were planted, so many soules were brought vnto the faith. Yet his glory in that day doth not wholy depend vpon the saluation of them that heare him. The vsing of his talent faithfully shall be accounted vnto him as gaining with it. Neither is his running and his labouring in vaine in respect of himselfe, but onely in respect of them whose hearts the Lord doth not open that they should heare, and beleeue, and be saued: as it is plaine out of *Esay*, where Christ in his members thus complaineth, *I haue laboured in vaine, I haue spent my strength in vaine, and for nothing: but my iudgement is with the Lord, & my worke with my God; though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.* By which words it is out of all doubt cleared, that howsoeuer the Ministers labour be often in

2 *Tim.* 1. 15

Esay 49. 4. 5.

in vaine, howsoeuer his strength be often spent in vaine in respect of them that heare him, because thereby their hearts are not mollified, and they brought vnto the obedience of the faith, yet for themselues their iudgement is with the Lord, and their worke with their God. Though they that heare them be of such vncircumcised hearts and eares that they cannot be gained vnto Christ, yet shall they be glorious in the eyes of the Lord, and their God shall be their strength. To the like purpose is that in *Ezechiel*, where the Lord instructing the Minister, and watchman of the house of *Israel* in his dutie, he saith, *Sonne of man I haue made thee a watchman &c. if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule &c.* What is then the Ministers dutie? To warne the wicked: and his dutie is to turne from the wickednesse of his waies. If the Minister warne, his labour is not in vaine in the Lord, he deliuereth his owne soule: but if the wicked being warned turne not from the wickednesse of his waies, he dieth in his iniquitie; so that his Minister in respect of him hath runne in vaine, and laboured in vaine, because he hath not reclaimed him from the wickednesse of his wayes. Ezec.3.17. 19. 21

Here then is a notable aduertisement for them that are heares of the word, to take heede that their watchman which is set ouer them spend not his strength in vaine, and for nothing amongst them. The Minister, yee heare, he runnes, he labours, he sweates, he is still playing his prizes, still trying his masteries, still plowing vp the fallow ground of your hearts, in euery season, yea in season and out of season sowing the immortall seede of the word, alwaies on his watch tower in cold and in heate, giuing warning of euery enemie which he doth descry. Happily yee haue another conceit of the Ministers labour, at least many haue, that it is no such continuall labour, that there is no such care or paines therein as is pretended. Well whatsoeuer account yee make of the labour, therein he spends his strength, and oftentimes his bloud. It is for you to looke vnto it that he spend not his strength in vaine. If he teach you the waies of the Lord, and yee receiue not

instruction, if he reproue such sinnes as breake out amongst you, and ye hate to be reformed, if hee call to fasting, weeping, and mourning, and ye fall to eating, drinking, and dauncing; if he exhort you to study to bee blamelesse, and pure, and the sonnes of God in the middest of a naughty and crooked nation, and to shine amongst them as lights, holding forth the word of life, and ye giue your members seruants to vncleanesse, and to iniquity, to commit iniquity; in a word, if he out of the word either teach, or improue, or correct, or instruct in righteousnesse, & ye refuse to hearken to the voice of the charmer charme he neuer so wisely, what else doth hee in respect of you but runne in vaine, and labour in vaine? And if he spend his strength in vaine amongst you, his worke is with his God; but your bloud is vpon your owne head, yee die in your sinnes, but his soule is deliuered. The minister his desire is to reioyce in the day of Christ, but wherein? in your saluation. If in that day he shall not reioyce in your saluation, what do ye thinke will be your portion? His desire is not to runne in vaine, nor to labour in vaine: but it is in respect of you, that he may gaine you vnto Christ. For hee knoweth that his labour is not in vaine in the Lord. Hearken therefore and obey, and harden not your hearts as in the prouocation, and as in the day of tentation in the wildernesse. If thou hearken, thou shalt be the crowne of his reioycing, and the crowne of his reioycing is in thy saluation. And in any case take heed that thou iudge not amisse of him that is set ouer thee in the Lord, to admonish thee of thy wayes. For whatsoeuer it is wherein he either teacheth, or improueth, or correcteth, or instructeth thee it is that hee may reioyce in the day of Christ, that he hath not runne in vaine, nor laboured in vaine. And this much of this later reason to enforce the former exhortations.

Yea and though I be offered &c.] The Apostle as yee haue heard vrged the *Philippians* that they would walke in all obedience with God, and in all meeknesse with their brethren, euen the rather for his sake that he might reioyce ouer them in the day of Christ. Now the better to enforce this reason drawne from himselfe, in these words hee assureth them that such

such is his longing after their saluation, that if by his death they might be confirmed and strengthened in the faith, hee would most willingly and ioyfully giue his life for them, and if he shall do so, he would not haue them to be sory, but to be glad and reioyce thereat. The manner of speech here vsed is drawne from the sacrifices of the old law, wherein the Priests were commanded after their comming into the land of Canaan, alwaies to poure out a drinke offering vpon the sacrifice that was offered. The Apostle therefore alluding hereunto saith, that if his soule should now bee poured out as a drinke offering vpon that spirituall sacrifice of their faith, which by his ministery and Apostleship they had embraced for their further confirmation and strengthening therein, he would be glad, and reioyce with them for that their faith by his death were strengthened. *Num.15 7*

Here then we may obserue how zealous the Pastor ought to be of the saluation of his flocke, he ought with Saint *Paul* in this place to be willing to giue vp his life for them. *The good shepheard*, saith our Sauiour, *giueth his life for his sheepe.* Christ himselfe was indeed this good shepheard here spoken of, who when wee were yet sinners died for vs. But herein likewise he set before vs a paterne, how we should approue our selues to be good shepheards. Nothing should bee so deare vnto vs as the good of them ouer whom the Lord made vs ouerseers, persecution and banishment, stripes and imprisonments, yea the losse of life it selfe must rather bee indured then their saluation be neglected. What then? are wee simply to giue vp our liues for our flockes: What if they be such as will bee glad thereat, and rather then faile will themselues persecute vs, yea and take our liues from vs? Such sheepe indeed there are as persecute their shepheard, and desire if they can to make him wearie of his life. But this is that which now from our Apostle we teach, that if our death may bee for the enlarging of Christ his kingdome, and for the confirmation and encrease of their faith vnto whom we haue preached the Gospell, then we are not to loue our liues vnto the death. What then? because our death may be for the confirmation of their faith, are we to offer our selues vnto death? Nay wee may not seeke *Ioh.10.11.*

death, nor willingly runne our ſelues into danger. But if the will of the Lord be ſuch that by our bloud wee ſeale that teſtimony which we haue giuen to Chriſt Ieſus, and ſo confirme our brethren in the things that they haue heard and learned by our miniſtery, we are not to ſhrinke at it, but willingly to embrace it. Yea but the cuppe of death is bitter, how then can we be glad and reioyce in it. True, happily we ſhould not greatly reioyce in that violent and vntimely death being conſidered in it ſelfe. But knowing that our bloud is the ſeede of the Church, and that by our death and perſecution many are made more bold to profeſſe the Goſpell of Chriſt Ieſus, wee ſhould be glad and reioyce in the fruit that we know comes to the Church by our death and perſecution. And thus our Sauiour by precept hath taught vs to doe ſaying, *Bleſſed are yee when men reuile you, and perſecute you &c. reioyce and bee glad, for great is your reward in heauen.* Thus the Apoſtles likewiſe haue taught vs by example, who when they had bin caſt in priſon, and afterwards beaten, departed reioycing that they were counted worthy to ſuffer rebuke for Chriſt his name. As they by precept and example haue taught vs, ſo ought wee to reioyce in tribulations and perſecutions, & to be glad though we be offered vp vpon the ſacrifice of their faith who by our miniſterie haue beleeued.

Mat. 5.11. 12. *Act.* 5.41.

Should then the ſaluation of your ſoules, and the confirmation of your faith be ſo deare vnto vs, euen dearer then our owne liues? How ought ye then to be affected towards vs, and our miniſterie? It was a notable teſtimonie that the Apoſtle gaue vnto the *Galathians*, wherein he bore them record that if it had beene poſſible they would haue pluckt out their owne eies, and haue giuen them to him. Nothing more deare then their eyes, and yet ſo neere had their ſoules beene knit vnto him in reuerence and loue for the Goſpells ſake, that they would haue giuen him their very eies to haue done him good. Shall I ſay that ye ought to be thus affected towards vs? I ſay not ſo: but I ſay that ye ought ſo to thinke of vs, as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God. Yee ought to thinke of vs as of the Embaſſadors for Chriſt, and that we pray you in Chriſts ſtead, as though God did beſeech you

Gal. 4. 15.

you through vs. In a word, if we ought to lay downe our liues for our sheepe, our sheepe ought to heare our voice. And certainely if we were so liuely and Christianly toucht with a feeling of the sweetnesse of the word of life as we should be, if the powerfulnesse thereof had so seasoned and seazed vpon our soules as it ought, then would we heare his voice, and obey him, and follow him, we would reuerence and regard him for the truths sake which he preacheth. It is said of *Lydia*, that when she had heard *Paul* preach, and the Lord had so opened her hart that she beleiued the things that *Paul* spak, she was so desirous that *Paul* and those that were with him should come into her house, and abide a while with her, that she neuer left them till she had constrained them; *If yee haue iudged me to be faithfull to the Lord* saith she, *come into mine house, and abide there, and she constrained vs* saith *Luke*. It seemes besides other purposes which shee had, that she thought her house would be the better if she might get them into it. Not many *Lydias*. I wish we might haue such hearers, as *Peter* had, that when they had heard vs would be pricked in their hearts, and say vnto vs, *men and brethren what shall we doe?* such as would be so carefull to heare what we speake that they would lay the same vp in their hearts, and digest it in their soules. Our desire is as I said ere while, that our labour in the word may not be vnto you in vaine, but that by our ministery we may offer you vp as liuing sacrifices, holy, and acceptable vnto God. If we ought not to spare our liues vnto the death for you, yee ought so to heare the word of vs that yee grow vp in faith, and loue, and euery good worke. If wee ought to poure out our bloud for an offering for you, for the confirming of your faith, ye ought first by faith through our ministery to be made a spirituall sacrifice vnto God, that so our soules may be poured out as a drinke offering vpon the sacrifice of your faith. For both these are implied here in our Apostle. Wee heare what Pastor and people should doe: and wee see in daily experience what they doe, euen both so little answerably vnto that they should doe, that it may be as truly now said, as it was in the Prophets time, like Pastor, like people. But I will not now stand farther to open and cut vp these soares. Consider

Act. 16.15.

Act. 2.37.

only in a word with me, I beseech you, a reason which mee thinkes may be gathered from these words for the stirring vp of both Pastor and people vnto that they should doe.

If ye marke it, both the obedience of their faith which are gained vnto Christ by the ministerie of the word, and likwise the martyrdome and death of those that giue their liues for their sheepe, are by a borrowed speech called sacrifices and offerings. Though I be offered, there the Apostle his death is called an offering: vpon the sacrifice and seruice of your faith, their faith, whereunto by his seruice and ministery they had obeyed, is called a sacrifice. Now what sacrifices be these? These be the sacrifices of the new Testament: these bee liuely sacrifices and holy, and acceptable vnto God: and these together with the sacrifice of praise, and of the workes of loue are the only sacrifices which now Christians are to offer vnto their God. An end of all other sacrifices was then when Christ cried vpon the crosse, *it is finished.* These onely remaine, and these are our reasonable seruing of God. How should not this stirre vp both Pastor and people to doe that they should? In the Pastor his burning zeale to giue his life for his people, in the people their obedience of faith by the ministery of their Pastors, are their holy and Christian sacrifices, and their reasonable seruing of God. And these sacrifices are now no lesse to be offered by vs in the new Testament, then were those sacrifices of beasts and other like things to be offered in the old Testament, and surely are farre more acceptable vnto God then were they. But I promised only to speak of this in a word. Now a word likewise of that that followeth.

For the same cause &c.] In these words the Apostle armeth them against sorrow if he should be offered vp vpon the sacrifice of their faith. As he would be glad and reioyce with them if their faith should be confirmed by his death, so hee would haue them likewise to be glad and reioyce with him if hee by his bloud should seale the testimony of their faith. What then? must we be glad and reioyce when our best Pastors and teachers are taken from vs? Did not the Church well, when *Stenen* was stoned to death, to make great lamentation for him? Yes no doubt they did well: and whensoeuer the Church

Act. 8. 2.

Church is depriued of any worthy member, especially of any worthy Pastor and Teacher, there is iust cause of great sorrow. And the Apostle alloweth a moderation in lamenting for the dead, *so that we sorrow not as they that haue no hope.* And it was a part of *Iehoiakims* plague that he should be buried like an Asse, and none to make lamentation for him. The meaning then is not, that we should reioyce and be glad, and not mourne simply at the death of our best Pastors and Teachers, but that wee should bee glad and reioyce at the fruite which comes to the Church by their death, if they suffer martyrdom for the confirmation of the brethrens faith. For seeing their constancie and their cheerefulnesse to seale that truth with their bloud which they taught and preached, this should both make vs reioice that God giueth such strength vnto his Saints, and likewise confirme vs in the faith of Iesus Christ, and further animate vs patiently to endure whatsoeuer tribulations for Christ his sake. The Apostle himselfe would not, no doubt, reioyce simply in his suffering and death, but in that onely thereby God should be glorified, and Gods children strengthened. So we are to reioyce not simply that our Pastors and Teachers are taken by the hands of Tyrants, and racked, and martyred, but in that God vouchsafeth thus to conforme them to the image of his sonne, and to make their bloud the seede of the Church, so that thereby both the faith of them that are already in the Church is confirmed, and others likewise are brought vnto the faith. Here only wee are to looke to this caueat, that we do not iudge of a martyr only by his suffering, but further by the cause of his suffering. For not the suffering, but the cause of his suffering makes him a Martyr. If he suffer death for the testimonie of Christ Iesus his death is well called a martyrdome. And in his death we are so to reioyce as already ye haue heard. Thus farre of the reasons enforcing obedience to those exhortations which the Apostle inferreth vpon the example of Christ his humility and obedience, which the Apostle laid as a most strong and sure ground of his exhortation vnto humblenesse and lowlines of minde.

1 *Thes.* 4. 13.

LECTVRE XXXIX.

PHILIP. 2.

Verſe 19. 20. *And I truſt in the Lord Ieſus to ſend Timotheus ſhortly vnto you, that I alſo may be of good comfort, when I know your ſtate &c.*

AND *I hope in the Lord Ieſus*] In this latter part of this Chapter the Apoſtle his deſire is to comfort the *Philippians*, and indeed to confirme them that they ſhould not bee troubled though they liued in the middeſt of a naughty and crooked nation, as it appeareth they did *ex verſ.* 15. but that they ſhould grow forward from grace vnto grace that when hee ſhould heare of them, he might heare of them to his comfort. To comfort them therefore he 1. promiſeth to ſend *Timothy* vnto them, a man whom themſelues knew to bee a faithfull miniſter of Chriſt Ieſus, and to loue them ſincerely. 2. He putteth them in hope of his owne comming ſhortly after vnto them. 3. He telleth them that now he ſendeth their faithfull miniſter *Epaphroditus* vnto them, and the cauſes why. By all which things as the *Philippians* were iuſtly to be comforted, ſo were they ſo many caueats to warne them that neither *Timothy*, nor hee, nor *Epaphroditus* might finde any cauſe of griefe, or diſcomfort amongſt them when they ſhould come vnto them. In his promiſe to ſend *Timothy* vnto them, I note, 1. his promiſe to ſend him; 2. the reaſon why he ſent him rather then any other. In his promiſe 1. I note the holy limitation thereof. 2. The promiſe. 3. The end of ſending him.

Touching the 1. *Paul* doth not abſolutely promiſe to ſend *Timothy* vnto them, but, ſaith he, *I hope in the Lord Ieſus &c.* It is to bee vnderſtood that at this time when the Apoſtle wrote theſe things, he was in priſon at *Rome*, where *Timothy* miniſtred

miniſtred vnto him, and ſerued him in ſuch things as he needed. Now it ſeemes he was in hope ſhortly to bee deliuered out of priſon, and then his certaine reſolution was firſt to ſend *Timothy* vnto them, and then ſhortly after himſelfe to come vnto them. But how the Lord would diſpoſe of theſe things he knew not. Onely hee knew that the heart of *Nero* who had caſt him in priſon was in the hand of the Lord Ieſus to diſpoſe of as ſeemed beſt to his godly wiſedome, and ſo he loued them that he hoped the Lord Ieſus would deliuer him out of priſon, and bring him vnto them. Becauſe therefore he knew not certainely how it would pleaſe the Lord to diſpoſe of theſe things, hee doth not abſolutely promiſe to ſend *Timothy* vnto them, but inaſmuch as his loue to them made him to hope the beſt, hee ſaith, *I hope in the Lord Ieſus &c.*

The leſſon which hence wee haue to learne is this, in all things whatſoeuer we purpoſe to doe ſtill to depend vpon the will and pleaſure of the Lord Ieſus; not reſolutely to ſet down this or that will I doe, but with theſe or the like conditions and limitations, I hope in the Lord Ieſus to doe it, if God will I will doe it &c. For as in God alone we liue, and mooue, and haue our being, ſo he alone directeth all our waies, and ordereth all our counſels as ſeemeth beſt vnto his godly wiſedome. We may purpoſe, and we may intend ſuch and ſuch things as come into our heads, or our occaſions lead vs vnto, but neither lies it in vs to bring the things to paſſe, neither doe wee know what ſhall be the euent of ſuch things as wee purpoſe. It is God that by his ſpeciall prouidence doth direct the euent of whatſoeuer we purpoſe euen as it beſt pleaſeth him. This is plaine by diuers places of ſcripture which might be alledged to this purpoſe. The hart of man purpoſeth his way, ſaith *Salomon* but the Lord directeth his ſteps. His ſteps. What is that? euen all mens actions & whatſoeuer he taketh in hand are gouern'd by God, and directed as ſeemeth beſt vnto him. Again, it is an other prouerbe of *Salomon*; *The ſteps of man are ruled by the Lord, how can a man then vnderſtand his owne way:* the meaning is that whatſoeuer a man doth it is wholy and onely guided and ruled by God his almighty power and prouidence, ſo that

Pro. 16. 9.

Pro. 20. 24.

that he cannot possibly vnderstand certainely the issues of his owne thoughts and purposes. And therefore the Prophet *Ieremie* thus confesseth vnto the Lord and saith, *O Lord I know that the way of man is not in himselfe, neither is it in man to walke and direct his steps.* Which the Prophet spake vpon occasion of *Nebuchadnezzars* turning his power to goe against *Ierusalem* because of *Zedekiaes* rebellion; when at his first setting forth from home he had purposed to haue made warre against the *Moabites* and *Ammonites*. Such is the power of the Lord to turne the purposes and deuises of mans heart which way it seemeth best vnto him, so that whatsoeuer his purpose be, yet can he not tell what shall be the issue thereof. Nay if we looke a litle farther into the matter we shall finde, that howsoeuer it seemeth vnto man that it is in himselfe to purpose and deuise what himselfe listeth, yet can he not deuise or purpose any thing that is good, vnlesse God by his grace preuenting him put them in his heart; according to that it is said, *It is God which worketh in vs both the will, and the deede, euen of his good pleasure.* And therefore that place mentioned before, *The heart of man purposeth his way*; and that in the beginning of the same chapter, *The preparations of the heart are in man &c.* they are to be vnderstood onely by way of concession, as if *Salomon* had thus said; Be it that man hath innumerable thoughts in his heart, be it that in his head he deuise this and that, as if it were in himselfe to purpose and deuise what he would, which is not, *yet the answer of the tongue is of the Lord*, saith *Salomon*. The meaning of the whole indeed is this, that both the thoughts of mans heart, and the words of mans mouth are wholy guided and gouerned by the Lord. Not onely then the successe and euent of whatsoeuer we purpose, but both the purposes of our hearts, by grace preuenting vs, and likewise the issues thereof by grace following vs are wholly gouerned of the Lord. He in his speciall prouidence ordereth and disposeth all things as seemeth best vnto him. We are therefore to learne wholly to depend vpon him in whose hand are our hearts and all our waies; and whatsoeuer it be that we purpose to do, we are not resolutely to set downe this or that will I doe, as if our owne waies were in our owne hands,

Jer. 10 23.

hands, but ſtill with ſubmiſſion vnto the Lord, I hope in the Lord Ieſus, and, if the Lord will. It was the Apoſtle *Iames* his complaint, that men too much preſuming of themſelues would ſet downe and ſay, *We will goe to day or to morrow into ſuch a Citie, or ſuch a Citie, we will continue there ſo long and ſo long, we will buy and ſell ſuch and ſuch wares, and we will make ſuch and ſuch gaine.* Iam. 4. 13. And I wiſh it might not iuſtly be complained of at this day, that we doe too too reſolutely breake out into ſuch ſpeeches as theſe mentioned by the Apoſtle, and other ſuch like. Well, that which the Apoſtle laid downe for a rule vnto them, ought alſo to be a rule vnto vs: we ought to ſay in all ſuch caſes, *if the Lord will* we will doe this or that: or as our Apoſtle ſaith in this place, *I hope in the Lord Ieſus* to doe this or that. This forme of ſpeech beſt beſeemeth Chriſtians, and vſing this forme of ſpeech we ſhew plainely whatſoeuer it is we goe about, or purpoſe to doe, that we depend wholy vpon the Lord his pleaſure for the ſucceſſe and iſſue thereof, and acknowledge that onely what he will ſhall be done therein. Howbeit I doe not vrge this forme of ſpeech as ſo preciſely neceſſarie that I put any religion therein, or condemne the omitting thereof as prophane and wicked. For I know that many godly men who gladly acknowledge that truth which I haue taught, and likewiſe that many of the ſaints and ſeruants of God euen in the holy ſcriptures haue not vſed this forme of ſpeech alwaies vpon ſuch occaſions. Yet could I wiſh, and would exhort euen all the children of God vpon all ſuch occaſions euen preciſely to obſerue this forme of ſpeech: and that with ſuch reuerence and holy feare, as that thereby they would plainely ſhew that indeede they doe not forget themſelues, but know that it is the Lord that ordereth them and all their waies euen as it beſt pleaſeth him, and what ſucceſſe he giueth to their purpoſes that they ſhall haue, whether it be to proſper them, or to ouerthrow them. I adde this of obſeruing this forme of ſpeech with reuerence and holy feare, becauſe it ſo falleth out, I know not how, that oftentimes we vſe good formes of ſpeach, when as notwithſtanding our thoughts are little ſet, at leaſt not ſo reuerently as they ought, vpon that we ſay. For example, what more

common

common then when we haue ſworne to ſay, God forgiue me that I ſweare; when wee haue done ſuch an euill thing, to ſay, God I cry thee mercy what meant I to doe that; and in this that we now ſpeake of, when we meane to do ſuch a thing to ſay, Ile doe it, and God will. Speeches commonly vſed, and oftentimes, I doubt not, very well vſed; but oftentimes in ſuch an idle and onely cuſtomarie maner that therein we greatly offend, becauſe thinking not what we ſpeake, we ſpeake not with that reuerence we ought to ſpeake. And indeede it is a plaine breach of the third commandement, wherein we are forbidden to take the name of the Lord in vaine: for ſo often is this holy name taken in vaine, as it is vſed without great reuerence and feare. To conclude this point therefore, let vs learne in all things whatſoeuer we doe, or purpoſe to doe, ſtill to depend vpon the will and pleaſure of the Lord; let vs by the very forme of ſpeech which we vſe ſhew that we doe ſo, ſaying with our Apoſtle, *I hope in the Lord Ieſus to doe ſuch a thing*; or with *Iames*, *If God will and giue leaue I will doe ſuch a thing*; and theſe words let vs vſe with all reuerence and holy feare, as ſpeaking from our heart that which proceedeth out of our lips. Thus much of the limitation of the promiſe. The promiſe followeth.

To ſend Timotheus ſhortly vnto you] This was the Apoſtle his promiſe to ſend *Timothie* vnto them. Who *Timotheus* was appeareth out of *Act.* 16. 1. His mother a Ieweſſe, his father a Græcian, a man famouſly knowne and much renowned by reaſon of thoſe two Epiſtles which *Paul* wrote vnto him; whom *Paul* ſometimes calleth his companion, ſometimes a miniſter of God, ſometimes his brother and fellow-helper in the Goſpell of Chriſt, ſometimes his beloued ſonne, ſometimes his naturall ſonne in the faith. The Apoſtle therefore knowing that the *Philippians* liued in the middeſt of a naughty and crooked nation, and being aduertiſed by *Epaphroditus* their Miniſter that they were troubled with certaine falſe Apoſtles which gloried in their Circumciſion, promiſeth for their comfort to ſend *Timothie* vnto them.

And this commendeth vnto vs the godly care that ought to be in the Miniſter of Ieſus Chriſt toward his people to comfort

ſort them in all their diſtreſſes. The ſame care that *Paul* had to comfort them by ſending a faithfull Miniſter vnto them, the ſame ought now the Miniſter of Chriſt to haue to comfort his people by the miniſterie of the word. We are not now to ſend others: we haue now our ſtandings appointed vnto vs, and therein we are to labour to be ſuch comfort vnto our people by the miniſterie of the word, as *Paul* purpoſed that *Timothie* ſhould be vnto them. Yet how it falls out I know not, but ſo it is, though we be neither Apoſtles, but tyed vnto our ſeuerall charges, nor lye in priſon that we cannot come our ſelues, but liue at eaſe in other places following our owne pleaſures, yet will we, as *Paul* here did vnto them, ſend vnto our people, not *Timothems*, but ſuch as are not at all able to miniſter a word in due ſeaſon. But I onely touch this, this place of ſcripture as mee thinks, vrging mee therevnto, the enlarging of the point being more fit for other places then this.

The end wherefore he ſent *Timothie* vnto them was, as here he ſaith, that he might be comforted when he knew their eſtate. In that he ſaith, *that I alſo may be of good comfort*, this doth plainely ſhew that which I noted before in the promiſe, that the Apoſtle meant to ſend *Timothie* vnto them that they might be comforted by his miniſterie. For ſo he ſaith, *I truſt &c. to ſend &c.* that I alſo may be of good comfort, .i. that as you ſhall be comforted by his comming to you and his miniſterie among you, ſo I likewiſe may be comforted when at his returning from you he ſhall tell me your ſtate, that you ſtand in the faith, and in the fellowſhip which yee haue with other Churches in the Goſpell of Chriſt Ieſus.

Here then we may obſerue a note of true Chriſtianitie, and ſincere loue, which is to be ſo mutually carefull one for an other that we reioyce one in anothers good, and that we be ſorry one at anothers miſery. A thing whereunto if either precept, or example, or nature may ſtirre vs vp we cannot want encitements thereunto. *Reioyce* (ſaith the Apoſtle) *with them that reioyce, and weepe with them that weepe.* Where (yee ſee) the Apoſtle his rule and precept is, that we be ſo mutually affectioned one vnto another, that the ioy of one may be the ioy *Ro. 12. 15.*

ioy of another, and the griefe of one may be the griefe of another, being ſo knit together with the bond of Chriſtianitie that both we reioyce, and likewiſe weepe together. Now ſee the practiſe of this rule in the Apoſtle himſelfe: For as touching reioycing, doth he not in the beginning of all his Epiſtles almoſt teſtifie his comfort and reioycing in all thoſe Churches for that they continued in the faith, and reioyced in the Goſpell of Chriſt? How often doth he begin his Epiſtle with this and the like ſaying, *I thanke my God alwaies on your behalfe for the grace of God which is giuen you in Chriſt Ieſus &c?* All his Epiſtles to the Churches, ſaue that to the *Galatians* haue this or the like beginning. Whereby he ſignifieth his reioycing in their ioy in the Holy Ghoſt. Likewiſe touching weeping and ſorrowing at the griefes of others, he ſaith, 2 *Cor.* 11. 29. *Who is weake, and I am not weake; who is offended, and I burne not?* As if he ſhould haue ſaid, ſuch is my care of all the Churches, and ſo is my ſoule knit vnto them, that the things that happen vnto them I count to happen vnto my ſelfe; ſo that as their ioy is my ioy, ſo their weakneſſe is my weakneſſe, their ſcandall is my ſcandall, and their griefe is my griefe. What ſhould I bring other examples to this purpoſe? Doth not euen nature teach this mutuall care one of another, and this mutuall affection one towards another? In the members of our bodie, if one member ſuffer, doe not all the members ſuffer with it, and if one member be had in honor, do not all the members reioyce with it? Let but the toe be pricked, head and hands, and all bowe downe to it to helpe it, and are grieued with it. Let the hungry belly be ſatisfied, all the reſt of the members are refreſhed and cheared therewithall. And as it is in the members of the naturall bodie, ſo ſhould it be in the members of the myſticall bodie. All we (my brethren) are baptized by one ſpirit into one bodie. We are all members of Chriſt Ieſus, and euery one anothers members, if we be indeede the ſonnes of God. We ſhould therefore be ſo affectioned one towards another, as both the precept of the Apoſtle, and the example of the Apoſtle, both here, and often elſe where, and as nature it ſelfe doth teach vs. We ſhould be ſo mutually carefull one of another, that we ſhould be com-

1 *Cor.* 12. 26.

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forted one in anothers comfort, and grieued one in anothers griefe. Our ioy ſhould be the ioy one of another, our ſorrow ſhould be the ſorrow one of another, and our affections ſhould be mutuall one towards another. But looke generally into the Church, doe we take comfort in the ſtate of ſuch Churches as we ought to be comforted in? and againe are we grieued for the ſtate of other Churches which we ought to be grieued for? Nay I feare me that the ſtate of ſuch Churches as ſhould comfort vs doth grieue vs, and that we are not grieued for the ſtate of other Churches which ſhould grieue vs. Looke particularly into our ſelues, is it a comfort vnto vs when we know of the good ſtate one of another; and is it a griefe vnto vs when we heare of the decaied ſtate one of another? Nay commonly we repine when we ſee the ſtate of others better then our owne either in wealth, or in honor, or in fauour, or the like: and commonly we are glad when we ſee another, eſpecially if he be of the ſame trade and profeſſion with vs, goe downe the winde, as we ſay. We ioy not one in the ioy of another, we grieue not one in the griefe of another: but contrariwiſe we rather ioy one in the griefe of another, and grieue one in the ioy of another. Well, ſuch reioycing, and ſuch grieuing are not good. Let vs, euen ſo many as feare God, be otherwiſe affected one towards another. Let vs take comfort in the good one of another, in the growing vp in wealth, in honor, in fauour, in knowledge, in wiſdome, and in euery good grace of the ſpirit one of another; and let vs be grieued in the miſery, in the penurie, in the trouble, in the ſorrow, in the ignorance, in the badnes one of another. And if we ſhall doe this, ſo many precepts of loue and charitie ſhall not be needfull for vs, but by the fruits of an vnfeigned loue we ſhall ſhew our ſelues to be Chriſtians indeede: for this is an vndoubted note of true Chriſtianitie, and of ſincere loue ſo mutually to be carefull one for another, that we reioyce one in anothers good, and be ſorry one at anothers griefe or miſerie. Now followeth the reaſon why he ſent him.

For I haue no man like minded &c.] This is the reaſon why he rather ſendeth *Timothie* then any of the reſt that were with him,

him, becauſe of all that were with him none were like minded in generall to doe their dutie in their miniſterie, and none which in particular would ſo faithfully and ſincerely care for their matters, and for the good of their Church as would he. A great commendation of *Timothie* which was ſent, great loue in the Apoſtle to ſend ſuch a man vnto them, and very behouefull for them to receiue ſuch a man ſent in ſuch loue with all gladnes, and to make much of ſuch: all points very well worthy a large diſcourſe; but I can onely point at them. The commendation of *Timothie* a very fit patterne of a man meete to be commended to the worke of the miniſterie, and to be placed ouer a Congregation, to ſerue in the Tabernacle. He ſhould be ſuch a one as in generall hath a prompt and ready minde to doe the worke of the Lord, to labour in the Lord his vineyard, to doe the worke of an Euangeliſt, and of a Miniſter; and ſuch a one as in particular hath an earneſt deſire to procure their good vnto whom he is ſent, and will faithfully and diligently labour to preſent them ouer whom he is ſet pure and vnblameable before God. For firſt his very office, which is to preach the Goſpell of Chriſt Ieſus, ſhould worke in him a loue and cheerefull minde to teach the Lord his will, and to preach the Goſpell of Chriſt Ieſus. Otherwiſe he is not meete to be commended to the worke of the miniſterie; or at leaſt not ſo meete as thoſe that haue a prompt minde to doe the worke of the Lord. And againe, his loue of that people vnto which he is ſent ſhould make him faithfully to labour to gaine them vnto Chriſt, that they may be his crowne and his ioy in that day. Otherwiſe he is not meete to be ſet ouer that people, or at leaſt not ſo meete as they that would faithfully labour to that purpoſe.

Againe, the Apoſtle his care to ſend ſuch a man vnto them, may be a good patterne to Biſhops and Patrons of Benefices, what manner of men to commend vnto the worke of the miniſterie, and to commit the charge of ſoules vnto. In the like care and loue of Gods people, they ſhould commend ſuch men to this worke, and this charge, as we haue already ſpoken of, men willing to doe the worke of the Lord, and which will faithfully care for their matters ouer whom they

they are ſet. Otherwiſe to ſay the leaſt, they ſhew themſelues not to haue that care and loue of Gods people which the Apoſtle had of theſe *Philippians:* whereas their care ſhould be the greater, becauſe they commend vnto a continuall charge, and *Paul* onely ſent *Timothie* to continue for a ſeaſon with the *Philippians.* But the ſpeaking of theſe things in this place is to litle purpoſe; therefore I briefly paſſe them ouer.

The third thing which I obſerued in theſe words, was, how behouefull it was for the *Philippians* to receiue ſuch a man, ſent in ſuch loue, with all gladneſſe, and to make of ſuch: for therefore (no doubt) did the Apoſtle the rather commend him ſo as hath beene ſaid, that ſo the rather they might receiue him, and embrace his doctrine the more gladly, and be the more careful that he might not miſlike any thing amongſt them when he ſhould come amongſt them. And this may teach you in what reuerence you ought to haue ſuch men when they are ſet ouer you in the Lord, euen for the words ſake which they preach vnto you. They faithfully care for your matters, not for your worldly matters, either in reſpect of you, or of themſelues; for they ſeeke not yours, but you: but they faithfully care for your ſpirituall matters, euen for the ſaluation of your ſoules; in Chriſt his ſtead they beſeech you, and exhort you vnto the things that belong vnto your peace; they teach, they improue, they correct, they inſtruct you, and all is, that your ſoules may be ſaued in the day of Chriſt. Now they leade you forth beſides the waters of comfort, now they bring you to feed in greene paſtures, now they call you backe when yee are wandring out of the way, now they leade you on along in the way, now they wound and breake the hairie ſcalpe of him that goeth on in his wickedneſſe, now they heale the bruiſed and afflicted ſoule, groning vnder the weight and burden of his ſinne. Theſe are ſuch of your matters as they care for, and theſe they faithfully care for, if they be faithfull Miniſters of Chriſt Ieſus. In what regard doe yee thinke yee ought then to haue them euen for their workes ſake? *Obey them that haue the ouerſight of you,* Heb. 13.17 ſaith the Apoſtle, *and ſubmit your ſelues vnto them, for they watch for your ſoules, as they that muſt giue accounts, that they*

may doe it with ioy, and not with griefe. And in another place: 1 Th. 5.12. *Wee beſeech you,* ſaith the Apoſtle, *that yee know them which labour amongſt you, and are ouer you in the Lord, and admoniſh you, that yee haue them in ſingular loue for their workes ſake.* By both which places yee ſee what reuerence is to be giuen vnto the faithfull Miniſters of Chriſt Ieſus. Now, as *Samuel* ſaid vnto 1 Sa. 15.22 *Saul, Hath the Lord as great pleaſure in burnt offerings and ſacrifices, as when his voice is obeyed?* ſo I ſay vnto you, Haue we as great pleaſure in any outward reuerence that can be done vnto our perſons, as when the word of the Lord which wee preach vnto you is obeyed? No, my brethren, thats not the thing which wee vrge, albeit that alſo is by you to be regarded, but the principall marke which wee ſhoot at, is, that wee may not runne in vaine, nor labour in vaine amongſt you, but that wee may bring you to the obedience of the faith. We would haue you to take heed vnto the wholeſome word of truth, which is able to make you wiſe vnto ſaluation, and to eſteeme of it not as the word of man, but as it is indeed, as the word of God: for howſoeuer wee be ſinfull and mortall men, of the ſame mould and metall with your ſelues, that bring you this treaſure, yet is it the word of life which wee bring you. O let it dwell plentifully in you, that yee may abound in all knowledge and euery good worke, and loue and honour them which faithfully care for your matters.

LECTVRE

LECTURE XL.

PHILIP. 2.

Verſe 21. *For all ſeeke their owne, and not that which is Ieſus Chriſts.* 22. *But yee know the proofe of him, that as a ſonne, &c.*

FOr *all ſeeke their owne, &c.*] Touching the meaning of which words it is firſt to bee vnderſtood, that the Apoſtle doth not ſpeake in this place generally of all men, but of ſuch Miniſters of the Goſpell as were then at *Rome* with him. What then? Did all the Miniſters of the Goſpell that were then with him, *Timothee* onely excepted, ſeeke their owne, and not that which was Ieſus Chriſts? No, the Apoſtle I take it is not ſo to bee vnderſtood, that hee ſpeaketh vniuerſally of all them, but becauſe very many did ſo, therefore he ſaith all ſeeke their owne &c. euen as wee in our common phraſe of ſpeech are wont to ſay, that all the world is ſet vpon couetouſneſſe, becauſe ſo many runne after riches; and all the world is ſet on miſchiefe, becauſe ſo many delight in wickednesſe. And this manner of ſpeech is not vnuſuall in the Scriptures. *From the leaſt to the greateſt euery one is giuen to couetouſneſſe,* ſaith the Prophet, *and from the Prophet to the Prieſt all deale falſly.* Where the Prophets meaning is, that very generally theſe faults raigned, and that very many had thus corrupted their wayes, not that all vniuerſally were ſuch without exception. And not to inſtance in moe Scriptures; this wee may often obſerue in the Scriptures, that in reproofes of ſinne all are accuſed, if many haue offended. When therefore the Apoſtle here ſaith, *all ſeeke their owne, &c.* his meaning is, that it was growne to be a very generall fault amongſt thoſe Miniſters of the Goſpell that were with him, that very many of them ſought their owne, &c. Againe, touching the fault noted in them, it is to be vnderſtood that the Apoſtles mea-

Ier. 6. 13.

ning is not, that they ſought their owne, but not that which was Ieſus Chriſts at all: for it is very likely that the Apoſtle doth not here compare *Timothee* with thoſe that had fallen from the faith, and turned aſide after the world, but with thoſe that did ſincerely preach the Goſpell of Chriſt, yet were further in loue with the world than they ſhould haue beene. The Apoſtles meaning therefore I take it is, that many of thoſe that were with him ſought their owne; their owne, what? their owne eaſe, their owne profit, their owne honour, more than the glory of Chriſt Ieſus. They did not ſimply not ſeeke that which was Ieſus Chriſts, but they did not ſeeke that ſo much as they did ſeeke their owne. They looked more vnto their owne eaſe, and pleaſure, and profit, than they did vnto thoſe things which might be for the glory of Chriſt Ieſus, and for the increaſe of his kingdome. For it is very likely that the Apoſtle had dealt with the reſt to goe to *Philippi*, to ſee them, and to comfort them, and to confirme them in the faith: and finding them vnwilling to vndertake that iourney in diuers reſpects, he dealt with *Timothee* to that purpoſe. Vpon whoſe prompt minde thereunto aboue the reſt, hee giueth him this commendation aboue the reſt. They then whom the Apoſtle doth here note, yee ſee are of thoſe Miniſters of the Goſpel of Chriſt that were then with him. The thing which he noteth in them, is, that they ſought and regarded more the profit, and pleaſure, and eaſe, and honour of themſelues, than the glory of God, and the building vp of the Church of Chriſt Ieſus.

Here then firſt the Apoſtle deſcrieth a notable fault in the Miniſters of Chriſt Ieſus, which is to ſeeke their owne, and not that which is Ieſus Chriſts, to regard more their owne eaſe, or pleaſure, or profit, or honour, than the honour of God by preaching the Goſpell of Chriſt Ieſus. A grieuous fault in them that both by integritie of life and vncorrupt doctrine ſhould draw others vnto God, that they ſhould ſeeke any thing rather or ſooner than the honour of God: for as our Sauiour ſaith, *If the light that is in thee be darkneſſe, how great is that darkneſſe?* ſo I ſay, If they that ſhould be principall lights in Gods Church, and by the light that is in them ſhould bring

Matt. 6. 23

others

others out of darkneſſe into light, if they ſhall turne aſide after the world, or preferre any thing before the doing of their heauenly Fathers buſineſſe, how great and how grieuous muſt needs their fault be? And yet as grieuous as the fault is, how faultie this way haue the Prieſts of the moſt high God in the old Teſtament, and the Miniſters of Chriſt Ieſus in the new, beene at all times? The ſonnes of *Eli*, *Hophni*, and *Phinehas*, Prieſts of the Lord, they ſo turned aſide after the loue of their bellies, and after the loue of their pleaſures, that they forgat, or elſe cared not for the Law of their God. 1 *Sam.* 2. And how often doe the Prophets complaine of ſuch Shepheards as feede themſelues, and not their flockes? In the new Teſtament the Apoſtle noted it in *Iohn Marke*, that hee departed from him and *Barnabas* from *Pamphilia*, and went not with them to the worke; *Act.* 15 38. in *Demas*, that hee forſooke him, and embraced this preſent world; and in this place hee notes (it ſeemes) many, that they ſought their owne, and not that which was Ieſus Chriſts. And if here this fault had ſtaied, the harme had beene the leſſe. But both alwayes there haue beene, and ſtill there are euen to this our day, many tainted with this fault: for not to ſpeake of thoſe monſters of men, rather than Miniſters of Chriſt, that intrude themſelues into this holy calling, not with any purpoſe to worke in the Lord his vineyard, but only to feed vpon the portion of the Leuites, making of the miniſterie no more but a plaine occupation; not to ſpeake, I ſay, of theſe, becauſe theſe are not worthy to liue; Of thoſe that doe ſincerely preach the Goſpell of Chriſt Ieſus, are there not many that doe more ſeeke their owne than that which is Ieſus Chriſts? How many are there that doe withdraw their ſhoulders from this burden as much and as often as they can, and take as little paines in this worke as they can? And doe not theſe ſeeke their owne eaſe more than that which is Ieſus Chriſts? Againe, how many are there whoſe mindes being bewitched with the loue of the world, are ſo carefully occupied about the things of this life, that they doe not intend the worke of their miniſterie as they ſhould? And doe not theſe ſeeke their owne profit more than that which is Ieſus Chriſts? Againe, how many are there that preach themſelues rather than

than Ieſus Chriſt, ſeeking rather their owne praiſe than that which is of God, and ſtudying rather to ſpeake vnto the eare than vnto the heart? And doe not theſe ſeeke their owne credit and praiſe rather than that which is of Ieſus Chriſt? Againe, how many are there which preach Chriſt rather through ſtriſe and enuie, than of good will; rather in hope of preferment for their paines, than of deſire to gaine them that heare them vnto Chriſt; rather for any other reſpect almoſt, than in any zeale of the glory of God? And doe not all theſe ſeeke their owne rather than that which is Ieſus Chriſts? Well, it is a fault, and a grieuous fault in the Miniſters of Chriſt Ieſus, in any reſpect to preferre any thing before the glory and increaſe of his kingdome whoſe Miniſters they are, to ſeeke either their owne eaſe, or their owne pleaſure, or their owne profit, or their owne honour, or any thing elſe rather or more than the building vp of Chriſt his Church in faith, and in loue, and in euery good worke of the ſpirit.

Now if this be a fault in them, hereby wee are taught what dutie is requiſite in the Miniſters of Chriſt Ieſus, namely ſo to ſeeke their owne, as that firſt and principally they ſeeke that which is Ieſus Chriſts. And what is that? That is the glory of Chriſt Ieſus, the increaſe of his kingdome, the building vp of his Church vnto a ſpirituall Temple, the turning of many vnto righteouſneſſe, the ſaluation of mens ſoules. This is that buſineſſe which they muſt firſt and principally intend, and then ſuch other things as may be furtherances, or at leaſt no hinderances thereunto. Our calling and commiſſion is to preach the Goſpell of Chriſt Ieſus: a woe is vnto vs if wee preach not the Goſpell; and our Apoſtle moſt ſtraitly doth adiure vs vnto this dutie, ſaying, *I charge thee before God, and before the Lord Ieſus Chriſt, &c.* The worke then of our miniſterie is the thing that wee haue to looke vnto; the thing wherein we muſt ſpend our ſtrength and our ſtudie, is to doe our heauenly Fathers buſineſſe in begetting men vnto the faith, and teaching them the way that leadeth vnto ſaluation and life euerlaſting. Wee muſt not ſeeke our owne, but that which is Ieſus Chriſts. Our Sauiour, when his mother *Mary* came and expoſtulated the matter with him, why hee ſtaied behinde

2 *Tim.* 4. 1.

behinde them in *Ieruſalem, Know yee not,* ſaith he, *that I muſt* Luk. 2 44.
go about my Fathers buſineſſe? Whereby hee plainly teacheth vs, that the principall thing wee are to regard is the principall end of our being and calling. So that this being our calling, and the thing whereunto wee are ſet apart, to preach the Goſpell of God, wee are by Chriſt his example to minde this aboue all things elſe whatſoeuer.

What then? Muſt a Miniſter ſo wholly intend the worke of his miniſterie, as that he may not care for his familie? muſt he ſo weyne himſelfe from the affaires of this life, as that hee may not at all meddle with the things of this life? No, not ſo, he may and ought to care for his familie, otherwiſe he is worſe then an Infidell. And againe the Apoſtle declaring in parti- 1 *Tim.* 5 8.
cular the office of a Miniſter, ſaith, he muſt be *one that can rule* 1 *Tim.* 3. 4.
his owne houſe honeſtly, hauing children in obedience with all hone- 5.
ſtie: For (ſaith the Apoſtle) *if he cannot rule his owne houſe, how ſhall he care for the Church of God?* Out of which words yee may obſerue the clearing of two points; whereof the one is, that they may haue houſe and familie, wife and children; otherwiſe how ſhould the Apoſtle ſay that the Miniſter muſt be ſuch a one as hauing children vnder obedience, can rule his owne houſe honeſtly? The other is, that an honeſt and godly care ouer his owne houſe, and the things that belong thereunto, is very requiſite in the Miniſter of Chriſt Ieſus. All care then, and all ſeeking of his owne, all intermedling with the things of this life, is not ſimply forbid the Miniſter of Chriſt, but ſuch onely as doth withdraw him from that whereon his principall care ſhould be ſet. Hee may ſeeke his owne, ſo that principally he ſeeke that which is Ieſus Chriſts: for that is the fault here noted, that they ſeeke their owne more then that which is Ieſus Chriſts; and that is the dutie here implied, that they ought firſt and principally to ſeeke that which is Ieſus Chriſts, and then that which is their owne. This then is generally to be concluded, that neither eaſe, nor pleaſure, nor profit, nor honour, nor any thing elſe ſhould withdraw them from the worke of their miniſterie, neither in the worke of their miniſterie ſhould their eye be ſet vpon any thing, but only vpon the glory of God, and the edification of

the Church of Chriſt Ieſus: and heron ſhould their zeale be ſo ſet, that they ſhould be euen eaten vp and conſumed therewith.

The ſecond thing which I note in theſe words, is touching the time when the Apoſtle noted this fault in the Miniſters of Chriſt. It was a fault, and a generall fault then in the time of the Apoſtles, in that golden age of the Church, when they that were immediately called by Chriſt Ieſus, and put apart to preach the Goſpell of God, taught the wayes of God moſt perfectly. Then euen thoſe Miniſters which had beene taught and inſtructed by the Apoſtles themſelues, thoſe whom the Apoſtles ceaſed not to put them in minde of their holy calling, and of the duties belonging thereunto, euen they ſought their owne more then that which was Ieſus Chriſts: they looked ſome after their eaſe, ſome after their profit, ſome after their pleaſure, ſome after their honour, more than after the high price of their calling in Chriſt Ieſus. Which note I doe the rather obſerue in particular, becauſe of thoſe that are alwayes complaining, as of all things in generall, that they were neuer worſe, ſo of the miniſterie in particular, that it was neuer worſe then now it is. For as this is the humor of very many, alwayes to miſlike the preſent ſtate the moſt, and to commend former times, though a great deale worſe, yet a great deale more then the times wherein they liue; ſo if once we come in talke of the Miniſterie, oh Miniſters neuer worſe, neuer more idle, neuer more couetous, neuer more ambitious then now they are. Yea enter this diſcourſe, and yee ſhall haue many will neuer want matter, but the more they talke, the more they may of this argument. And I wiſh wee were able to ſtop their mouthes when they ſo willingly obſerue the generall corruption in the miniſterie in our dayes, I wiſh wee were able to ſay truly that ſimply they ſpeake an vntruth. But I cannot, neither is it my purpoſe to excuſe the the faults of our times in the miniſterie. Bee it therefore true, which indeed is true, that very many of our coat and calling doe more ſeeke their owne then that which is Ieſus Chriſts, is this fault now more generall in the Miniſters then euer it was? What, are Miniſters now more idle, doe they now

ſeeke

ſeeke their owne eaſe more then euer they did? Doth not the Apoſtle in his day note *Iohn Marke* for this fault? Are they now more couetous, doe they now ſeeke their owne wealth more then euer they did? Doth not the Apoſtle in his day note *Demas* for this fault? Are they more ambitious, doe they now ſeeke after and loue preeminence more then euer they did? Doth not the Apoſtle *Iohn* in his day note *Diotrephes* for this fault? Oh, but if a note were now taken of thoſe that are faultie theſe wayes, not one, but very many ſhould bee found faultie each of theſe wayes. As though becauſe the Apoſtle noted no moe, there were then no moe. Nay, in that the Apoſtle noteth theſe of theſe faults, wee know that euen then the Miniſters of Chriſt were tainted with theſe faults, but how generally wee know not. But tell me ye that preſſe this point ſo hard, that Miniſters are now worſe then euer they were: ſay the moſt and the worſt ye can, can yee ſay more or worſe then this, that all ſeeke their owne, and not that which is Ieſus Chriſts? And ſaid not the Apoſtle thus much in his day, as here we ſee? The Apoſtle in his day meant it not vniuerſally of all, neither can yee ſay it at this day vniuerſally of all, that all ſeeke their owne, and not that which is Ieſus Chriſts. Nay if wee ſhall ſpeake vnto the point, that which the truth is indeed, I am perſwaded that neuer in any age the number of faithfull Miniſters was greater then our age hath and doth afford; neuer moe that with leſſe ſelfe-reſpects, and more zeale to Gods houſe, laboured in the worke of their miniſterie, then now there doe. It may be that the graces of Gods holy ſpirit were powred downe in greater meaſure and abundance vpon ſome in ſome times heretofore, then now they are, and that the word hath beene more powerfull through a greater operation of the holy ſpirit in the mouthes of ſome heretofore, then now it is, as it was (no doubt) in the time of the Apoſtles, with whom the Lord wrought moſt powerfully and wonderfully, and as happily it hath beene in ſome ſince that time; yet, as I ſaid before, I am perſwaded that neuer in any time there were moe, more enflamed with the zeale of Gods ſpirit, faithfully, painfully, and ſincerely, without ſelfe-reſpects, to labour in the worke of their miniſterie, and to build

Act. 15.38.

2 *Tim.* 4.10

3 *Ioh* 9.

build vp Christ his Church in faith, and in loue, and in euery good worke, then now there are. For if we should looke into all succeeding times after the time of the Apostles, especially if we should looke into the times since the mysterie of iniquitie beganne to worke in and vnder that man of sinne, what else should we finde but idlenesse, and couetousnesse, and licentiousnesse, and ambition, and what wickednesse not? Hee hath
2 Thess. 2.4. lifted vp himselfe on high, and *hath exalted himselfe against all that is called God, or that is worshipped, so that hee doth sit as God in the Temple of God, shewing himselfe that he is God.* And what else doth his whole Clergie seeke, but the abetting of his pride, and the maintaining of his triple Crowne, together with such ease, and pleasure, and profit, as followes thereupon? So that if euer it were truly said of any, that they sought their owne, and not that which is Iesus Christs, then in my iudgement may it as truly be said of them as of any. Thus then yee see that it is not the fault of our time alone, that now Ministers seeke their owne more then that which is Iesus Christs, but that euen in the Apostles time it was so, as also that how generall soeuer the fault now be, yet is it not more generall then euer it was, but rather the number of them that seeke that which is Iesus Christs more then their owne, is now greater then euer it was. Take heed therefore, men and brethren, lest at any time ye be deceiued. The Ministers of Christ they are as beacons on the top of an hill, in euery mans eye, and euery mans tongue talking of them, and what talke of them more common, then of branding them with some fault or other, thereby to discredit that truth which they preach? It is no new thing, yee see, that Ministers haue their faults, and hee is the best that hath the fewest. And howsoeuer they tell you that Ministers are now worse then euer they were, beleeue them not: for if the worst be said that can be, there cannot be worse then this, that all seeke their owne, and not that which is Iesus Christs; and thus much said the Apostle in his time.

The third and last thing which I note from these words, is, that howsoeuer properly, and in the meaning of the Apostle, these words in this place be onely affirmed of the Ministers of Christ Iesus, yet may they truly be affirmed euen of all men

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in generall, that all men for the moſt part doe ſeeke their owne more then that which is Ieſus Chriſts, firſt looking vnto the things of this life, and then afterwards vnto the things that belong vnto their peace in Chriſt Ieſus. This is a point which needs not long to be ſtood vpon, being ſo plaine a truth in our owne experience, that which way ſoeuer we caſt our eyes, vnto high or low, rich or poore, it cannot be denied. For looke into the delights and deſires of men, and ſee what it is that they principally hunt and ſeeke after. Are there not many that are ſo ambitious, that they ſeeke by all meanes poſſible to be great, and to be had in honour of all men? And yet how many of them, remembring that promotion commeth neither from the Eaſt, nor from the Weſt, nor yet from the South, but that God alone putteth downe one, and ſetteth vp another, doe firſt ſeeke the Lord and his ſtrength, and doe firſt honour him, that ſo he may honour them before all people? Nay euery plot is ſooner and oftener caſt then this, and this comes ſeldome or neuer within their thoughts, or if it doe, yet this is too ſlow a courſe for them, God muſt giue them leaue to climbe vp another way, and then when they are where they would be, they will ſerue him perhaps when they thinke of him. Againe, are there not many that are ſo couetous, that they ſeeke by all meanes to be rich, and to be Lords (if it were poſſible) of the whole earth? And yet how many of them remembring that the Lord maketh poore and maketh rich, doe firſt ſeeke the Lord, ſo to become rich by him? Nay if fraud, oppreſſion, vſurie, or the like will make them rich, they will not wait vpon the Lord, but thus they will become rich. Yea but theſe, and ſuch like, as ſeeke and delight only in pleaſures, and idleneſſe, and riches, and honour, and the like, they ſeeke theſe things altogether, they ſeeke not the Lord at all, neither is God in all their thoughts: but thou ſeekeſt the Lord, and delighteſt in his Law. And ſo doe many, which yet ſeeke their owne more then that which is Ieſus Chriſts. Wilt thou then ſee whether thine owne things or the things of Chriſt Ieſus be more ſought of thee, whether in ſome things thou preferre not thy ſelfe before thy Chriſt and his will? Aske thine owne heart, and ſee whether if thy God

Pſal. 75.

ſhould

Luk.19.8. should bid thee doe as *Zacheus* did, giue halfe of thy goods to the poore, and if thou hast taken from any man by forged cauillation, to restore him foure-fold, whether (I say) it would not grieue thee so to doe. See whether if thy Christ should say vnto thee as he said to the young man in the Gospell, *Goe sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and follow mee,* whether (I say) thou couldest be content to doe so. See whether in thy care for thy health, for thy wealth, for thy life, &c. thy first and chiefe care therein be that thereby thy God may be glorified. See (I say) and looke into these and the like things with a strait eye, and this shall be a good rule for thee to know whether thou seeke thine owne more then Iesus Christs. And howsoeuer you shall finde your selues in the examination of these things, guiltie or guiltlesse, this you must know, that Christian dutie requireth this of vs, that first and principally we should seeke the glory of God, and the things that belong vnto our peace, and then afterwards the things that belong vnto this life. Wee are carefull for many things, what to eat, what to drinke, wherewith to be clothed, how to liue and pay euery man his owne, how to prouide for our wiues and our children, how to maintaine our state and calling, &c. and so wee may, and so wee ought to haue a godly care of these things, without diffidence or distrust in Gods gracious prouidence: but the rule which our Sauiour Christ giueth, that must wee still keepe, *first to seeke the kingdome of God and his righteousnes, and then all these things* (which are outward meanes of liuing and well liuing) *shall be cast vpon vs.* Christ must bee vnto vs health, and wealth, and life, and all things else. We must cast our care vpon him, and he will care for vs. Aboue all things wee must submit our selues vnto his will, and walke after his Law, and whatsoeuer things are needfull and meet for vs, hee will minister vnto vs. Let euery man therefore so seeke his owne things, that first and principally hee seeke the things of God; let him so minde earthly things, that his affections be principally set on the things that are aboue, let him so regard his body, that he principally looke vnto his soule.

Mat.19.21

Mat.6.33.

LECTVRE XLI.

Philip. 2. Vers. 22. 23. 24.

But yee know the proofe of him, that as a ſonne with the father, hee hath ſerued with mee in the Goſpell.

NOw the Apoſtle in theſe words, to cleere *Timothee* of that fault wherewith very many of the reſt were tainted, that hee ſought not his owne more than that which was Ieſus Chriſts, he asketh no other or better proofe thereof then their owne knowledge and experience of him, for that they knew very well that *Timothee* as a ſonne with the father, ſerued with the Apoſtle the Lord Chriſt in preaching of his Goſpell.

But yee (ſaith the Apoſtle) *know the proofe of him, &c.*] As if the Apoſtle ſhould haue ſaid, The reſt that are with mee, at leaſt very many of them, ſeeke their owne more then that which is Ieſus Chriſts. But for *Timothee*, your ſelues will ſerue to cleere him of this fault: yee know vpon that knowledge and proofe which yee haue of him, that hee is another kinde of man, that he hath ſerued with me, euen as a ſonne with his father, whom? Chriſt Ieſus: wherein? in the Goſpell, that is, in the preaching of the Goſpell, his miniſterie is fully knowne vnto you, that both he and I haue walked after one rule in preaching of the Goſpell of Ieſus Chriſt, euen that wee haue walked as the father and the ſonne in the ſelfe ſame ſteps, vnto the building of the ſpirituall Temple of Chriſt Ieſus, hee walking as hee hath mee for example. This I take to bee the Apoſtle his meaning in theſe words. The notes hence to bee obſerued I will rather point at, then much ſtand vpon, eſpecially in this place and auditorie.

1. Hence I note that *Timothy* whom the Apoſtle ſent vnto the *Philippians*, was a man of whom they had had proofe and experience before, and whoſe faithfulneſſe in the worke of his miniſtery was ſo well knowne vnto them that they could not doubt

doubt thereof. And this was the cauſe why the Apoſtle thought it not needfull to labour much in the clearing of *Timothy* from ſuch faults as had infected the reſt, or in the enlarging of his commendation: they knew that as a ſon with the father, ſo he had laboured with the Apoſtle in preaching the Goſpell of Chriſt Ieſus. A thing whereunto euen all the miniſters of Chriſt Ieſus ought moſt earneſtly to ſtriue, by their faithfull and carefull walking in the workes of their calling to approue themſelues, not onely before the Lord, but alſo before men, to be the faithfull ſeruants of Chriſt Ieſus. Yea but here is all the skill to do ſo: or rather it ſeemeth a thing impoſſible to approue our ſelues both before the Lord, and alſo before men. For if we yet ſhould pleaſe men we were not the ſeruants of Chriſt. And therefore the Apoſtle in an o-
Gal. 1. 10. nother place proteſteth againſt pleaſing of men, and ſaith, *we*
1. *Theſ.* 2. 4. *ſo ſpeake, not as they that pleaſe men, but God which trieth our hearts.* How is it then poſſible for vs to approue our ſelues both before God, and before men? True, it is a matter of no ſmall difficulty. If we crie peace, peace, all is well, if we ſew cuſhions vnder their elbowes, and ſpeake faire and ſmoothing words, if we ſuffer them to take their fill of pleaſure, and to wallow in their wickedneſſe, and either ſay nought vnto them, or runne with them, happily wee may pleaſe men, but doubtleſſe we ſhall not pleaſe God. Againe, if we crie aloude and lift vp our voices like trumpets, and tell the houſe of *Iacob* their ſinnes, and the houſe of *Iſrael* their tranſgreſſions, if we rouſe them out of that dead ſleepe of ſinne whereinto they are fallen, and lay the axe to the roote of ſinne to cut it vp by the rootes; if we poure vineger into ſuch wounds as ſin hath made in their ſoules, and denounce the ſharp threatnings of the law againſt them, happily wee may approue our ſelues vnto the Lord, but doubtleſſe we ſhall not approue our ſelues vnto men. Nay what almoſt can we ſay or doe, whereby wee ſhall be able to approue our ſelues both before the Lord, and before men? What then? are we to ſtriue vnto an impoſſibility? Not ſo neither; but this being out of doubt that wee ought to approue our ſelues before the Lord whoſe Miniſters we are, and whoſe name wee beare before our people; wee

ought

ought likewiſe ſo faithfully and carefully to walke in our calling before men, as that vnto their conſciences wee may giue certaine proofes that we are the ſeruants of Ieſus Chriſt. We cannot alwaies ſo approue our ſelues vnto men, as that what we ſay or doe ſhall pleaſe them, neither doe we or ought we to ſtriue thereunto; but we may and ought ſo to worke the work of our miniſtery, and to doe the duties of our calling as that they ought to approue vs, and may know that we are the ſeruants of Ieſus Chriſt, howſoeuer wee come vnto them, whether, as the Apoſtle ſaith, *with a rodde, or in loue, and in the ſpirit of meekneſſe.* For whether wee come with a rodde, or in loue, and in the ſpirit of meekneſſe, whether we improue, or correct, or inſtruct, or exhort, or rebuke, our care and endeauour therein is to approue our ſelues vnto him whoſe Miniſters wee are, and that wee may bee found faithfull among you. 1 Cor. 4. 21

Now as we ought thus to approue our ſelues vnto you, and by our faithfull walking in our calling to giue ſuch proofe of our ſelues vnto you that ye may know that indeede wee ſerue the Lord in the Goſpell; ſo againe ought yee to take heede of approuing any who giues not plaine proofe that he ſerues the Lord in the Goſpell. They whom ye muſt approue, muſt bee ſuch as ſeeke not yours but you, ſuch as firſt ſeeke that which is the Lord Ieſus Chriſts, and then that which is their owne, ſuch as ye know by your owne proofe that they ſerue their Lord Ieſus Chriſt in preaching of his Goſpell, and not themſelues or any elſe whomſoeuer. For from their lips ye ſhall receiue knowledge and inſtruction, and by their mouth ye ſhall be taught in the waies of the Lord, and in the workes of his commandements. For they ſeruing the Lord Ieſus from their hearts purely out of the abundance of their hearts endite good matters, and their tongue is as the penne of a ready writer. Now whether all of this congregation approue ſuch, and none but ſuch, your ſelues can better tell then behoueth me to iudge. But not to diſſemble my feare, I am in feare, as the Apoſtle ſaith, *of ſome of you*, that you more approue of ſuch as ſerue that man of ſinne in ſeducing you by traditions, then of ſuch as ſerue the Lord in the preaching of the Goſpell. The Apoſtle

Apoſtle ye know maketh mention of ſome bad ones, it is eaſie to geſſe who at this day doe moſt reſemble them, which creep into houſes, and lead captiue ſimple women laden with ſins, and led with diuers luſts &c. And our Sauiour likwiſe maketh mention of ſuch as compaſſe ſea and land to make one of their profeſſion, and when hee is made they make him two-fold more the childe of hell then they themſelues are. I feare leaſt ſome of them haue beguiled ſome of you, and ſeduced your fooliſh hearts that ye ſhould not hearken and obey the holy word of life, which onely is able to make you wiſe vnto ſaluation through the faith which is in Chriſt Ieſus. For how elſe commeth it to paſſe that ſome doe ſo ſeldome preſent themſelues in the holy place where they might heare the things that belong vnto their peace? And how elſe commeth it to paſſe, that ſome when the Preacher beginnes make an end of their deuotion, and leauing the houſe of God go to their owne houſes? Haue they any exception againſt vs? Doe we teach for doctrines mens precepts? Doe wee handle the word deceitfully? Do we keepe backe any of Gods counſell? Nay in all theſe things, as in the whole worke of our miniſterie we ſtudy to approue our ſelues both before the Lord, and before men. An exception they haue, but almoſt they know not what. The truth is; they are not able to trie the ſpirits whether they are of God. And therefore they approue them which prophecie lies vnto them out of their owne braine. But ye beloued learne to know and approue him who giues plaine proofe that he ſerues the Lord in the Goſpell, in the ſincere and faithfull preaching thereof.

2 Tim 3.6.

Mat. 23.15

Yea, but ye will ſay vnto mee, wee would gladly approue them that ſerue the Lord in the Goſpell. But how ſhall wee know who ſerue the Lord in the Goſpell? For they that are wholy deuoted vnto the ſeruice of that man of ſinne, and prophecy lies out of their owne braine will ſay that they ſerue the Lord in the Goſpel, aſwell as they will which ſincerely preach the Goſpell of Chriſt Ieſus vnto the confuſion of that man of ſinne. Note therefore that the Apoſtle in this place doth not ſimply ſay of *Timothy* that he ſerued the Lord in the Goſpell, but that he ſerued with him in the Goſpell. Wherin he giueth him

him this testimonie that hee did sincerely teach Christ Iesus, preaching no other Gospell then that which the Apostle himselfe preached, but walking in the same steppes with him vnto the building of the spirituall temple of Christ Iesus, euen as he had him for example. Will yee then know who they are that serue the Lord in the Gospell? Euen they that serue the Lord in the Gospell with *Paul*, they that preach no other Gospell then *Paul* preached, they which ground the doctrines which they teach, not vpon mens precepts, but vpon the sure foundation of the Prophets and Apostles. Trie therefore who they are that walke as they haue the Apostle for example, see who they are that after his example testifie the kingdome of God, and preach vnto the people concerning Christ Iesus out of the law of *Moses*, and out of the Prophets. It is registred ye know, vnto the great commendation of the men of *Berea*, that they searched the Scriptures daily, and sought whether the things which they heard of *Paul* and *Silas* were so. Obserue the same rule: search the Scriptures; for they testifie of Christ and of his truth. It is our desire that ye would trie by this rule both vs, and them which teach otherwise then we teach; and then that yee would approue them whom by proofe ye shall know to serue the Lord with *Paul* in the Gospell. The rule which wee haue giuen whereby to know them that serue the Lord in the Gospel is most certaine and sure, and it standeth you aswell vpon to approue them, & them alone, who giue plaine proofe that they serue the Lord in the Gospell, as it standeth vs vpon to labour by faithfull walking in our calling to approue our selues before the Lord, and before men. *Act.* 28. 23. 17. 11.

The next thing which I note out of these words is, that which the Apostle addeth by way of amplification, that *Timothy* serued with *Paul* as a sonne with the father, for the Apostle doth not simply say, ye know the proofe of him that he hath serued with me in the Gospell, but by way of amplification vnto *Timotheus* greater commendation he addeth, that as a son with the father he had serued with him &c. Whence I obserue a notable example of that modesty and reuerence which ought to be in particular in younger Ministers towards them that

are their auncients and haue gone before them in that worke, and which ought to be in generall in all the ſonnes of God towards their Elders, but eſpecially towards thoſe that haue begotten them in the faith. Young *Timothy* ſeruing with aged *Paul* in the Goſpell euen as a ſon with his father, ſhould teach younger Miniſters to honour and to reuerence their ancients in the miniſtery, and to walke as they haue them for example, eſpecially if they walke as aged *Paul* did faithfully and painfully in the workes of their calling. Otherwiſe, if they delight in idleneſſe, or mind earthly things, if they ſeeke their owne more then that which is Ieſus Chriſts, they are to be no more patternes vnto vs to follow then the examples of old *Eli*, or *Demas*, or the like. Nay I thinke the younger may and ought, yet with all modeſty becauſe of their yeeres, to put them in minde of their duties, and to beſeech them that as fathers they will go before them in all holineſſe of example, with incorrupt doctrine, with grauitie, integritie, and with the wholeſome word which cannot be reproued. But if they walke as aged *Paul* did faithfully, and painefully in the workes of their calling, if in all holineſſe of example they walke before them, as fathers before their children, if as fathers they haue begotten them in the faith, then ſurely ought the younger Miniſters to honour and to reuerence them euen as ſons do their fathers, and as *Timothy* did honour *Paul*. A note worthy the vrging and enlarging if the place were as conuenient for the vrging of it as the time requireth the vrging of it. A ſonne will not eaſily get himſelfe vp to the toppe of an hill thence to glance at ſuch things as may turne to his fathers ſhame, much leſſe thence to caſt dung in his face, and purpoſely to ſpeake ſuch things as iuſtly may grieue him, leaſt of all vpon an imagined error in his father will he thence loade him with blaſphemies. A ſonne, I ſay, will not thus doe, and a miniſter ſhould not thus do. For he ſhould ſerue the Lord with him in the Goſpell, as a ſonne with the father.

Againe, young *Timothy* vſed himſelfe towards aged *Paul* as a ſonne towards his father. A good leſſon for thoſe of yonger yeeres to teach them in what regard they ought to haue their elders and their betters; they ought to honour and to

reuerence

reuerence them, and to performe other duties vnto them in some sort as to their fathers. For so we see the Scripture would haue them accounted as fathers, as where the admonition is, rebuke not an elder, but exhort him as a father, and the elder women as mothers. And the fashion and custome of them is good whose manner it is to salute elder men as fathers, & elder women as mothers. I doe only point at this note by the way, because of the ill education of many of our youth, who regard not at all the gray haires of the aged, but oftentimes most contumeliously do abuse them, calling them old fooles, dooting fooles, and the like. Well, the precept is, *Thou shalt rise vp before the hoare-head, and honour the person of the old man.* But this punishment is iust with the Lord vnto him that reuerenceth not the person of the old man, that either hee shall not come vnto the honour of old age, or else his old age shall be without honour.

1 *Tim.* 5.1. 2.

Leuit. 19. 32.

But an especiall thing which all of vs hence should learne is, how we should walke in respect of them that haue begot vs in the faith of Christ Iesus. As Timothy regarded Paul who had begot him in the faith, so must we regard those that haue begot vs in the faith, euen as a sonne carrieth himselfe towards his father, so should we carrie our selues towards them. And therefore are they called our spirituall fathers in the Scriptures, and we their sonnes if by their ministery they haue begotten vs in the faith. *I beseech thee*, saith the Apostle in the Epistle to *Philemon, for my sonne Onesimus, whom I haue begotten in my bonds:* where he calleth *Onesimus* his sonne. In the Epistle to the *Corinthians, Though yee haue*, saith the Apostle, *tenne thousand Instructors in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospell:* Where he calleth himselfe their father in the same respect that before he called *Onesimus* his sonne, euen because hee had begotten them in the faith. And in the Epistle to the *Galathians, My little children*, saith hee, *of whom I trauell in birth againe vntill Christ be formed in you:* where he sheweth that he was a mother, and they as the sonnes of his wombe. And wherfore is it that the ministers of Christ his Gospell are thus called our fathers, and mothers as it were, and we their sonnes, but to note vnto vs

Philem. 10.

1 *Cor.* 4.15.

Gal. 4.19.

vs that we haue our life in Christ Iesus through their ministerie, and so to put vs in minde of that duty which we owe vnto them in respect of our regeneration and new birth by the immortall seede of God his word through their ministery. Looke then what honour is due by children vnto their parents, whether it be reuerence, or obedience, or maintenance, or whatsoeuer else it be, the same wee must account due by vs vnto our spirituall fathers in Christ Iesus. And therefore saith our Sauiour Christ, *He that heareth you heareth me, and he that despiseth you despiseth me.* And the Apostle, *obey them*, saith hee, *that haue the ouer-sight of you, and submit your selues vnto them; for they watch*, saith he, *for your soules, &c.* Againe, saith the same *Apostle, The elders that rule well are worthy of double honor, especially they which labour in the word and doctrine &c.* Let vs therefore take heede how we do despise, or not reuerence these our spirituall fathers in Christ Iesus. For if *the eye that mocketh his father, and despiseth the instruction of his mother shall be pray vnto the rauens of the valley to picke it out, and vnto the young Egles to eate it:* How much more shall it be so vnto vs if wee despise the instruction of our fathers in Christ Iesus, and if wee stop our eares at the voice of their charming charme they neuer so wisely. Againe let vs take heede how we doe not obey those our spirituall fathers in Christ Iesus. For if *the stubborne and disobedient sonne that will not hearken to the voice of his father, or of his mother, nor will obey their admonition, shall bee stoned with stones vnto the death*; how much more shall the iudgement of God ouertake vs if we will not heare, nor incline our eares to obey the voice of our fathers in Christ Iesus, if wee will not hearken and obey their admonitions, and exhortations which in Christ his steede do beseech vs, and admonish vs, and exhort vs. *Heare the voice of wisedome, a voice fearefull yet most true, because*, saith Wisedome, *I haue called, and ye refused, &c.* Euen thus shall it be vnto all them that obey not the voyce of wisedome in the mouth of the Minister. Hearken therefore and obey: for obedience is better then sacrifice. Yea, and reuerence the person of the Minister for the words sake which he bringeth. In a word, from this one example of *Timotheus* commendation, let Ministers of the younger sort learne to

Luc. 10.16.
Heb. 13.17
1 *Tim* 5.17
Pro. 30.17.
Deut. 21.18
Pro. 1.24.

reuerence

reuerence their auncients in their miniſtery, let young men learne to honour the perſon of the aged, and let all of vs learne to carie our ſelues towards them that haue begotte vs in the faith as ſonnes vnto their father.

Now followeth the concluſion of his firſt promiſe, which was to ſend *Timotheus* vnto them, in theſe words, *him therefore I hope &c.* Wherein is ſet downe the repetition of the former promiſe, and likewiſe a farther ſignification of the time when he would ſend him. *Him*, ſaith he, *I hope to ſend*, there is the repetition of the former promiſe; *as ſoone as I know how it will go with me*, here is the ſignification of the time when he would ſend him. Before he had ſaid, *I truſt to ſend Timotheus ſhortly vnto you*, now he ſheweth what he meant by that ſhortly, that is as ſoone as he ſhould know whether he ſhould be deliuered from his bonds by *Nero*, which he hoped ſhould bee ſhortly. And the cauſe why he ſent him not preſently with *Epaphroditus* was becauſe as yet he knew not certainely how his matters would go, and he was very deſirous that at his *Timotheus* comming vnto them they might bee comforted ouer his deliuerance from his bonds. I haue already pointed at ſuch notes as I thought meete to bee gathered from this promiſe. It followeth.

And I truſt in the Lord] In theſe words he putteth them in hope of his owne comming ſhortly vnto them. Which his promiſe, as the other dependeth vpon the hope of his deliuerance out of priſon. This hope alſo of his comming vnto them he putteth them in for their farther comfort, and likewiſe for their farther confirmation in the faith. Whence 1. we may note the Apoſtle his great care that they might be comforted, and therein obſerue the great care that the Miniſters of Chriſt Ieſus ſhould haue of the comfort of their people in the times of their diſtreſſes: of which note wee haue already ſpoken before. 2. We may note the Apoſtle his great care that they might grow ſtrong in the faith, and abound in euery good worke vnto the glory of God the father. And this care ought alſo to be in the Miniſters of Chriſt Ieſus towards their people, as alſo I haue heretofore obſerued. Only here remaineth one doubt to be anſwered. For here ſome happily will

aske, how it fell out with this hope and confidence of the Apoſtle, was he deceiued of his hope and confidence, or did he as he hoped he ſhould ſend *Timothy* ſhortly after vnto them, did he as he truſted he ſhould come himſelfe ſhortly after vnto them? Whereunto 1. I anſwere, what if he were deceiued of his hope and confidence? doth this at all impaire his credit and authority? If it had beene a matter of faith and doctrine it ſhould. But this was a thing caſuall and contingint, wherein he might be deceiued, and yet his credit no whit diminiſhed. For albeit he had the ſpirit of truth to lead him into all truth in whatſoeuer doctrine hee deliuered vnto the Church. Yet in things that concerned himſelfe, eſpecially in things future and contingent might he be deceiued; euen as we ſee in this place that albeit he had the gift of healing, yet *Epaphroditus* whom hee dearely loued had like to haue died with him. 2. I anſwere that whether hee were deceiued of his hope and confidence or no, I cannot certainely tell, becauſe it appeareth not by the Scriptures. But very well it might be that both he ſent *Timothy* vnto them, and that himſelfe came afterwards vnto them. For this we muſt know that hee was twiſe impriſoned at *Rome* by *Nero*. Firſt hee was caſt into priſon in the third yeere of *Nero*, and deliuered in the fift. Againe hee was caſt into priſon in the twelfth yeere of *Nero*, and was put to death in the thirteenth of his raigne. Writing therefore this his Epiſtle in his firſt impriſonment, it might very well be that in that ſeuen or eight yeeres betweene that and his ſecond impriſonment, both he ſent and went to *Philippie*. And the word which the Apoſtle here vſeth maketh it very probable that both he ſent and went thither, being a word which ſignifieth an aſſured confidence, and is ſeldome or neuer vſed but when the thing followeth, which thus is truſted. Howſoeuer hee went, or went not it is no matter of our faith, or where about we neede to be troubled. This is ſure, hee truſted in the Lord to come vnto them, and to ſee them, that ſo they might bee comforted one in another, and that hee might confirme and ſtrengthen them in the faith. And let this be ſpoken touching his ſecond promiſe.

πέποιθα.

LECT.

LECTVRE XLII.

PHILIP. 2.

Verse 25. 26. *But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, &c.*

BVt *I supposed it necessarie*] In this last part of this Chapter which concerneth *Epaphroditus*, the Apostle 1. signifieth his present sending of *Epaphroditus* backe againe vnto them. 2. He setteth downe the causes why he sent him now presently, and staied him not till either *Timothy*, or himselfe should come vnto them, or till hee should certainely know how his matters would go, whether he should be deliuered out of prison, or no: lastly he praieth them to receiue him with gladnesse, and to make much of him, and such as he is. Touching *Epaphroditus* it appeareth that he was the Minister of the Church at *Philippy*; one that so laboured in the worke of his ministerie as that he approued himselfe very well both vnto the Apostle, and vnto the whole Church at *Philippy*. When the *Philippians* had heard that *Paul* was taken prisoner at *Rome*, they sent this their Minister *Epaphroditus* to see him, and to carie him some reliefe from them, and there to abide with him, as it may seeme, during his imprisonment, and to minister vnto him such things as hee needed. Which trust of the Church, and duty vnto *Paul* whilst he faithfully and painefully discharged, he fell into a very great and grieuous sickneſſe, so that he was very neere vnto death, euen at deaths doore as we say. Yet such was the Lord his mercy towards him, neither towards him onely, but likewise towards *Paul*, whom his sickneſſe had very much affected, that he restored him vnto health againe. But when hee heard that the *Philippians* had heard of his sickneſſe, hee grew full of heauineſſe, fearing least these two things, both *Pauls*

bands, and his ſickneſſe ſhould bring too much griefe and ſorrow vnto the Church. Being therefore deſirous to returne vnto them, and againe being very loth, and happily not well daring to goe, and leaue *Paul* in priſon, he was marueilouſly perplexed what to doe, and grew full of ſadnes and heauines. Which when the Apoſtle perceiued, and vnderſtood that the *Philippians* were much moued at his ſicknes, he thought it neceſſarie both for his and their comfort to ſend him preſently vnto them, as here he ſaith, *I ſuppoſed it neceſſarie &c.* And this may ſerue for a generall view of theſe words.

Now for a more particular view of theſe words, ſee how the Apoſtle, leaſt the *Philippians* ſhould ſuſpect that *Epaphroditus* had ſome way not approued himſelfe vnto him, becauſe he ſent him backe before ſuch time as he knew certainely how things would goe with him; ſee (I ſay) what great titles he honoureth him withall, thereby to witnes vnto them what account he made of him, and of his ſeruice whiles he was with him. 1. He calleth him his brother, to wit in Chriſt, begotten in one faith, by one Goſpell, vnto one God, which is aboue all, and through all, and in vs all. 2. He calleth him his companion in labour, as in diuers places hee doth diuers others who laboured with him in the preaching of the Goſpel of Chriſt Ieſus, and in the building vp of his bodie. 3. He calleth him his fellow ſouldier, as alſo he doth *Archippus* in the Epiſtle to *Philemon*, one that fought againſt ſpirituall wickednes, as he did, and did not onely preach as he did, but alſo ſuffer troubles, and endure manifold tentations as he did. 4. He calleth him their meſſenger, whom the whole Church at *Philippi* ſent vnto him to viſit him at *Rome* where he lay in priſon. for ſo the word *Apoſtle* here vſed in the originall is very well tranſlated in our Engliſh Bibles. Laſtly, he ſaith of him, that he was one that miniſtred vnto him ſuch things as he wanted, which (I thinke) he ſaith, both in reſpect of that reliefe which he brought vnto *Paul* from the *Philippians*; and likewiſe in reſpect of that great vſe which he had of him all the while he was with him. Thus then yee ſee how the Apoſtle thinking it neceſſarie to ſend *Epaphroditus* home vnto them for ſuch cauſes as afterwards he mentioneth, ſendeth him

him loden with commendations, leſt happily they ſhould iudge of him at his returne vnto them in any reſpect otherwiſe then were meete. Now let vs ſee what notes and obſeruations we may gather hence for our vſe.

1. In the ſending of *Epaphroditus* at this time vnto the *Philippians*, I note the ſingular great care of the Apoſtle ouer thoſe whom he had begotten in the faith of Chriſt Ieſus. He was now in priſon, he knew not certainely when, or whether he ſhould be deliuered out of priſon, or no; and beſides this, it ſeemes that there were very few of the reſt that were with him, ſaue he onely, and *Timothie*, in whom the Apoſtle did or could take any great comfort. For as we heard a litle before, all the reſt that were with him, ſurely very many of them ſought their owne, their owne eaſe, their owne pleaſure, their owne profit, their owne honor &c, not that which was Ieſus Chriſts, not that ſo much as they ſought their owne eaſe, or honour, or pleaſure, or profit, or the like. Though therefore both *Epaphroditus* were deſirous to goe to them, and they likewiſe deſirous to ſee him, yet a man would haue thought here had beene ſufficient matter of excuſe, eſpecially vnto them who ought vnto him not their Miniſter alone but themſelues alſo. Yet ſuch was his loue towards them, and ſuch was his care of their comfort, that he preferred that before his owne neceſſitie, more regarding their good then his owne neede.

Now what ſhould this teach vs: Surely it ſhould teach euen all the Miniſters of Chriſt Ieſus this leſſon, ſo to tender their good, and their comfort in Chriſt Ieſus ouer whom the Lord hath made them ouerſeers, as that they ſhould more regard the things that belong vnto their peace, then the things that belong vnto their owne eſtate. Yea though they ſhould be offered vp vpon the ſacrifice of their faith, that is, though they ſhould giue vp their liues for an offering vnto the Lord for the confirmation and ſtrengthning of their faith, yet ſhould they therein euen be glad and reioyce, ſo that they ſhould not loue their liues vnto the death, if ſo their death might be for a ſauing health vnto their people. To vrge the neceſſitie of this dutie, or to complaine of the neglect of this dutie,

dutie, though our times require it, yet this place is not so fit for it. And besides euery where almost our people can tell vs of our dutie, and can open their mouthes wide to complaine of our negligence in our dutie. But if our care must be such for you, that we must care more for you then for our selues, what doe yee thinke should againe be your care? Surely yee should as new borne babes desire the sincere milke of Gods word, your care should be by our ministerie to grow vp in the knowledge of his will, and in all obedience thereunto, and this yee should more care for then for all the things of this life whatsoeuer. Yet care we neuer so much for your saiuing health, labour we neuer so much to breede the loue of God, and of his word in you, so to gaine you vnto Christ; though we be altogether careleſse in our owne matters, and onely carefull that yee may know Christ and him crucified, what sense or feeling of religion, what loue of God or godlinesse, what longing or thirsting after the holy word of life which is onely able to make you wise vnto saluation through faith in Christ Iesus, doe we beget and engender in you? Nay euery petty excuse shall serue for good enough to keepe you from comming vnto the courses of Gods house, and presenting your selues in the holy place, where yee might heare the things that belong vnto your peace. Some are too olde to be taught euen in the waies of God, though they know them not at all; and some are so yong that they may learne all betimes so much as will serue their turne: some haue such businesse that they cannot come: some are so froward and obstinate that they will not come: some are so idle that they list not to come: some can doe as much good at home as if they came; and some would come oftner then they doe if they might haue another Preacher then they haue. Thus this, and that, & I know not what staies vs too too much from washing our selues in those waters whereby we might be cleansed from all leprosie of sinne; and plainely shew that we care not for the things that belong vnto our peace. Nay where is there greater opposition in the people against their Minister, and some things that they teach, then where the Minister is most painefull and carefull that he may present his people holy

vnto

vnto the Lord? And will yee know whence it is that ſo litle care of growing vp in the knowledge of Gods will, and of walking in the waies of his commandements is in the people, notwithſtanding the neuer ſo great carefulneſſe in the Miniſter of Ieſus Chriſt. *Paul* may plant, and *Apollos* may water, but vnleſſe God doe giue the increaſe, *Pauls* planting, and *Apollos* watring are not any thing, to no purpoſe at all. Semblably the Miniſters of Chriſt Ieſus may like good watchmen ſtand vpon their watch, and giue warning from the Lord; they may labour in all good conſcience and with all carefullneſſe to ſtirre vp their people vnto a godly care of walking ſoberly, and righteouſly, and godly in this preſent world; but vnleſſe God doe ſtirre vp this care in them by the power of his holy ſpirit, the Miniſter ſpendeth his ſtrength in vaine and for nothing in reſpect of them. Hence then it is that there is ſo litle care of growing vp in the knowledge of Gods will, and in all obedience thereunto, euen becauſe the peoples hearts are not ſo ſoftned and mollified by Gods holy ſpirit that they ſhould take care of the things that belong vnto their peace, but lying ſtill in the hardnes of their hearts they onely minde earthly things, and ſet not their affections on the things that are aboue. Examine therefore your ſelues, men and brethren, and ſee whether there be in you that care to grow vp by the miniſterie of the word in all holineſſe and righteouſneſſe, which you perſwade your ſelues ought to be in the Miniſter of Chriſt, that ſo yee may grow vp. For if I ſhould at large haue diſcourſed of that care which ought to be in the Miniſter towards you, which I onely touched, I doubt not but yee would haue eaſily aſſented thereunto: nay yee thinke yee can diſcourſe, at leaſt yee will take vpon you to diſcourſe largely enough of that point your ſelues. See then whether there be in you ſuch an ardent and an inflamed deſire to grow vp by the miniſterie of the word, as yee thinke there ſhould be in the Miniſter that yee may be profited by his miniſterie. If yee feele no ſuch care and deſire in you, it is becauſe the Lord hath not as yet by his powerfull ſpirit wrought this holy care and deſire in you. Striue therefore by praier vnto the Lord for the grace of his holy ſpirit, whereby yee

1 *Cor.*3.6. 7.

yee may be ſtirred vp vnto this care and deſire, and frequent with all diligence places of holy and religious exerciſes, that ſo that weake and languiſhing deſire which is in you, by the power of Gods Spirit working with the word, may be raiſed and increaſed. As for you whoſe hearts the Lord hath inflamed with a godly care and deſire that yee may grow vp in all knowledge of Gods will, and in all obedience thereunto, follow on hard toward the marke for the prize of the high calling of God in Chriſt Ieſus; goe on from grace to grace, from ſtrength to ſtrength, and this I pray, as our Apoſtle doth in the former chapter, *that your loue may abound yet more and more in knowledge, and in all iudgement &c.* In a word, let thoſe that are the Miniſters of Chriſt, and diſpoſers of Gods ſecrets, ſo tender their good ouer whom the Lord hath made them ouerſeers, that they more regard the things that belong vnto their peace, then the things that belong vnto their owne eſtate. And againe, yee that heare the law of the Lord at their mouthes, and are taught in the waies of your God by their miniſterie, ſo care to grow vp by their miniſterie in the knowledge of Gods will, and in all obedience thereunto, that yee care more for that then for all things elſe of this life whatſoeuer. And let this ſerue for our firſt note.

Phil. 1. 9, 10, 11.

2. In this great commendation of *Epaphroditus*, and in theſe many titles wherewith the Apoſtle honoureth him, I note the Apoſtle his great modeſtie towards thoſe that were called to bee Miniſters of Chriſt Ieſus, and walked with a ſtraight foote vnto the worke of their miniſtration. *Paul* had many and moſt excellent prerogatiues aboue him, yet doth he call him his brother in Chriſt: *Paul* was called immediatly by Chriſt Ieſus himſelfe to be an Apoſtle, and put apart by him to preach the Goſpell of God, and filled with gifts and graces aboue others to that purpoſe, and laboured more abundantly in preaching of the Goſpell of Chriſt then the reſt, yet doth he call *Epaphroditus* his companion in labour, and in preaching of Chriſt his Goſpell: *Paul* was in ſtripes, in priſon, in perils, in perſecutions, and in death more plentifull, and more often then the reſt of the Apoſtles, yet doth he call *Epaphroditus* his fellow ſouldier, and one that fought againſt

againſt ſpirituall wickednesſes, and ſuffered many troubles, and endured manifold tentations as he did. In one word, he was euery way farre and incomparably aboue him, yet doth he make him one as it were, and almoſt equall with himſelfe, and highly honor and magnifie the gifts and graces of Gods holy ſpirit in him, neither doth he account it any diſparagement vnto himſelfe to doe ſo.

Now what ſhould this teach vs? Surely this ſhould be a leſſon vnto all in generall whom the Lord hath any way aduanced aboue their brethren, not to deſpiſe the meaneſt of their brethren; and in particular vnto thoſe of greater places in the miniſterie, that they ſhould not extenuate and leſſen the gifts and graces of Gods ſpirit in their inferior brethren, but that they ſhould honor and much eſteeme of whatſoeuer good graces in them. Firſt therefore in generall, it is the rule of the Apoſtle, *that no man ſhould deſpiſe another, but that euery man ſhould make himſelfe equall vnto them of the loweſt degree*, the high vnto the low, the rich vnto the poore, the wiſe and man of vnderſtanding vnto the ſimple and ignorant. *For what haſt thou, ô man, that thou haſt not receiued?* Is thine honor and promotion great? *Promotion commeth neither from the Eaſt, nor from the Weſt, nor yet from the South, but it is the Lord that putteth downe one and ſetteth vp another.* Pſal. 75.7. 8. Art thou increaſed in wealth and riches? *The Lord maketh poore, and maketh rich:* 1 Sam. 2.7. proſperitie and aduerſitie, life and death, pouertie and riches, euen all theſe come of the Lord. Haſt thou more wiſdome, and knowledge, and vnderſtanding then others of thy brethren? *The Lord onely hath put wiſdome in thy reines; the Lord only hath giuen thine heart vnderſtanding.* Iob 38.38. Not to inſtance in moe particulars, that of *Iames* in generall is moſt true, *Euery good giuing, and euery perfit gift is from aboue, and commeth downe from the father of lights, with whom is no variablenesſe, neither ſhadowing by turning.* Iam. 1.17. Now wherefore hath he made thee great and mighty? that thou mighteſt tyrannize ouer and oppreſſe thy brother? Wherefore hath he made thee rich and wealthy? that thou mighteſt grinde the faces of the poore, and lift vp thy ſelfe in pride aboue them? Wherefore hath he made thee wiſe and of an vnderſtanding heart? that

that thou mighteſt diſdaine and laugh at the ſimplicitie and rudeneſſe of thine inferior brother? Nay whatſoeuer bleſſing it is that thou haſt, it is conferred vpon thee for the honor and glory of thy God, and for the good and comfort of thy brother. *Yee ſhall haue the poore alwaies with you*, ſaith our Sauiour Chriſt; and in *Deuteronomie* the Lord ſaith, *there ſhall be euer ſome poore in the land; therefore ſaith the Lord, thou ſhalt open thine hand vnto thy brother, to thy needy, and to thy poore in the land.* It is then that thou maieſt doe good vnto thy poore brother that God hath made thee rich and wealthy: it is that thou maieſt inſtruct, and that thou maieſt aduiſe thy brother in what he ſtandeth neede of thee that he hath made thee wiſe and learned: it is that thou maieſt ſtrengthen and liſt thy poore brother out of the myre that God hath made thee great and mighty. I wiſh our great and mighty men of the world that ſtill climbe, and neuer thinke themſelues high enough; I wiſh our rich and wealthy worldlings that make no end of gathering riches and increaſing their ſubſtance; I wiſh our wiſe and great learned men, whoſe knowledge puffeth them vp more than is meete, would conſider theſe things and lay them vp in their hearts, and practiſe them in their liues. But doe they not rather glory in theſe things, as though they had not receiued them, or at leaſt knew not for what end they had receiued them? When they are become as great as *Haman*, doe they not proue like vnto *Haman*, euen ſuch as thinke of nothing but of oppreſſing, and vndoing, and murthering the people of God? When they are become as rich as *Nabal*, doe they not proue as churliſh and as ill conditioned as *Nabal*, euen ſuch as will part with nothing for the releeuing of the neceſſities of the poore Saints of God? When they are become as wiſe as *Ahitophel*, doe they not proue like vnto *Ahitophel*, euen ſuch as vſe their wiſdome and counſell vnto the vtter ruine of Gods children, and deſolation of his inheritance? The world ſeeth, and let the world iudge whether it be ſo, or no. As for vs, men and brethren, let vs know, that the wiſe man is not to glory in his wiſdome, nor the ſtrong man in his ſtrength, nor the rich man in his riches, but he that reioyceth is to reioyce in the Lord, who giueth him wiſdome, and

Mat. 26. 11

Deut. 15. 11.

and honor, and ſtrength, and riches, and all things plenteouſly. Neither is he for theſe things, or any things of like ſort, to aduance himſelf aboue his brethren, as though he were the man vnto whom all men ſhould bowe, and on whom all mens eyes ſhould be ſet; but he is ſo to vſe theſe things to Gods glory, and to the good and comfort of his brethren, and to make himſelfe equall vnto them of the loweſt degree. This (I ſay) let vs know, and let our knowledge breake forth into all holy practiſe, that ſo we may liue without pride, and diſdaine, and contempt one of another, ſubmitting your ſelues one vnto another, euery man eſteeming other better than himſelfe, and communicating the things wherewithall God hath bleſſed vs, whether wiſdome, or knowledge, or riches, or what elſe ſoeuer to the good one of another with all cheerefullneſſe, and in all ſingleneſſe of heart. And let this be ſpoken touching that which in generall all men who are any way aduanced aboue their brethren may learne from this great mildneſſe of the Apoſtle, in equalling *Epaphraditus* almoſt with himſelfe, and magnifying the gifts and graces of Gods ſpirit in him, notwithſtanding that he was farre inferior vnto the Apoſtle.

2. From this ſame example they in particular that are of greater places in the miniſterie may learne a good leſſon, which is not to extenuate and leſſen the gifts and graces of Gods ſpirit in their inferior brethren, but to honor and eſteem whatſoeuer graces of God in them, though farre meaner then thoſe in themſelues. For are they not worthily reproued, which ſay, as it is in *Eſay*, *ſtand apart, come not neere to me; for I am holier then thou?* And are they not as worthily to be reproued, who becauſe of their places and gifts aboue their brethren carry themſelues inſolently towards their brethren, and in ſtead of countenancing and gracing them doe vilifie and diſgrace them, notwithſtanding the good gifts and graces of God in them? Who greater in the Church then *Paul* was? and whoſe gifts greater then were his? If he then ſo countenanced thoſe who were his inferiors much in the miniſterie that he called them his brethren, his companions in labour, his fellow-ſouldiers, if he for ſuch gifts and graces of Gods ſpirit *Eſay* 65. 5.

as he ſaw in them, though farre inferior vnto his owne, yet loued and honored them for them, why ſhould it not be thought a thing moſt beſeeming them who are of eminent gifts and place in the Church herein to follow the holy example of the bleſſed Apoſtle? Why ſhould not they vſe thoſe that are their inferiors in the miniſterie as their brethren, as their companions in labour, as their fellow-ſouldiers? Why ſhould not they grace, and incourage, and ſtirre vp Gods graces in their inferiors? Humbleneſſe, and meeknes, and brotherly kindneſſe much beſeemeth all the children of God one towards another, but moſt of all the Miniſters of Chriſt Ieſus one towards another. And if in whomſoeuer they be, the gifts and graces of God are by all men to be acknowledged and to be honored, then ſurely eſpecially in the Miniſters by them that are Miniſters of Ieſus Chriſt with them, howſoeuer in place they be aboue them. This point might be much inlarged, and what the practiſe is might be obſerued, and moſt worthily reproued, if this place were as fit for the vrging, as the time requireth the vrging of this point. But my eſpeciall deſire and purpoſe is in this place to inſiſt and ſtand vpon ſuch things as may be moſt for your vſe.

LECTVRE XLIII.

PHILIP. 2.

Verſe 26. *For he longed after all you, and was full of heauineſſe, becauſe yee heard that he had beene ſicke.*

IT remaineth now that we proceede vnto the cauſes why the Apoſtle ſent *Epaphroditus* now preſently vnto the *Philippians*, if firſt we ſhall obſerue one or two notes from one or two of thoſe titles wherewithall the Apoſtle honoureth him in the 25. verſe.

Amongſt

Amongſt thoſe titles wherewithall the Apoſtle honoreth *Epaphroditus*, yee ſee how he calleth him his companion in labour. In labour? In what labour? In the preaching of the Goſpell of Chriſt Ieſus, and in the building vp of his body by the worke of his miniſterie. What then? Is preaching of the Goſpell of God ſuch a labour? Is the worke of the miniſterie, and the teaching of the people in the waies of God ſuch a matter that it is to be counted or called a labour? Surely no, in many mens account it is not. An eaſie matter and no labor at all for a Miniſter to ſpeake an houre vnto his people. What paines can this take him? What toyle can be in this worke? No more but turne the cocke, and then the water guſhes out. He is either worth litle, or elſe too too dainty, that will not come at euery call vnto the people to preach to them. Thus many account this worke litle or no labour. Well, is cunning in a race where there is ſtriuing for the maiſtery, or for the winning of the price, or of the crowne that they runne for, is this any labour? They in thoſe Countries where this running is much vſed can tell that it is a labour. And how often doth the Holy Ghoſt compare the worke of the miniſterie vnto this running in a race? To goe no farther for proofe, we heard and ſpake of this compariſon in the 16 verſe of this chapter, where the Apoſtle exhorted them vnto their duties both towards God and men *that he might reioyce in the day of Chriſt, that he had not runne in vaine, nor laboured in vaine*, that he had not runne nor laboured in vaine: what is that? that is, that his preaching amongſt them had not bin in vaine vnto them. Againe, is the worke of the husbandman, whoſe worke hath end, but is continually either dunging, or tilling, or reaping or gathering in the fruits of his ground, or hedging, or ditching, or the like, is this any labour? The husbandman knoweth, and we can eaſily imagine that it is a labour. And doth not the Holy Ghoſt ſometimes call the Miniſters of the Goſpell Gods husbandmen, and you that heare, Gods husbandry, and oftentimes compare them vnto husbandmen? *We together* (ſaith the Apoſtle) *are as Gods labourers, and yee are Gods husbandrie, and Gods building.* Where it appeareth by the antithe*ſis* betweene the Miniſter and the people, that the Miniſter

Phil. 2. 16.

1 Cor. 3. 9.

is called Gods labourer, that is, Gods husbandman, euen as the people are called Gods husbandrie. And in the latter Epiſtle to *Timothie* the Miniſter is plainly compared vnto an husbandman, whoſe portion it is to labour before he receiue the fruits. Againe, is the worke wherein men through painfulneſſe and earneſtneſſe doe euen wearie themſelues, is it any labour? If any be, then certainly that is. And doth not the holy Ghoſt ſo ſpeake of the Miniſters worke as of a worke wherein they euen weary themſelues with hard labour? *We beſeech you* (ſaith the Apoſtle) *that yee know them which labour among you, and are ouer you in the Lord*; which labour, that is, which painfully and earneſtly labour amongſt you till they be weary. But what need moe proofes for this point? The Miniſter that will ſpeake plainly to the vnderſtanding of his people, that will ſpeake ſoundly vnto the heart of his people, that will ſpeake in the euidence of the ſpirit vnto his people, that cares what and to what purpoſe he ſpeake vnto his people, muſt certainly labour both for ſpeaking plainly, and ſoundly, and in the euidence of the ſpirit, and for ſpeaking to good purpoſe. Nay what part is there of his miniſterie which is not full of labour? To plucke vp, to root out, to throw downe, to build, and to plant, all workes of the Miniſter, all great workes, and all workes full of labour. So that whatſoeuer account men make of the worke of the miniſterie, and of the preaching of the Goſpell of Chriſt Ieſus, it is a worke full of labour, no leſſe painfull to the minde, then is the worke of the husbandman, or artificer to the body, and conſequently the Apoſtle well called *Epaphroditus* his companion in labour, euen in a painfull labour, in preaching the Goſpell of Chriſt Ieſus.

2 *Tim.* 2. 6.

1 *Th.* 5. 12. τοὺς κοπιῶντας.

Ier. 1.

This ſhould teach the people ouer whom the Lord hath made them ouerſeers, willingly to yeeld vnto them whatſoeuer dutie by the Law of God or man belongeth vnto them, whether it be of maintenance for their liuelihood, or of reuerence vnto their perſons. And firſt for their maintenance, it is the Apoſtle his diſputation in the former to the *Corinthians*, that thoſe which ſow vnto others ſpirituall things, ſhould reape their carnall things. *If wee haue ſowen vnto you ſpirituall*

1 *Cor.* 9. 11.

things,

things, ſaith the Apoſtle, *is it a great thing if wee reape your carnall things? Doe yee not know that they which miniſter about the* 13.
holy things, eat of the things of the Temple; and they which wait at the Altar, are partakers with the Altar? So alſo, ſaith the Apo- 14.
ſtle by way of application, *hath the Lord ordained that they which preach the Goſpell ſhould liue of the Goſpell.* For as the Apoſtle had ſaid before, *Who goeth a warfare any time at his owne* 7.
coſt? or who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? As if he ſhould haue ſaid, no man doth ſo. The reaſon whereof he bringeth out of the Law of *Moſes*: *For it is* 9.
written (ſaith he) *in the Law of Moſes, Thou ſhalt not muzzell the mouth of the Oxe that treadeth out the corne.* In which whole diſputation, that being preſuppoſed and taken as granted, which I haue proued, namely that the worke of the miniſterie is no idle ſpeculation, but a painfull and hard labour, yee ſee how the Apoſtle inferreth thereupon, as I now doe being taught by him, that ſeeing the Miniſters of the Goſpell doe labour and watch for our ſoules, as they that muſt giue account vnto God for them, therefore wee ſhould giue vnto them that portion which is due vnto them for their maintenance, and this wee ſhould doe with all cheerefulneſſe as vnto the Lord. Now how this dutie towards them is euery where almoſt neglected, they that liue abroad ſee and know too well: for ſo it is, that euery little is now too much for the Miniſter; if he may haue ſome reaſonable portion of that whole which is due vnto him, it is thought that he is very well vſed; if any thing of his due may be concealed and kept from him, it is thought to be very well ſaued, and better ſo ſaued then ill ſpent: for ſo commonly they account of that which they giue vnto the Miniſter, albeit it be not theirs, but his which they giue. Farre otherwiſe then it was in the times of greateſt ignorance, and blindeſt ſuperſtition: for then they thought they could not giue enough vnto their Maſſing Prieſt, and now they thinke they cannot pull enough away from the teaching Miniſter; then they thought euery peny better beſtowed then other vpon their Confeſſor, now they thinke euery peny worſe beſtowed then other vpon their Paſtor. But it is

no new thing to ſee blinde deuotion ſometimes to carry men further then doth ſound and ſincere religion. How ready were the people of *Iſrael* to plucke off the golden earings from their eares to giue them vnto *Aaron* to make a molten calfe withall? How liberall was *Micah* vnto the Leuite, to get him to ſtay with him to be vnto him a father and a Prieſt? And ſo it falleth out very often, that in time of darkneſſe and ignorance men are more enflamed towards the Church and Paſtors thereof, with a blinde zeale, then with a true zeale in the cleere light of the Goſpell. Well, let vs know that wee are to giue vnto them that labour amongſt vs, and watch ouer our ſoules, that which is due vnto them, whether it be of maintenance for their liuelihood, or of reuerence vnto their perſons. And for concluſion of this point, let that one place of the Apoſtle ſerue for both theſe purpoſes, where hee ſaith that thoſe Elders eſpecially which labour in the word & doctrine are worthy of double honour, which is, as diuers doe expound it, of maintenance for their life, and of reuerence vnto their perſons. They are Gods labourers, both labouring for God, and to bring vs vnto God: let vs therefore carry our ſelues towards them as towards Gods Vice gerents vpon earth, giuing vnto them with all cheerefulnes that which is due vnto them, as vnto the Lord. And let this ſuffice touching this, that *Paul* calleth *Epaphroditus* his companion in labour.

Exod. 32.3.

Iudg. 17.10

1 *Tim.* 5.17

Againe, hee calleth him his fellow-ſouldier. What then? *Paul* or *Epaphroditus*, were they ſouldiers? Went they forth to battell? Were not the Leuites, and are not the Miniſters of the Goſpell of Chriſt Ieſus exempted from ſeruice in warre? Is the Miniſter to labour like an husbandman, and beſides alſo to fight as a ſouldier? Yea certainly, *Paul* and *Epaphroditus* were fellow-ſouldiers: neither are any of the Miniſters of Chriſt exempted from warre, but fight they muſt, and ſouldiers they muſt be. But neither are their weapons carnall wherewithall they muſt fight, neither are the enemies againſt which they muſt fight ſo much fleſh and bloud, as ſpirituall wickednesſes, and the princes of the darkneſſe of this world. They are ſouldiers to fight with the ſword of the ſpirit againſt euery high thing that exalteth it ſelfe againſt the knowledge of God,

God, and to bring into captiuitie euery thought to the obedience of Christ. In this then that the Apostle calleth *Epaphroditus* his fellow-souldier, wee are put in minde as of the state of all Christians in generall, so of the Ministers of the Gospell in particular, namely that the life of all Christians in generall, and of the Ministers of the Gospell in particular, is nothing else but a continuall warfare, wherein wee must still play the souldiers, and still fight. We looke for a Citie where there shall be no more death, no more sorrow, no more crying, no more paine, neither any enemies to fight withall, where wee shall triumph ouer euery enemie that hath exalted himselfe against vs, and where wee shall raigne and euer bee with the Lord in the kingdome of Christ Iesus for euer and euer. But whiles wee are members of the militant Church here vpon earth, no man better or worse, rich or poore, may promise rest vnto himselfe, but all must stand vpon their guard, and all must alwayes be in a readinesse to fight. Whereupon *Iob* calleth the life of man a warfare, because together with his life his warfare shall only haue an end. And our Sauiour telleth vs, that the day hath enough with his owne griefe, that is, neuer a day of a mans life which brings not griefe enough with it vpon it owne backe. Now the enemies which wee haue to fight withall, are the world without vs, the flesh within vs, and the deuill seeking continually like a roaring Lion to deuoure vs; none of all which want either will, or skill, or might to ouerthrow vs, vnlesse wee hold fast the reioycing of our hope vnto the end. The flesh hath so many sugred baits and deceitfull delights to allure men vnto the enticements thereof, that sometimes *Dauids*, and *Salomons*, and men after Gods owne heart, cannot auoid the snares thereof, but are entangled therewith. The world likewise hath so many wayes to deceiue, as that euen the Disciples of Christ Iesus cannot auoid it, but be deceiued thereby. And the deuill so furiously rageth, as that the Sonne of God Christ Iesus himselfe cannot auoid his manifold tentations. These are those enemies which we haue all of vs to fight withall, and these wee shall haue to fight withall so long as wee liue in this flesh, and whatsoeuer batterie any of these or all these can lay against our soules wee shall be

Iob 7.1.

Matt. 6.34

be ſure of it whiles wee liue in this world: for the fleſh euermore rebelleth againſt the ſpirit, and euer ſtriueth to leade vs captiue vnto the law of ſinne which is in our members. The world likewiſe knoweth not the Lord, but the amitie of the world is the enmitie of God, and if any man loue the world, the loue of the Father is not in him. The deuill likewiſe ſeeketh continually like a roaring Lion whom he may deuoure. Nothing to ridde any of vs from the aſſaults of all theſe till death, and therefore all of vs muſt bee ſouldiers and fight againſt all theſe, as in our baptiſme all of vs haue promiſed, ſo long as wee carry about with vs our earthly houſe of this Tabernacle.

Rom. 7. 23.

Iob. 17. 25. *Iam.* 1 4. *Iob.* 2. 15. 1 *Pet.* 5 8.

And as this is the ſtate of all Chriſtians in generall, to liue in continuall fight againſt their ſpirituall enemies, ſo the Miniſter in particular hath a chiefe part in this fight. I will not ſtand to enlarge this point. The deuill knoweth that if the ſhepheard can bee turned out of the way, his ſheepe will quickly be ſcattered; and if hee can make the Angell of the Church of the *Laodiceans* to be neither hot nor cold, hee will quickly bring the Church vnto his bent. And therefore bee bends his full force againſt them, arming both the fleſh, and the world, and himſelfe againſt them, to ſee if hee can ouerthrow them, euen as he did againſt Chriſt, deſirous to breake the head, whereas his power was limited onely to bruiſe the heele.

Now what ſhould this teach vs? Surely firſt it ſhould teach vs this leſſon, that ſince wee haue ſuch enemies continually to deale withall, therfore we ſhould put on the whole armour of God, that we may be able to reſiſt in the euill day, and hauing finiſhed all things, ſtand faſt: for ſo the Apoſtle teacheth vs in the laſt to the *Epheſians*, where hauing ſet downe what enemies we haue to wreſtle againſt, as againſt principalities, againſt powers, &c. *For this cauſe*, ſaith hee, *take vnto you the whole armour of God, &c.* Yea but what is this armour of God, which may ſerue as the beſt armour of proofe againſt theſe mightie enemies which we haue to wreſtle and encounter withall? The Apoſtle ſetteth it downe in the ſame place. The girdle wherewithall our loynes muſt be girded muſt bee veritie,

Eph. 6. 12.

veritie, and integritie of doctrine: our breſt-plate which wee must haue on our breſt for the defence thereof, must be righteouſneſſe and holineſſe of life: the ſhooes wherewithall our feet must be ſhod, must be the preparation of the Goſpell of peace, euen a prompt and ready minde to confeſſe and embrace the Goſpell of peace: the ſhield wherewithall wee may quench all the firie darts of the wicked, must be faith, which (as *Iohn* ſaith) is the victorie whereby wee ouercome the world: our helmet for our head must be the hope of ſaluation purchaſed by the death & paſſion of our Sauiour Chriſt Ieſus: our ſword wherewithall to wound our enemie must be the word of God: and praier and ſupplication in the ſpirit is alſo a neceſſary part of our armour, if wee will be ſo thorowly armed that we will be without all gun-ſhot, as they ſay. This is that armour which the Apoſtle preſcribeth vs both to defend our ſelues, and to offend our enemies withall; and this armour if wee put on, wee ſhall be able to ſtand againſt all the aſſaults of the deuill, for here is armour for the whole body, from the head to the foot, vnleſſe wee will turne our backe vpon our enemie. 14. 15. 16. 1 *Iohn.* 5.4. 17.

Now conſider this, men and brethren, and lay it vnto your hearts. Yee cannot but ſee by this which hath beene ſpoken, that yee haue great enemies euery one of you to encounter withall: yee cannot but ſee that the whole armour of God is neceſſary for you if ye will be ſafe from your enemies. If either yee want your helmet and head peece, which is the hope of ſaluation by Ieſus Chriſt, or if yee want your breſt-plate, which is righteouſneſſe and innocencie of life, or if yee want the ſword of the ſpirit, which is the word of life, or if yee want the girdle of your loynes, which is veritie and ſoundneſſe in religion, or if yee want your ſhooes, which is a minde prepared and ready to embrace the Goſpell of peace, or if beſides all theſe things, yee be fainting and failing in praier and ſupplication in the ſpirit, in ſuch parts as theſe are wanting, one or moe, yee are diſarmed, and lie open vnto euery ſtroke of that enemie which woundeth deadly, and euery of whoſe venewes are as ſo many ſtings of death. It is the Apoſtle *Iames* his aduice, *Reſiſt the deuill, and he will flie from you.* Would ye then *Iam.* 4. 7.

then haue your great enemie the deuill to flie from you? Yee must not turne your backe and flie from him: for hauing no armour, as euen now I told you, for your backe parts, if ye flie, he followes, and strikes, and wounds deadly, because there is no armour to keepe backe the force of his stroke. If yee will put him to flight, yee must stand to him, and resist him. Now your resistance must be by putting on this armour of God; and if the whole armour be not put on, the enemie quickly espies his aduantage, and there assaults where any part of the armour wants. Now will yee know whither to come for this armour of God, and where to haue it? Come to the word of God, and the Gospell of peace, there shall yee haue it, and there shall ye learne so to put it on, that the enemie, would he neuer so faine, yet shall not be able to hurt you. This is that word, vnto the reuerent hearing and embracing whereof I doe often exhort you, neither can I euer too much exhort you. And now againe I tell you, that if yee will stand fast in the euill day, if yee will be safe from such enemies as wound the soule deadly, if yee will as good souldiers so fight that yee will neuer flie, then must yee let the word of the Lord dwell in you plentifully: for so, and so onely, yee shall bee mightie through God to cast downe holds, and euery thing that exalteth it selfe against God, whether it bee the lust of the flesh, or the lust of the eyes, or the pride of life, or whatsoeuer other thing else of the world it be.

The second lesson which this should teach vs, is, that if our whole life bee nothing else but a continuall warfare against such mortall enemies, then should wee desire to be dissolued and to bee with Christ, rather then to continue still in such a vale of miserie, where there is continuall fighting. After a sore and sharpe fight at Sea, or at Land, continued by the space of seuen or eight houres, or happily a whole day together, would wee blame them if then they did desire rest, or rather would wee not maruell at them if then they should not desire rest? Now the fight which wee maintaine against our spirituall enemies, is not onely for the space of certaine houres, or dayes, but for dayes and nights, euen for the whole tearme and course of our

our life. Should it not then seeme a thing maruellous and strange, that wee should not desire peace and to haue our warfare at an end? Yet who is he that is not loth to lay downe his house of clay? Who is hee almost, that when death knockes at his doore, would not liue a little longer if hee might? Yet let mee not here be mistaken: for I doe not say this as if I liked of this, that men should desire to be loosed from the bonds of this life before the time appointed of the Lord come. Nay let the children of God submit themselues vnto his will, who will dislodge them when it seemeth best to his godly wisdome; and in the meane time let them this know, and therein comfort themselues, that howsoeuer their fight bee long and great, yet that the Lord hath so done with their enemies, as *Iudah* dealt with *Adonibezek*, euen cut off the thumbes of their hands and feet, that is, so abated their power, and broken their strength, that though they continually assault them, yet can they neuer preuaile against them. This therefore I doe not say as if I liked that any should desire to die before his time appointed of the Lord come, but rather to lesson vs in this, that when our glasse is runne, and our time appointed of the Lord come, we should not then be vnwilling to lay downe our liues, but rather bee then glad and reioyce that our warfare is at an end, and that wee shall be ioyned with our head Christ Iesus. A man would thinke wee should greatly desire to be deliuered from these miseries whereunto this life is subiect, rather to triumph ouer our enemies, then to liue still at the staues end with them; rather to raigne with Christ in the valley of blessing, where there is peace, and ioy, and life for euermore, then to fight vnder Christ in the valley of teares, where hee shall beare away many strokes, though not any deadly wounds, because his life is hid with Christ in God. What then should bee the cause why wee should not most willingly lay downe our liues in the time of death? Surely in my iudgement it is because in the time of our health wee minde too much earthly things, and set our affections too little on the things that are aboue. For if in the time of our health our conuersation were in heauen, as it should bee, wee would most

Iudg. 1.6.

moſt patiently and willingly looke for the Sauiour, euen the Lord Ieſus Chriſt, who ſhall change our vile bodie that it may be faſhioned like vnto his glorious bodie, and when death approched we would cry with the Apoſtle, *Come Lord Ieſu, come quickly.* To conclude this point therefore when our time appointed of the Lord comes, let vs willingly lay downe our liues, and let vs be glad and reioyce that our warfare is at an end. And to the end that in the time of death we may do ſo, let our conuerſation in the meane time, in the time of health be in heauen; let vs ſet our affections on the things that are aboue, and not on the things which are on the earth.

For he longed after all you &c.] In theſe words the Apoſtle ſetteth downe the cauſe why he now preſently ſent *Epaphroditus* vnto the *Philippians*, and did not ſtay him till either *Timothie* or himſelfe ſhould come vnto them. The cauſe was (as appeareth by the Apoſtle) becauſe *Epaphroditus greatly longed*, it is not ſaid after his owne people, and them of his owne familie, but becauſe he longed after the Church at *Philippi*, neither ſo onely, but after all the Church at *Philippi*; neither did he onely long after them all, but ſo he longed that he was full of heauineſſe till he might come vnto them. And why did he ſo long after them that he was full of heauineſſe till he might come vnto them? The Apoſtle ſaith, becauſe the *Philippians* had heard of his ſickneſſe. *Epaphroditus* then longed after all the Church at *Philippi*, and was full of heauineſſe till he might come vnto them, and therefore the Apoſtle ſent him preſently vnto them; and againe, *Epaphroditus* knew that the *Philippians* had heard of his ſicknes, and therefore he longed after them all, and was full of heauineſſe till he might come vnto them. To knit vp then both the cauſes in one, and to gather the ſumme of all, the cauſe why the Apoſtle ſent *Epaphroditus* now preſently vnto them, was becauſe *Epaphroditus* hauing heard that the *Philippians* knew of his ſickneſſe, longed greatly after them all, and was full of heauineſſe till he might come vnto them, and comfort them ouer his ſickneſſe, leſt they ſhould be ſwallowed vp of too much griefe for both *Pauls* bands, and his ſicknes.

Here then I note what mutuall loue and affection there

ſhould

should be betweene the Pastor, and his people, euen the like that was betweene *Epaphroditus* and his people of *Philippi*. The Pastor his sicknes or sorrow whatsoeuer should be the peoples sorrow and heauinesse of heart: and againe, the peoples trouble of minde or affliction of bodie should be the Pastors anguish of soule, and vexation of spirit. So it was betweene *Epaphroditus* and his Church at *Philippi*, as here we see: and so it was betweene *Paul*, and all the Churches, at least on his part, as himselfe witnesseth, saying, that such was his care of all the Churches, that *if any were weake he was also weake, and if any were offended he also burned*. 2 Cor. 11. 29. And I wish I could truely instance in the like affection betweene many Pastors and their people in this our day. But such examples are not euery where with vs: nay in too many places with vs the Pastor cares not if he may haue their fleece, though hee neuer see or heare of his people and flocke: and againe in too many places the people care not, if they may haue their forth in their owne delights, and desires, though they neuer see or heare of their Pastor. Yea so farre are they from this sympathie and mutuall loue and affection one towards another, that so the one may haue his profit, and the other their pleasure, they are not much touched without any further respect either of other. Well, it should not be so, but the ioy of the one should be the ioy of the other, and the griefe of the one should be the griefe of the other.

Now here happily it may be demanded, why either *Epaphroditus* or the *Philippians* should be so full of heauinesse, and take the matter so much to heart, seeing his sicknes, which was the cause of all this heauinesse, came vnto him by the will of God, and his gracious prouidence. Whereunto in one word I answer, that this mutuall heauinesse one for another was onely an argument of their mutuall loue one of another, not any argument of their ignorance or doubt of Gods prouidence in his sickneſse. Our Sauiour Christ, as we read, *groned in the spirit*, and was troubled in himselfe, and wept for the death of *Lazarus*. Ioh. 11. 33. This shewed his great loue of *Lazarus*, as the *Iewes* very well gathered, saying, *behold how he loued him*: 36. but will any man gather hence that he knew not or doubted of

of Gods prouidence in his death? Nay himſelfe plainely ſaid in the beginning of that chapter, that *that ſickneſs was not vnto death, but for the glory of God, that the ſonne of God might be glorified thereby.* So that albeit he knew that his death was by Gods prouidence, God ſo prouiding that his Sonne might thereby be glorified, yet ſuch was his loue towards him that he wept, and was much troubled for him. Well then *Epaphroditus* and the *Philippians* might be full of heauineſſe each for other, in regard of that loue and tender affection which they had each to other, and yet might they well both acknowledge the prouidence of God in his ſickneſſe, which was the cauſe of heauineſſe each in other. To the point in generall in one word I ſay, that in that loue which we beare, and ought to beare one towards another we may be ſorry one for the things that befall vnto another, albeit we know certainely of the prouidence of Almighty God therein: yet ſo in loue one towards another we muſt be ſorrowfull one for another, that our faith in Gods prouidence muſt ſtint our ſorrow that it be not exceeding ſorrowfull, becauſe we know that all things worke for the beſt for Gods children.

LECTVRE XLIV.

Philip. 2.

Verſe 27. *And no doubt he was ſicke very neere vnto death: but God had mercy on him, and not on him only, &c.*

AND *no doubt he was ſicke, &c.*] In theſe words the holy Apoſtle 1. confirmeth that report which the *Philippians* had heard touching their Miniſters ſickneſs, that it was no vaine or falſe reporte, but a very true reporte; and ſecondly hee ſignifieth his recouerie, and reſtoring vnto health. That the report which they had heard was true, the Apoſtle doth aſſure them, firſt affirming his

his ſickneſs, and no doubt hee was ſicke, and then the extremitie of his ſickneſs, very neare vnto death. In the ſignification of his recouerie and reſtoring vnto health, which is in the next words, the Apoſtle 1. ſetteth downe the cauſe of his recouerie, which was Gods mercie, *but God had mercy on him.* 2. The extent of Gods mercie herein, which was not to *Epaphroditus* alone, but to *Paul* alſo, and not on him onely, *but on mee alſo.* 3. The cauſe why the Lord in mercy to *Paul* alſo reſtored him vnto health, to wit, *leaſt he ſhould haue ſorrow vpon ſorrow.* i. leaſt his ſorow which hee had by his owne bonds and impriſonment ſhould be increaſed by the death of *Epaphroditus* their Miniſter, *leaſt I ſhould haue ſorow vpon ſorow.* The words need no further opening or explicating, being in themſelues eaſie enough to be vnderſtood. Let vs therefore now ſee what notes and obſeruations we may gather hence, whereof wee may make ſome vſe vnto our ſelues.

1. Here we ſee that *Epaphroditus* a faithfull ſeruant of Ieſus Chriſt, a painefull Miniſter of the Church, one whom the holy Apoſtle made that reckoning of that hee called him his brother, his companion in labour, his fellow-ſouldier, was ſick, and that very ſore ſicke. Whence I gather this obſeruation, that the children of God, and moſt faithfull ſeruants of Ieſus Chriſt are ſubiect, as vnto many miſeries, and troubles, and infirmities of this life, ſo vnto ſickneſſe and diſeaſes of the body. How faithfull a ſeruant of Ieſus Chriſt *Timothy* was ye heard a little before vpon occaſion of the Apoſtle his promiſe to ſend him vnto the *Philippians verſ.* 19. And how ſubiect he was vnto ſickneſſe may appeare by that aduiſe which the Apoſtle giueth vnto him in his former Epiſtle vnto him, where he aduiſeth him to drinke no longer water, but to vſe a little wine for his ſtomachs ſake, and for his often infirmities. Of *Epaphroditus* his ſickneſſe likewiſe ye ſee how plaine teſtimonie the Apoſtle giueth in this place. Nay what childe of God freed or exempted from bearing of this croſſe, and drinking of this cuppe? What ſhall wee ſay then? Are not ſickneſſes and diſeaſes of the body the rodde of Gods wrath wherewithall he doth puniſh the ſinne and rebellion of the wicked? Or doth the Lord lay the rodde of his wrath where-

1 Tim. 5. 23.

with

with he puniſheth the wicked, vpon his owne children and faithfull ſeruants? True it is, that ſickneſſe and diſeaſes of the body are the rodde of Gods wrath wherewith hee puniſheth the diſobedience and rebellion of the wicked, as the Scriptures plainely proue vnto vs. Let that one place in *Deuteronomie* ſerue for all the reſt; where the Lord hauing made great promiſes of bleſſings vnto them that obey his commandements, afterward threatneth curſes and plagues vnto them that will not obey his voice, and keepe his commandements. And amongſt other of thoſe plagues which the Lord would bring vpon them, it is ſaid, *the Lord ſhall ſmite thee with a conſumption, and with the feauer, and with a burning ague, and with a feruent heate &c.* Where ye ſee plainely that conſumptions, and feauers, and hot-burning agues, and ſuch like diſeaſes are reckoned among thoſe plagues and roddes of his wrath wherwith he puniſheth the ſinnes of that Land, or that Countrie, or that towne, or that people whatſoeuer that wil not hearken vnto his voice, nor obey his commandements. And may we not iuſtly feare that the Lord hath taken this rodde into his hand, and already begunne to puniſh vs therewith? Looke vnto the diſobedience, and rebellion, and neglect of walking in the waies of Gods commaundements that is generally amongſt vs, and ſee whether wee haue not giuen him cauſe to take this rodde, and to puniſh vs therewith? Againe, looke vnto ſuch hot agues, vnto ſuch ſharpe, and ſtrange, and peſtilentiall diſeaſes and ſickneſſes as are now generally amongſt vs, and ſee whether hee haue not begunne to doe with vs as he threatned in his law? Surely for our ſinnes, euen becauſe wee haue not obeyed his voice, and done after his commaundements, he hath taken his rodde, and already begunne thus to puniſh vs therewith. And this rodde of his wrath, as wee our ſelues may ſee, he doth lay euen vpon his owne children, and faithfull ſeruants aſwell as hee doth vpon the wicked and vngodly of the earth: but yet with this difference. Vpon the vngodly he layeth this rodde of his wrath, in wrath and diſpleaſure to render vnto them according to the wickedneſſe of their waies: the ſame rodde alſo he laieth vpon his children, not in wrath, but in loue to reforme them and to reclaime them

Deut. 28. 2. 3. 15. 22.

them from the wickednesse of their waies. Vpon the vngodly he layeth this rodde and the stroke thereof enrageth them against God, so that in their sicknesse they are not onely without all comfort and patience, but like vnto cursed *Caine* they crie, my sickenesse is greater then I am able to beare, why am I thus, what a seuere iudge is this that lieth his hand so heauily vpon me; the same rodde also hee lieth vpon his children, but he giueth them patience vnder the rodde, and strength to beare whatsoeuer he laieth vpon them, so that in their sicknes they are comfortable both in themselues, and vnto others. So that albeit the same rodde lye vpon both, yet doth God lay it vpon them with great difference. Which yet will better and more plainely appeare vnto vs if wee shall briefly touch some of those reasons why he lieth this rodde vpon his children, why his children are visited with sicknesse. One reason is, as the Apostle saith, *that being chastened of the Lord they may not be condemned with the world.* For such is the louing mercy of the Lord towards his children, that when they haue either omitted some such dutie as they ought to haue performed, or committed some such sinne as they ought not to haue done, he as a louing father towards his tender childe whom hee dearely loueth, correcteth and chastiseth them with the rodde of sicknesse, or weaknesse, or some such like rodde, that so they may see their owne error and be healed. *For this cause,* saith the Apostle, *many are weake and sicke among you, and many sleepe.* For this cause: for what cause? euen for not discerning the Lord his body in comming vnto the communion of the body and bloud of Christ. In which place the Apostle plainly sheweth, that therefore many of Gods children are weake, and sicke, and die, euen because they doe not duely and diligently examine themselues before they come vnto the celebration of the Lord his supper. *But,* saith hee, *when wee are iudged and punished, wee are chastened of the Lord as children of their father, that we should not be condemned with the world, euen with the wicked men of the world, whose portion is in the lake that burneth with fire and brimstone for euer.* Sometimes then Gods children are sicke, that so their error, or their negligence, or their wickednesse may be reformed, and they brought into the

1 Cor. 11. 32.

30.

the right way wherein they ſhould walke. Another reaſon is, that ſo they may be ſtaied from ſuch inordinate waies as whereunto naturally they are bent, and wherein ſometimes they would walke if they were not holden backe as with a bridle. For whoſe delight in the waies of the Lord is ſo entire and ſo altogether vncorrupt before him. That hee maketh, as he ſhould do, his law his whole delight, and his councell our? Nay whoſe pathes are ſo ſtraight that hee hath not an ouerweening delight in ſome crooked by-pathes? or whoſe will and deſire, and affections are ſo ſanctified that they are not often enclined, and ſometimes caried as it were with a maine ſtreame vnto that which is euill? And therefore the Lord only wiſe knowing beſt what is beſt for his children, ſometimes viſiteth them with ſickneſſe, that ſo being exerciſed with his rodde they may not runne into ſuch danger of body and ſoule as otherwiſe they would. A third reaſon why the children of God are ſicke ſometimes is, that thereby he may make triall of their faith, and of their patience, to ſee whether they can be conrent as to receiue health, ſo to receiue ſickneſs of the Lord, and whether as in health, ſo in ſickneſſe they will put their truſt in the Lord, and ſubmit themſelues vnto his will. For both health and ſickneſſe they are of the Lord, and both in health and in ſickneſſe wee ſhould put our truſt in the Lord, and ſubmit our ſelues vnto his will. Yet ſo choiſe wee are that we can be content to receiue health from the Lord, but hardly to receiue ſickneſſe from the Lord, and ſo weake wee are euen the beſt of vs that howſoeuer wee doe in health, yet in ſickneſſe we can hardly ſubmit our ſelues vnto God his will, and oftentimes more put our truſt in Phiſitions then in the Lord, as we read that that good King of *Iudah Aſa* did, therein declining from that right path wherein he ought to haue walked. Sometimes then as I ſay Gods children are ſicke that the Lord their God may ſo trie whether they will ſtill cleaue faſt vnto him, and patiently ſubmit themſelues vnto his will. A fourth reaſon why the Lord ſometimes viſiteth his children with ſickneſſe is, that they alſo may haue a farther triall of the mercifull goodneſſe of the Lord towards them. For albeit his children are neuer without great experiences of his mercifull

2 Chron. 16.

of full goodnesse towards them, yet wherein haue they greater experience thereof, and wherein their soule more to reioyce then that in the time of their sicknesse he assisteth them with the comfort of his holy spirit, and giueth them strength and patience to endure what he laieth vpon them, and suffereth not their faith, or their hope to faile, but so prepareth them vnto him, that come death, come life, they can willingly embrace either, because they know that come death, come life they are the Lords. An especiall great goodnesse of the Lord towards his children. Whereof they haue such triall in time of their sickenesse as that thereby not themselues alone, but such as are about them are and may bee greatly comforted. And sometimes no doubt they are sicke that seeing the goodnesse of the Lord towards them in time of their sicknes; they may the rather praise the Lord for his goodnesse, and studie to glorifie his name in the time of their health. Not to trouble you with moe reasons hereof, the last reason why the Lord visiteth his children with sicknesse is, to put them in minde both of that sinne which dwelleth in them, and also of their mortalitie. For sicknesse is both the fruite of sinne, and also the Harbinger of death. For howsoeuer sinne be not the only cause wherefore sicknesse commeth, yet is it alwaies a cause wherefore it is sent: insomuch that we see when our Sauiour healed some that were sicke, hee would say sometimes vnto them, *Sonne be of good comfort, thy sinnes are forgiuen thee*: In which speach he gaue them this note, that sinne was the principall cause of their sickenesse: and sometimes hee would say vnto them, *Behold thou art made whole, sinne no more, least a worse thing come vnto thee*; wherein in effect he told them that their sickenesse was a chastisement for their sinne. And againe howsoeuer death doth not alwaies follow sicknes, yet ought sickenesse alwaies to put vs in minde of our mortality. Well it may be that those our houses of clay which in this or that sickenesse threaten to fall, may for a time bee patched vp againe, yet they which threaten now to fall, at length shall fall, and downe to the ground they shall be brought. For as the Psalmist speaketh, *who liueth that shall not see death, or who shall bee able to deliuer himselfe from the hand of the graue?* Of the dust

Mat. 9 2.

Psa. 89 47.

of the earth we are, and to earth we ſhall returne; and ſo many ſicknesſes as we are viſited withall ſhould be vnto vs as ſo many remembrances both of that ſinne which cleaueth ſo fall vnto vs, and likewiſe of death which is the fruit thereof. Thus then ye ſee the reaſons why the Lord lieth this rodde of ſickneſſe vpon his owne children, namely, as a mercifull and louing father to reforme whatſoeuer error, negligence, or other fault is in them, to keepe them backe as with a bridle from inordinate walking, to make triall of their faith, and patience, to giue them triall of his mercifull goodneſſe towards them, and to put them in minde of ſinne dwelling in them, and of their mortalitie. Wherby alſo ye may eaſily diſcerne in what a different ſort the Lord layeth on this rodde on the godly, and on the vngodly; on the one as a father, on the other as a iudge, on the one in loue, on the other in wrath, on the one to chaſtice and correct, on the other to puniſh and reuenge, on the one to reforme the wickedneſſe of their waies, on the other to recompence them their wickedneſſe, on the one to ſaue them from death and hell, on the other to bring them to the pit of deſtruction.

Hence then may the children of God receiue notable comfort in all their ſickneſſe, and in all their viſitations. For O thou man of God, and ſeruant of the moſt high, is the hand of thy God vpon thee? art thou ſicke? This is no other cup then *Epaphroditus* hath drunke before thee, or then is common vnto thee with all the ſonnes of God. And albeit thou maiſt ſeeme vnto thy ſelfe that thou art not priuiledged from the wicked and vngodly, becauſe thou drinkeſt of the cup of his wrath, becauſe thou art viſited with ſicknes as well as they, and perhaps more then they, yet plucke vp thine heart, be not diſcouraged, but be of good comfort. For hee doth not rebuke thee in his anger, neither doth hee chaſtice thee in his diſpleaſure: but as a mercifull and louing father, in tender loue and in great compaſſion by this his gentle hand and louing correction he calleth thee to remembrance of thy waies, and lets thee ſee what thou art, and whether thou muſt. Thy heart is not ſound and right with thy God, thou art negligent in doing of his will, thou haſt walked in ſome by-path where-

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in thou shouldest not haue walked; thus louingly and mildly he correcteth thee that thou maiest reforme the wickednesse of thy waies, and there may be an healing of thine error. Againe, thou art walking where and whether thou shouldest not; thus he staieth thee that thou runne not thy selfe vpon the rockes, and that thou make not shipwracke of faith and a good conscience. Againe, thus he trieth thee that thy faith and thy patience being tried thou maist be made like vnto pure and fine gold purified seuen times in the fire. Againe, thus he giueth thee full triall of his mercifull goodnesse towards thee, comforting thee with the ioy of the holy Ghost in the bedde of thy sicknesse, giuing thee patience to endure his crosse, confirming thy faith in Christ Iesus, and assuring thee of the hope of thy saluation. Lastly, thus he putteth thee in minde of thy selfe, that thou shouldest not forget thy God, or thy selfe, but remembring that thou art both sinnefull, and mortall, shouldest shake of sinne, and so number thy daies that thou mightest apply thine heart vnto wisedome. O how should not the remembrance of these things comfort thy soule when thou liest sicke vpon thy bedde. Beloued in the time of health let vs thinke of these things, and in the day of sicknesse let vs not be discouraged. I haue stood the longer vpon this point because the time seemeth vnto me so to require. Many of our brethren the Lord hath already taken vnto himselfe, many in many places are presently sicke, and sharpely visited, and when our turne shall be hee onely knoweth who maketh sicke, & restoreth vnto health. In the meane time, let our health be to the glory of his name, and in the time of sicknesse let vs comfort our selues with these things.

I might here note the time when the Lord lay this his rod of sicknesse vpon *Epaphroditus*, which was euen when he was faithfully and painfully occupied in the worke of Christ, when he was carefully discharging the trust reposed in him by the Church of *Philippi*, when hee was ministring vnto the holy Apostle lying then in prison such things as he wanted. Let it not therefore seeme strange vnto vs if when we are faithfully labouring in the workes of our calling, euen then the Lord strike vs with any rodde, or visit vs with sicknesse. Which

note I doe the rather now point at by the way, becauſe the manner of ſome is vpon ſuch occaſions to make wonderfull ill collections. As for example: the Preacher confuting a point of popiſh doctrine groweth to be ſo ſicke that he is forced to breake off, and to come downe before he can end the point. What is the collection? Did not ye ſee, ſay ſome that are popiſhly affected, how the Lord did euen controll his diſcourſe, and by his iudgement vpon him gaue ſentence on our ſide. Another example: the Iudge from his ſeate of iuſtice pronouncing ſentence againſt the wicked Traitor, or vile malefactor, preſently or quickly after falleth ſicke, and happily not long after dieth. What is the collection? Thus ſay ſome, hath the Lord giuen iudgement vpon him for ſuch iudgement as he gaue againſt others? And thus becauſe their fooliſhneſſe cannot reach vnto the depth of Gods counſell and wiſedome in his viſitations, they condemne them whom the Lord hath not condemned, and iudge that as vnholy and ill, which the Lord approueth as holy and good. Whatſoeuer he doth is holy and good, and if he chaſtice vs with his rods euen then when wee are doing his will, who ſhall aske him a reaſon of that he doth? Let vs therefore learne to ſubmit our ſelues vnto the Lord, and let vs beware how we iudge of things according to our owne reaſon and imagination, leaſt happily we condemne that which the Lord hath not condemned. But my meaning was only to touch this by the way. Now a word of the extremity of his ſickneſſe.

Very neere vnto death.] Here was the extremity of his ſickneſſe, *Epaphroditus* had beene ſicke, and ſo ſicke that hee was very neere vnto death, euen without all hope of recouerie of health in mans ſight and iudgement. Whence I note the wonderfull counſell and wiſedome of our God, who oftentimes brings his children euen to the gates of hell, and thence calls them, to the pit of deſtruction, and thence fetches them to deaths doore, ſo that there is but a ſteppe betweene them and death, and thence deliuers them. *Ioſeph* was caſt into the deepe dungeon, and his feete ſet faſt in the ſtockes, and thence the Lord deliuered him. *Ionas* was caſt into the ſea, and there the Lord kept him aliue. *Daniel* was throwne into the denne

of

of Lyons, and there the Lord rescued him, and deliuered him from the teeth of the Lyons. The three children were cast into the hot firie-furnace, and there God prouided for them that the fire had no power ouer them to burne no not an haire of their head. But most befitting our present purpose is the example of that good King *Ezechias*, who was so sicke that all Physitions as we say in a case of extremitie gaue him ouer, and there was no hope of life: insomuch that the Prophet *Esay* came vnto him, and said vnto him, *Thus saith the Lord, put thine house in an order: for thou shalt die and not liue.* Here was euen the like extremitie of sickenesse that *Epaphroditus* was brought vnto. A step onely betweene them and death, or rather no steppe, but they deliuered out of the iawes of death as a pray out of the teeth of the wilde beast, or as a bird out of the snare of the fouler. And this the Lord may seeme to doe for these causes amongst many other. 1. Thereby to make his power more to be knowne amongst the sonnes of men. For what can more manifest the power of almighty God then to saue vs when the pit is now ready to shut her mouth vpon vs, and nothing but present death before vs? 2. To encrease their thankefulnesse who being brought vnto the gates of death are thence deliuered. For how much neerer they were vnto death, so much greater praises are due vnto him that hath deliuered them from death. 3. Thereby to humble them for euer vnder his mightie hand by whom they yet liue, moue, and haue their being. For what should more humble vs then plainely to see that it is no way in our selues, but in the Lord only to saue our life from death, and to deliuer vs from the power of the graue? *Esa.* 38. 1.

Seeing then it pleaseth the Lord oftentimes to bring euen his deerest children, and choisest seruants into such extremities, as of other dangers, so of sicknesse, let vs take heed how we iudge them as plagued of God for their offences, because they are so extreamly visited. Yee know it was the great fault of *Iobs* friends that still they vrged him that surely hee was a great and grieuous sinner, a wicked and an vngodly man, because the Lord his hand was so heauie vpon him. Nay my brethren, though some of our brethren in these hot and sharpe

ſharpe diſeaſes through extremity of paine, or otherwiſe howſoeuer, ſhould ſomtimes breake out into impatient ſpeaches, yet let vs take heede how we iudge them as forſaken of the Lord, ye know the example of *Iob*, into what execrations, and words of impatiencie he brake out through that extremitie of griefe wherewith he was holden: who yet was a very choiſe ſeruant of the Lord, and whoſe patience is commended in the Scriptures.

Againe, ſeeing it pleaſeth the Lord oftentimes to bring euen his deareſt children, and choiſeſt ſeruants into ſuch extremities of ſickneſſe, let this be a comfort vnto vs in what extremitie of ſickneſſe ſo euer we ſhall be. For no new thing herein doth befall vs, but ſuch as oftentimes doth the deareſt children of God, and he which deliuered them from the hand of the graue when the pit had euen ſhut her mouth almoſt vpon them, will alſo deliuer vs if it ſhall be for his glory, and our good. Sickneſſe, and extremitie of ſickeneſſe all are of the Lord, and all for the beſt vnto his children. Let vs therefore in all things that befall vs ſo ſubmit our ſelues vnto the will of the Lord, as that both in heart and voice we euer pray and ſay, *thy will be done in earth as it is in heauen.*

LECTVRE XLV.

PHILIP. 2.

Verſe 27. *But God had mercy on him, and not on him onely, but on me alſo, leſt I ſhould haue ſorrow vpon ſorrow.*

BVt *God had mercy on him*] Where the Apoſtle firſt ſetteth downe the cauſe of his recouerie and reſtoring vnto health, which was Gods mercy. 2. The extent and bountifulnes of Gods mercy therein, reaching not to *Epaphroditus* alone, but to *Paul* alſo. 3. The Apoſtle ſetteth downe the cauſe why the Lord in mercy towards him alſo reſtored

Epaphroditus

Epaphroditus vnto health, to wit, leſt he ſhould haue ſorrow vpon ſorrow, .i. leſt vnto that ſorrow which already he had by his bands and impriſonment there ſhould haue beene added another ſorrow for his death. The words are ſo plaine and eaſie in themſelues to be vnderſtood, that there needeth no farther opening or explication of them. Let vs therefore ſee what notes and obſeruations we may gather hence whereof we may make ſome vſe vnto our ſelues.

But God had mercy on him] By which phraſe of ſpeech the Apoſtle ſignifieth *Epaphroditus* his recouerie and reſtoring vnto health: Yet ſee how the Apoſtle was not content barely to ſay, but he was reſtored vnto health; but ſignifying euen this ſame thing he withall noteth both who reſtored him, & wherfore he was reſtored vnto health, ſaying, *But God had &c.* As if he ſhould haue ſaid, but God for his mercies ſake reſtored him vnto health. Whence I note, that it is the Lord that woundeth, and maketh whole, that both viſiteth vs with ſickneſſe, and alſo holdeth our ſoule in life, and healeth all our infirmities. For ſo the Lord himſelfe ſaith, *Behold now, for I, I am he, and there is no God with me, I kill, and giue life, I wound, and I make whole.* Deut.32.39 And againe in *Exodus* ſaith the Lord, *I am the Lord that healeth thee.* Ex.15.26. And therefore the Prophet thus praieth, *Heale me ô Lord, and I ſhall be whole, ſaue me, and I ſhall be ſaued.* Ier.17.14. And the Prophet *Dauid* thus ſtirreth vp himſelfe to praiſe the Lord, ſaying, *Praiſe the Lord ô my ſoule, and forget not all his benefits, which forgiueth all thy ſinne, and healeth all thine infirmities*, or, *all thy ſickneſſes and diſeaſes.* Pſ.103.2.3. It is the Lord then yee ſee that healeth our ſickneſſe, and holdeth our ſoule in life; yea it is euen he that deliuereth vs both from the firſt, and likewiſe from the ſecond death. Yet I would not here be ſo miſtaken, as if I iudged that becauſe it is the Lord that healeth our infirmities, therefore in the bed of our ſickneſs we ſhould onely call vpon the Lord, and neglect the meanes ordeined for the recouerie of our health. For as he hath appointed the end, ſo hath he ordeined the meanes vnto the end: And albeit ſometimes he worke without meanes, and reſtore vnto health without any medicine or phyſicke at all, yet moſt ordinarily he worketh by meanes, and reſtoreth vnto

vnto health by medicine and phyſicke. And therefore we are not at any time to neglect the meanes of phyſicke and ſuch like helps for the recouerie of our health, but rather we are to vſe them with all thankfulneſſe vnto the Lord for them, and with all praier and ſupplication in the ſpirit for his bleſſing vpon them. We ſee how that good King *Ezechias*, when it had beene told him of the Lord by the Prophet, thus, *Behold I haue healed thee, and the third day thou ſhalt goe vp to the houſe of the Lord, and I will adde vnto thy daies fifteene yeere*; yet for all that, when the Prophet ſaid vnto him, *take a lumpe of dried figs, and lay it vpon the boyle, and thou ſhalt recouer*, he tooke it, and laid it on, and recouered. He might haue ſaid, hath the Lord ſpoken and will he not performe it? He hath promiſed me health, and a lengthning of my daies for 15 yeeres; what neede I more then his word, what neede I any medicine, or preſcript from any Phyſician? But we ſee he vſed no ſuch ſpeech, but as it pleaſed the Lord to vſe theſe meanes in reſtoring him to health, ſo he with all thankfulnes vſed the meanes, and was reſtored vnto health. Let vs therefore know that it is the Lord onely that deliuereth from death, and reſtoreth vnto life and health; and that this he doth ſometimes without meanes, and moſt commonly by meanes. Let vs therefore in the bed of our ſickneſſe call vpon the Lord, and let vs not neglect the meanes which he hath ordeined for the recouerie of our health. Let vs onely truſt in the Lord, and let vs know that if the meanes be helpfull vnto vs, it is becauſe of the Lord his bleſſing vpon them. He bleſſeth the meanes, and therefore we are healed by the meanes, ſo that he healeth, and therefore we are healed.

2 *Reg.* 20. 5. 6. 7.

Now what is the cauſe wherefore the Lord hauing viſited vs with ſickneſſe doth againe raiſe vs from the bed of our ſickneſſe, and reſtore vs vnto health? This is not for any thing in our ſelues, but for his owne mercies ſake, as the Apoſtle plainely ſheweth when he ſaith, *but God had mercy on him.* for it is as if he had ſaid, but God for his mercies ſake reſtored him vnto health. Whence I gather this note, that reſtoring vnto health is a mercy of the Lord. Which is farther proued vnto vs by that ſong or pſalme of thankſgiuing, which *Eze-*

chias

chias made after his restoring vnto health, where he saith, *Behold for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption.* It was thy pleasure, or it was thy loue to deliuer my soule &c, where that is ascribed to Gods loue, whence his mercy floweth, which in our Apostle is ascribed vnto Gods mercy. So that restoring vnto health is a louing mercy of the Lord. What shall we say then? When wicked and vngodly men are restored vnto health, is this a louing mercy of the Lord towards them? Yes surely. For albeit so their sinne, and consequently their iudgement be increased, yet this not comming from this mercy of lengthning their daies, but from their owne corrupt nature, we are to account that health, and life, and wealth, and whatsoeuer else they haue are temporall mercies of the Lord vpon them. Howbeit the mercies of the Lord in restoring his children vnto health, and in restoring the wicked vnto health, are much different. His mercy wherein he restoreth the wicked vnto health, is a generall mercy whereby he taketh pitie vpon all men, proceeding from such a loue as whereby he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust, and vniust. But his mercy wherein he restoreth his children vnto health is a speciall mercy, whereby he taketh pitie vpon his children, proceeding from that loue wherewithall he loueth vs in Christ Iesus: by that the wicked are only restored vnto bodily health, by this the children of God are so restored vnto bodily health, that farther in soule they are more quickned then before: by that the iudgement of the wicked is increased, for that they abuse their health, whereunto in mercy they are restored, vnto the dishonor of God; by this Gods name is more glorified in his children, for that they vse their health, whereunto in mercy they are restored, to the praise of the glory of Gods grace. In a word, by that the wicked are made more inexcusable, by this the children of God are made more fruitfull in good works, and more assured of Gods loue. Albeit then it be a mercy of the Lord both to the godly, and likewise to the vngodly that they are restored vnto health, for that the Lord might in iustice haue suffered his rod to lie longer vpon them, if he had dealt with them

Esay 38.17.

them in weight and measure; yet is it such a speciall mercy proceeding from such a speciall loue which hee vouchsafeth vnto his children in restoring them to health, as that the wicked and vngodly haue no part or portion at all therein.

Is it then such a speciall mercy vnto Gods children that they are restored vnto health? Were not death rather a speciall mercy of the Lord vnto them? or had not death then beene a speciall mercy unto *Epaphroditus*? Surely it cannot be denied, but that it is a speciall mercy of the Lord vnto his children, if when he hath exercised them with his rod, and prepared them by sickenesse vnto himselfe, he take them by death out of the miseries of this life, and translate them into the kingdome of his Sonne. *For so saith the Spirit: Blessed are the dead that die in the Lord:* and why? *for they rest from their labours, and their works follow them.* They rest from their labors. What is that? that is, by death they are deliuered and freed from such griefes, and sorowes, and labours, and troubles and reuilings, and persecutions, and hatreds, and other manifold calamities wherevnto this life is subiect, yea & from that grieuious yoke and heauie bondage of sinne, which made the Apostle to crie, *O wretched man that I am who shall deliuer me from the bodie of this death?* Againe, their works followe them. What is that? That is, their good deeds which they did in the the loue of God, and in the loue of his truth after death accompanie them, and they receiue that crowne of glory which the Lord in mercie hath promised to all them that loue, and feare him, & walke in his waies. So that whether we respect the end of wretched miseries, or the perfect fruition of euerlasting happinesse which the children of God haue by death, it cannot be denied but death is an especiall mercy of the Lord vnto them. And in these respects death then had been a speciall mercy of the Lord vnto *Epaphroditus*: and in these respects I doubt not it was, that *Paul* desired in the former chapter *to be dissolued, and to be with Christ*, euen that hee might bee freed from the miseries of this life, and that hee might bee ioyned with his head Christ Iesus, to raigne with him in his kingdome for euer in the time appointed of the Lord. But as death, so likewise

Ap. 14. 13.

Rom. 7. 24.

Phil. 1. 23.

wise life, and restoring vnto health is a speciall mercy of the Lord vnto his children, because so they are made farther instruments of his glory who hath restored them vnto health. For being restored vnto health, both they consider the mercifull goodnes towards them, and so breake out into his praises who hath done great things for them; whereas *the graue cannot confesse the Lord, neither death can praise him, but the liuing, the liuing*, as saith *Ezechias*, *they confesse him, and sing praises vnto his name*: & againe being restored vnto health, they consider that the Lord hath reserued them for his farther glory to be manifested in them, or by them, and therefore their studie and care is so to lead their liues, as that Gods name may be glorified in them, and by them. A good nature (yee know) reioyceth in euery opportunitie that is giuen him, whereby he may shew himselfe thankfull and dutifull, though it be to his trouble and cost. Euen so the children of God, though this life be full of trouble and griefe, yet when their health is restored and their daies lengthned, they reioyce in the opportunitie that God hath giuen them to doe good in the Church, or in the common-weale, and are carefull therein to shew themselues both thankfull and dutifull vnto their God. For answer then vnto the point, in man we are to consider briefly these two things, the good of himselfe, and the good of others vnto the glory of God. In respect of the good of himselfe, death is a speciall mercy of the Lord vnto euery childe of God, because then they rest from their labours, and their workes follow them. And therefore the Apostle said, *it is best of all to be loosed, and to be with Christ*. But in respect of others and of the glory of God, it is a speciall mercy of God vnto his children to be restored vnto health, because so they are made farther instruments of his glory, and of the good either of Church, or of Common-wealth. And therefore the Apostle addeth, *neuerthelesse to abide in the flesh is more needfull for you*. Albeit then death had been a speciall mercy of the Lord vnto *Epaphroditus* in respect of the good of himselfe, yet in respect of the Church at *Philippi*, it was a speciall mercy of the Lord, as our Apostle here saith, that he was restored vnto health. Neither yet would I so here be vnderstood, as if I thought

Esay 38.18

Phil. 1.23.

24.

thought, or taught, that it is a ſpeciall mercy of the Lord vnto his children to be reſtored vnto health onely in reſpect of the good of others, and not at all in reſpect of the good of themſelues: for albeit death bee ſo a ſpeciall mercy of God vnto them in reſpect of the good of themſelues, for that thereby they are freed from the troubles of this life, and receiued into euerlaſting ioy and bliſſe; yet is health alſo and life a ſpeciall mercy of the Lord vnto them, euen in reſpect of the good of themſelues, becauſe the oftener they paſſe through the fire, the more they are purified, and made the finer gold; the more they are boulted and ſifted, the finer flower they will be. Albeit therefore by life they haue moe troubles, yet becauſe by troubles they are made more glorious, therefore is life and reſtoring vnto health a ſpeciall mercy of God vnto his children, not only in reſpect of others good, but in reſpect alſo of the good of themſelues.

Are then both death and recouerie of health ſpeciall mercies of the Lord vnto his children? If then we be the children of God, let not our hearts be troubled nor feare in the bed of our ſickneſſe. If it pleaſe the Lord by death then to cut off our dayes, this let vs know, that in mercy towards vs he doth it, that ſo we may not ſee the euils that are to come, that ſo we may haue reſt from all our labours, and from all the troubles of this life, and that ſo wee may be euer with our head Chriſt Ieſus, and haue the full fruition of thoſe ioyes which eye hath not ſeene, neither eare hath heard, nor hath entred into the heart of man to thinke of. And againe, if it pleaſe the Lord to reſtore vs vnto health, let vs know that in mercy likewiſe he doth it, that ſo we may confeſſe his name, and ſing praiſes vnto him in the land of the liuing, that ſo wee may be further inſtruments of his glory in doing good vnto others, either in in the Church, or in the Common-wealth, and that ſo being further tried, wee may be further purified, to returne as fine gold out of the fire. Hath any of vs then cauſe to mourne for them that doe already ſleepe in the Lord? Let vs mourne, but not as men without hope: for the Lord hath had mercy on them, and in his mercy towards them hath deliuered them out of priſon into a moſt glorious libertie, and hath brought them

them from a most troublesome sea of miseries, vnto the most happy hauen of euerlasting blessednesse. Againe, hath any of vs beene restored from sickenesse vnto health? Let vs remember that the Lord herein hath had mercy on vs, as hee had on *Epaphroditus*. For this mercy let vs shew our selues thankfull vnto the Lord, and our thankfulnesse vnto the Lord let vs testifie vnto the world by walking worthy of this mercy. He hath reserued vs vnto his further glory. Let vs glorifie God both in our bodies, and in our spirits, for they are Gods. Let vs be faithfully, and painfully, and carefully occupied in the workes of our calling, whatsoeuer it be, vnto the glory of our God. And in particular, as this time requireth, as God hath had mercy on vs by restoring vs vnto health, and bringing vs from the gates almost of death vnto life, so let vs take pitie and compassion on our poore distressed brethren, and by our morsels of bread and other releefe, let vs saue their liues from death. As our liues were precious in Gods sight, so let their liues be precious in our sight, who happily are as deare vnto God as wee are. For know this, that *blessed are they that consider the poore and needie, &c.* Psal. 41. 1. 2. 3.

And not on him onely, but on mee also.] Wee haue heard of Gods mercy on *Epaphroditus* in restoring him vnto health, which was both a worke of the Lord, and a worke wherein the Lord shewed his mercy on *Epaphroditus*. Now see the riches and the bountifulnesse of Gods mercy herein: for in restoring him vnto health, Gods mercy was not shewed on him alone, but on the Apostle *Paul* also. The note which hence I gather, is this, that in the mercies of the Lord vpon his children there is oftentimes a blessing not for them alone in particular, but for others of his children also. So sometimes hee sheweth mercy on the childe, and keepeth him aliue for his parents sake, to be their staffe of comfort in their old age; and againe sometimes he sheweth mercy vpon parents, and keepeth them aliue for their childrens sake, to bring them vp in the feare of God, and in the knowledge of his will. So likewise sometimes he sheweth mercy on the Pastor, and from sicknesse restoreth him to health for his peoples sake, both that they may be kept safe from scattering by the Wolfe, and that they

they may bee taught in the wayes of the Lord: and againe, sometimes he sheweth mercy on the people for their Pastors sake, lest that punishment which should iustly light vpon them should bring too much sorrow vpon him. So we reade
2 Reg. 20. 1. that he shewed mercy vnto that good King *Ezechias* being sicke vnto death, in restoring him vnto health, neither vnto
7. him alone, but euen therein likewise he shewed mercy vnto the people of *Iudah*, in that so he kept them for fifteene yeeres space from such manifold miseries and corruptions in religion
21. 2. as afterwards followed in the raigne of *Manasses*. Thus the Lord rich in mercy, so shewes his mercies vnto his children, as that therein there is a blessing not to them alone, but to others also.

This should teach vs thus much, that we should not be too much puffed vp for whatsoeuer mercies the Lord vouchsafeth vnto vs, as if for our owne sakes alone they were bestowed vpon vs, but seeing therein the Lord also purposeth a blessing vnto others, our care should be to vse them to the benefit of others: our health to profit others, our wealth to doe good vnto others, our knowledge to instruct others, and whatsoeuer mercies we haue vnto the good of others. Which lesson also our Sauiour Christ taught vnto *Peter*, when he said vnto
Luk. 22. 32 him, *Thou when thou art conuerted, strengthen thy brethren.* But
Matt. 25. how haue they learned this lesson, that like vnto that vnprofitable seruant in the Gospell, hide their talent in the ground, and neuer doe good with that knowledge wherewithall God hath blessed them? or they that like vnto that rich man in the
Luk. 16. 19. Gospell, only feed and cloath themselues, and neuer regard to refresh poore *Lazarus*, no not with the crummes that fall from their tables? or they that like vnto *Nimrod* that mightie hunter before the Lord, by their power and might cruelly oppresse, and wickedly tyrannize ouer their poore brethren? How haue those parents learned this lesson, that neuer regard the godly education of their children? or those children, that despise their fathers instruction, and forsake their mothers teaching? or those Pastors, that seldome or neuer looke vnto their sheepe? or those sheepe, that will not heare the voice of their Pastors? Certainly in men of all sorts there is either great

great ignorance, or great forgetfulneſſe, or great contempt of this inſtruction: for generally wee doe not vſe the mercies of God vpon vs vnto the benefit of others, but either we know not, or wee forget, or wee neglect ſo to vſe them, or wee doe abuſe them vnto the hurt of others. Well, let vs know that as this mercy was ſhewed on *Epaphroditus* not for his ſake onely, but for *Pauls*, leſt hee ſhould haue ſorrow vpon ſorrow, ſo whatſoeuer ſuch mercy is ſhewed on vs, it is not for our owne ſakes only, but for others alſo, that they may haue comfort and profit thereby, or otherwiſe leſt they ſhould ſome way be grieued and troubled. And therefore as the Lod hath beſtowed this or that mercy vpon vs, of health, or of wealth, or of wiſdome, or of knowledge, or the like, let vs vſe the ſame to the good and benefit of others, as our ſtate, or place, or calling doth require, and in any caſe let vs beware that wee abuſe them not vnto the hurt of others.

Now let vs ſee wherein it was a mercy of God vpon *Paul*, that *Epaphroditus* was reſtored vnto health. The Apoſtle ſheweth it when he ſaith, *leſt I ſhould haue &c.* Herein then was it a mercy of God on *Paul* that *Epaphroditus* died not vpon that ſicknetſe, becauſe ſo he ſhould haue had ſorrow vpon ſorrow, vnto his ſorrow by his own bands and impriſonment ſhould haue beene added another ſorrow for his death. God therefore had mercy on *Epaphroditus* and reſtored him vnto health, not for his owne ſake only, but for *Pauls*, leſt he ſhould haue ſorrow vpon ſorrow.

What then? Was *Paul* ſorrowfull for any thing that befell him, or that was likely to befall him? Did he not with patience beare whatſoeuer did or could befall him? Or could he be ſaid to beare that with patience for which he was ſorrowful? That *Paul* was ſorrowfull for many things, may and doth appeare euen by this one place. He was ſorrowfull for his owne bands and impriſonment; he was ſorrowfull to ſee *Epaphroditus*, and to heare the *Philippians* to be ſo full of heauineſſe: and if *Epaphroditus* had now died, his death would haue made him very ſorrowfull. All which notwithſtanding, he did with patience beare both his owne bands, and the heauineſſe of *Epaphroditus*, and the *Philippians*, and ſo would haue borne

Epaphroditus

Epaphroditus his death if he had died. For herein was his patience seene, that he did with such constancie and courage for Christs sake suffer those things which caused his sorrowes, as that he was not ouercome of sorrow, but so moderated it, as that he mildly bore whatsoeuer caused sorrow. And how is patience seene, but in moderating sorrowes, and quietly suffering them, and whatsoeuer may cause them?

The note then is, that sorrow and the like affections and passions of mindes are no things vnbeseeming Christians, as some haue foolishly thought, but rather such things as very
Esa. 53.3. well beseeme them. It was prophecied of our Sauiour, that he should be a man full of sorrowes; and that he was so, may appeare by his weeping ouer *Ierusalem*, by his trouble in spirit at the death of *Lazarus*, and by many other things. Nay how shall wee call him a Christian that hath shut vp all bowels of compassion, and is not touched with a fellow-feeling of his brethrens infirmities? Herein is a good point of true Christianitie, that wee reioyce with them that reioyce, and weepe with them that weepe, and that wee beare with patience our owne sorrowes, and whatsoeuer losse or crosse which may cause sorrow.

Yea, but was it not a fault for *Paul* to be sorry for *Epaphroditus* his sicknesse? or should it not haue beene a fault in him if he had beene sorry for his death, seeing these things came and should haue come by the will of God? No surely: both in him it was, and in all Christians it is a Christian thing to visit the sicke, and to be sorry for their infirmities, and for their death. So was Christ, so were the Apostles, and so are all Christians, and ought to be. For what other thing is this for them that be strong and in health, then for the rich to giue vnto the poore, for the learned to instruct the ignorant, for the strong to helpe the weake, &c.

1 *Th.* 4. 13. Yea, but wee are forbidden to sorrow for the dead: How then should it not haue beene a fault in *Paul* to haue sorrowed for *Epaphroditus* his death? Sorrow for the dead is not there simply forbid, but such sorrow as they haue which haue no hope of the resurrection of the dead, and of life euerlasting after this life. They sorrow immoderately, because they thinke

thinke that when death comes there is an end. Such immoderate ſorrow for the dead is there forbid, leſt we ſhould ſeeme by our too much ſorrowing ſo to thinke of the dead as the Gentiles did. But a moderate ſorrow is neither there, nor elſewhere forbid, but rather commended vnto vs by this example of our holy Apoſtle. So that wee may ſorrow for the dead, if wee doe it moderately, and with ſubmiſſion vnto the will of the Lord, knowing that whatſoeuer he doth is good, and that all things worke together for the beſt vnto thoſe that loue and feare him.

Yea, but had not *Paul* the gift of healing? If then *Epaphroditus* his ſickneſſe or death were ſuch a matter of ſorrow vnto him, why did he not heale him? That *Paul* had the gift of healing appeareth by many places in the Acts, as where it is ſaid, that *God wrought no ſmall miracles by the hands of Paul, ſo that from his body were brought vnto the ſicke kerchiefes, or handkerchiefes, and the diſeaſes departed from them.* And againe, where it is ſaid that he healed the father of *Publius*, who lay ſicke of a feuer, and of a bloudie flix, and that he healed many which had diſeaſes in that Iland. Yet it is very like that hee could not heale *Epaphroditus*, albeit no doubt he would gladly haue had him whole. And this is a plaine proofe vnto vs, that the Apoſtles healed ſickneſſes and wrought other miracles, not by any vertue or power of their owne, but by the power of God; not whenſoeuer they would themſelues, but when it pleaſed the Lord they ſhould: as alſo it is ſaid in the Acts, that God wrought many ſignes and wonders by the hands of the Apoſtles. Being therefore onely Gods inſtruments to heale diſeaſes, and to worke miracles, neither our Apoſtle, nor any of the reſt, could whenſoeuer they would doe theſe things, but only when he would whoſe inſtruments they were.

Act. 19.11 12. 28. 8. 9.

Act. 5.12.

LECTVRE XLVI.

PHILIP. 2. Verſ. 28.29.30.

I ſent him therefore the more diligently, that when yee ſhould ſee him againe, yee might reioyce, and I might &c.

THus farre of the firſt cauſe why *Epaphroditus* was ſo preſently ſent vnto the *Philippians*. Now follow the other cauſes.

I ſent him therefore, &c.] The firſt cauſe why hee preſently ſent him vnto them, was (as we haue heard) becauſe of *Epaphroditus* himſelfe, becauſe hee ſo longed after them, that hee was full of heauineſſe till he might ſee them, as verſe 26. Other two cauſes of ſuch preſent ſending him vnto them are mentioned in this verſe in the words now read vnto you: The one, becauſe of the *Philippians*, that they when they ſhould ſee their Miniſter againe might reioyce, in theſe words, *that when yee ſhould ſee him againe, &c.* The other, becauſe of the Apoſtle himſelfe, that hee might be the leſſe ſorrowfull, when they ſhould haue cauſe to reioyce by his preſence with them, in theſe words, *and I might be the leſſe ſorrowfull.* The words, ye ſee, are inferred by way of concluſion, *I ſent him therefore, &c.* Where it is to be noted, that whereas before hee had ſaid, *I thought it neceſſary to ſend him vnto you*, now hee addeth a note of diligence and ſpeed which hee vſed herein, ſaying, *I ſent him therefore the more diligently.* And wherefore did he vſe ſuch diligence and ſpeed in ſending him? That is ſignified in the next words, to haue beene partly in behalfe of the *Philippians*, that when they ſhould ſee him againe they might reioyce that he had ſo well recouered his health, and that now they might haue the fruit of his labours amongſt them; and partly in behalfe of himſelfe, that hee might be the leſſe ſorrowfull. Whereby the Apoſtle ſignifieth, that albeit hee ſhall not bee quite without ſorrow when they ſhall haue cauſe to reioyce

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in *Epaphroditus* his preſence, becauſe there were many things beſides which gaue him cauſe of ſorrow, yet he ſhall be much leſſe ſorrowfull, becauſe he ſhall be eaſed of that ſorrow which he conceiued vpon *Epaphroditus* his ſickneſſe, and vpon their heauineſſe for his ſickneſſe. Now before we proceede farther, let vs ſee what obſeruations we may gather hence for our vſe and inſtruction.

I ſent him therefore the more diligently] In theſe words I note the diligence and carefulneſſe, and ſpeede which the Apoſtle vſed in ſending *Epaphroditus* vnto the *Philippians*, notwithſtanding himſelfe at this time had ſo great vſe of him as that almoſt he could not be without him. For the Apoſtle lying now in priſon where *Epaphroditus* miniſtred vnto him ſuch things as he wanted, it could not be but he muſt needes haue great vſe of him. Yet when the Apoſtle heard that they were ſo full of heauineſſe for his ſickneſſe, and that they greatly deſired to ſee him, he ſlacked no diligence, neither vſed any delay, but with what diligence and with what ſpeede he could he ſent him vnto them. Whence I obſerue the nature and diſpoſition of a faithfull friend, which is not to delay the time, but whatſoeuer excuſe elſe we might make, with all diligence to gratifie our friend when his neede doth require. For as cheerefulneſſe and willingneſſe, ſo carefullneſſe and readineſſe then to pleaſure when neede doth require are very requiſite in the performance of euery dutie of one friend vnto another. Yea but where ſhall a man finde ſuch a friend, as without delay, when neede doth require, will doe the duety of a friend, when he might haue happily iuſt excuſe to the contrary? Surely I muſt here ſay vnto thee as *Iſaac* ſaid vnto *Iacob*, when he aduiſed him whence to take a wife; *Take not a wife* (ſaith he) *of the daughters of Canaan, ariſe, get thee to Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother*; or as *Abraham* had ſaid before touching the mariage of *Iſaac*; *Thou ſhalt not take a wife vnto my ſonne of the daughters of the Canaanites among whom I dwell, but goe vnto my countrey, and to my kinred, and thence take a wife vnto him*: ſo I ſay vnto thee, if thou wilt make a good choice of thy friend, get thee vnto the houſhold of faith,

Gen. 28. 1. 2. 24. 3. 4.

faith, and there ſhalt thou finde ſuch a friend as now we ſpeake of; ioyne thy ſelfe vnto them in whom there is religion and the true feare of God, and in them thou ſhalt finde that which thy ſoule deſireth. Others can and will make as faire a ſhew oftentimes as the beſt, and yet faile thee happily then when thou moſt needeſt them. Euery litle pretence will ſerue them for excuſe good enough; but if they can haue ſuch an excuſe as here *Paul* the Apoſtle might haue had, though thou ſtand in as much need of helpe, as here the *Philippians* ſtood of comfort, hope thou maieſt, but helpe thou ſhalt finde none. But they that are ioyned vnto thee in *Pauls* ſpirit, they that are linked vnto thee in that beſt bond of loue, the feare of the Lord, they will not faile thee in the needfull time of trouble, they will not ſhift thee of for this & that time with this or that excuſe, but with all diligence, and with all ſpeede they will be ready to helpe thee, and to comfort thee as thy neede doth require. for indeede ſinceritie in religion, and the true feare of the Lord, are the beſt bands of chriſtian friendſhip. We read in profane ſtories of ſome much renowned for moſt rare friendſhip. But what elſe were thoſe but as ſhadowes in reſpect of the bodie? What friendſhip of theirs came euer neere vn-

1 *Sam.* 18. 1 to that of *Ionathan* and *Dauid*, whoſe ſoules were ſo knit ei-

ther vnto other as that either loued other as his owne ſoule?

2 *Sam* 15. Who more faithfull vnto any then *Huſhai* the *Archite* vnto *Dauid*, at whoſe requeſt he tooke (as we ſay) his life in his hand, and vndertooke with all diligence and ſpeed to bring to nought the counſell of *Ahitophel*? Yea generally where religion and the feare of the Lord knits the knot, there the friendſhip is moſt ſure, and the duties thereof beſt performed. If therefore thou wilt haue ſuch a friend, as without delay (when neede doth require) will doe the dutie of a friend, and not ſhift thee of for this & that time with this and that excuſe, ioyne thy ſelfe vnto him that is religious & feareth the Lord, and let your loue be in the Lord, and for the Lord. For what is the cauſe wherefore friendſhip is ſo rare, and why there is ſuch ſlacknes in all ſorts of men to helpe one another, and to comfort one another in any time of neede? Surely hence, euen becauſe our loue is onely a cold loue grounded on this

or

or that worldly respect, but wee doe not loue one another in the Lord, and for the Lord, because our soule delighteth in them that feare the Lord. O let all of vs delight in them that feare the Lord, and then will we, no doubt, as *Pauls* scholers, be diligent one vnto anothers good, and one vnto anothers comfort in euery time of need.

It followeth, *that when ye should see him againe, yee might reioyce*] In these wordes the Apostle setteth downe a second cause and reason, wherefore hee sent *Epaphroditus* vnto the *Philippians* with such diligence and speede. The cause was, as here it is signified, that after such sorow and heauinesse of heart as they were filled with vpon the hearing of their Ministers dangerous sicknesse, thinking they should neuer see him againe, they might reioyce when they should see him againe throughly well in health, & able to doe the worke of his ministerie. Here then we see how a faithfull friend is especially to employ his diligence and his carefulnesse, namely, as in matters most needfull, so in them to the best purpose hee can deuise. A notable patterne whereof we haue in this example of our Apostle. The *Philippians* were at this present full of heauinesse and sorow, as we haue heard, for their Ministers sicknesse, and they much needed to be cheered and comforted. The Apostle he vsed all diligence, and after hee heard and knew of it, he delaied not the time to cheere them, and to comfort them. But how? hee might haue written his letters vnto them, and therein signified their Ministers recouerie of his health, and so haue cheered and comforted them. But because he thought neither messenger, nor letters, nor any thing else would so much reioyce them as his presence with them, and the sight of him, because they thought they should neuer haue sent him againe, therefore hee sent himselfe vnto them, that when they should see him againe they might reioyce, so taking the best course that hee could deuise to comfort them. So we see in the example of *Hushai* before mentioned: when *Dauid* was in great distresse by *Absolon* his sonne *Hushai* came vnto him with purpose to go with him, and in life or death not to leaue him. But when it was thought that his friendshippe would be to better purpose vnto *Dauid*, if he 2 *Sam.* 15. 32. 34.

37. he ſhould returne vnto the Citie, and bring the counſell of *Ahitophel* to nought, he did that which was thought would be to the beſt purpoſe Right ſo, if wee will approue our ſelues faithfull friends indeed, as we muſt employ all diligence and carefulneſſe in matters moſt needfull for our friend, ſo muſt we do it to the beſt purpoſe wee can deuiſe. For albeit diligence and carefulneſſe in euery matter of our friend be very commendable in vs, yet is it then worthily moſt commendable when it is imployed to the beſt purpoſe; 1. When our care is ſpecially bent to that which apparantly may be to our friends greateſt good and comfort. A matter of too too rare practiſe. Few carefull of others good, and of thoſe few that will ſeeme ſometimes to be carefull, very few that will care for them in things moſt needfull, and feweſt of all that will in ſuch ſort care for them in things needfull, as may be moſt behouefull for them. If the courſe moſt behouefull for our friend be ſomewhat hurtfull for our ſelues, wee will rather thinke of ſome other courſe then that whereby wee may ſo helpe our freind as that withall wee may not hurt our ſelues: And ſo that wee ſhew our ſelues friends wee thinke it is well though we doe not ſo much as we ſhould. Well, I wiſh wee would thinke of this example of our holy Apoſtle, and as he was moſt diligent and carefull not onely to comfort the *Philippians*, but in ſuch ſort to comfort them as they moſt deſired; ſo we would be diligent and careſull both to doe good vnto others, and that likewiſe in ſuch ſort as they thereby might receiue the greateſt good, though happily our ſelues ſhould be ſomwhat endamaged thereby.

What then? happily you will ſay vnto mee, was it ſuch a commendable matter in the Apoſtle to ſend their Miniſter backe againe vnto them? or was it ſuch a pleaſure vnto the *Philippians* to ſee their Miniſter againe? It may be that ſome would ſtand at an anſwer to theſe queſtions in particular, who ſhew but too plainely by their practiſe what they thinke of theſe queſtions in the generall. For touching the Miniſters in generall, who is he that if his Miniſter be abſent from his Church greatly longeth after him? who is hee that if his Miniſter be ſicke vnto death greatly wiſheth his reſtoring vnto health?

health? who is he that if his Minister be absent and sick feares that he shall neuer see him againe? or who is he that will take such a pleasure and ioy of heart in it if he shall see him again? Some such, God be thanked, there are, and God for his mercies sake encrease the number of them, and his graces in them. But generally if the Minister be such a one as makes a conscience of his waies amongst them, as carefully feedes them with the bread of life, and painefully leades them forth besides the waters of comfort, such a one as will religiously call them vnto the sanctification of the Lord his Sabboth, and restraine them of their meriment, and sports, and pleasures, and wanton dalliances, such a one as will sharpely reproue their sins, boldly put them in minde of their duties, and carefully reclaime them from such inordinate waies as they walke in, such a one as we may very well presume this *Epaphroditus* was; if the Minister, I say, be such a one, generally wee long not for his presence if he be absent, generally wee sorow not for his sickenesse if he be sicke, generally wee take no such pleasure either in his presence, or in his life. Nay rather if he be absent we will wish him farre enough, and to tarie long enough; and if he be sicke vnto death wee will reioyce and be glad at his death: So farre short of these *Philippians* that were but newly planted in the Church, and had but lately embraced the truth of Christ Iesus, are wee who haue long enioyed the ministerie of the word, and the bright light of the holy word of truth. For so they accounted, that the Apostle could not haue giuen a greater token of loue of them, then to send their minister backe againe vnto them, and it was the greatest pleasure and ioy of heart that might be vnto them to see their minister againe thorowly well, and in good health. And surely if we tooke that ioy and comfort in the word that we ought, we would take more ioy and comfort in the Ministers of the word then we doe. But how the Ministers of the word are to be accounted of, we shall see in the handling of the next verse that followeth. It now followeth.

And I might be the lesse sorowfull] In these words the Apostle setteth downe a third cause or reason why hee sent their Minister vnto them with such diligence and speede. And this cause

cauſe reſpected himſelfe. For it was that hee might be the leſſe ſorowfull. 1. That howſoeuer his ſorowes after this ſhould be ſome for ſome other things, yet they might bee the leſſe when their ioyes were fulfilled by their Miniſters preſence, and when their Miniſter ſhould againe bee amongſt them to labour amongſt them. In that then that the Apoſtle ſaith not, *and that I might be without ſorow*, but onely, *and that I might be the leſſe ſorowfull*. Hence I gather this obſeruation, that the children of God are not much to hope, nor greatly to ſeeke in this life to be quit and ridde of all ſorow, but it is enough for them if their ſorowes be abated, and if they haue leſſe ſorow then they deſerue, and then they are enabled to beare. *In the world*, ſaith our Sauiour, *ye ſhall haue affliction, euen many cauſes of ſorow, and griefe, and vexation of ſpirit*. For ſo it is ordained that *through many afflictions we ſhould enter into the kingdome of God*, as the Apoſtle ſaith. And therefore our Sauiour Chriſt ſaith againe, *if any man will come after me, let him denie himſelfe, and take vp his croſſe daily, and follow mee*. Daily ſaith he. For as one day followeth an other, ſo one croſſe followeth in the necke of an other. Wee looke and hope for an holy citie, the new *Ieruſalem, where God ſhall wipe all teares from our eyes, and where there ſhall be no more death, neither ſorow, neither crying, neither any more paine*. But that citie is not here on earth, where we be but Pilgrimes, it is in our Country in heauen, where we ſhall haue an abiding citie, & where we ſhall be euer with the Lord. Nay if it were here on earth we would not long for that in heauen. Let vs not therefore looke in this life to be without all trouble, or ſorow, or griefe. Let vs rather conſider how in this life our whole life is ſtained with many ſinnes, and how for our ſinnes wee haue deſerued not only death euerlaſting after this life, but troubles alſo and ſorowes vnſupportable in this life. And then when we ſee that we are not onely freed from that death by the death of Ieſus Chriſt, and by faith in his name, but that our ſorowes in this life are much leſſe then we deſerue, let vs reioyce in the Lord, and comfort our ſelues in his mercies that our troubles and ſorowes are nothing in compariſon of that wee haue deſerued. And againe, let vs conſider that howſoeuer our troubles, and

Iob. 16.33.

Act. 14.22.

Luc. 9.23.

Apoc. 21.4.

ſorowes,

ſorowes, and griefes be many, yet ſo onely they preſſe vs, as that we are able to ſay with the Apoſtle, *We are afflicted on euerie ſide, yet are we not in diſtreſſe; in powertie, but not ouercome of powertie: we are perſecuted, but not forſaken, caſt downe, but wee periſh not &c.* And then when we ſee that our troubles, and ſorowes, and griefes are no more but ſuch as the Lord hath enabled vs to beare, let vs reioyce in the Lord, and comfort our ſelues in his mercies towards vs, who doth not ſuffer vs to be tempted aboue that wee be able, but giueth the iſſue together with the tentation that we may be able to beare it. For ſurely theſe are great mercies of the Lord towards vs, that our ſorowes are ſo leſſened and abated that they are neither ſuch as we haue deſerued, neither ſuch but that wee are able to beare them by the power of him who doth ſtrengthen vs thereunto. And therefore though in this life we be not quite free from all troubles and ſorowes, yet let vs account this a great mercie of the Lord vnto vs that wee are leſſe ſorowfull, that our ſorowes are leſſe then the deſert of our ſins, and leſſe then he enableth vs to beare. 2 Cor. 4 8.9

But how was it that the Apoſtle ſhould be leſſe ſorowfull by ſending their Miniſter *Epaphroditus* vnto them? becauſe by his preſence they ſhould haue occaſion to reioyce. For as by their heauineſſe for their Miniſter his ſorow was encreaſed, ſo againe by their reioycing for their Miniſter his ſorow would be abated. Here then we may obſerue another notable qualitie of Chriſtian loue and friendſhippe, which is *to weepe with them that weepe, and to reioyce with them that reioyce.* A rule which the Apoſtle giueth all Chriſtians to obſerue & keep, & from which who ſo declineth may ſeem therin to croſſe euen nature it ſelfe. For naturally we ſee that the members of our body are ſo affected one towards an other, as that if one member ſuffer all ſuffer with it, and if one be had in honour, *all the members reioyce with it.* How much more ſhould it be ſo in the myſticall body of Chriſt Ieſus, that they who are ioyned together in one faith, and in one baptiſme, ſhould ſo likewiſe be ioyned together in loue and affection one towards an other that the ſorow of one ſhould be the ſorow of an other, and the ioy of one ſhould be the ioy of another? But I haue had occaſion Rom. 12.15 1 Cor. 12.26

sion heretofore to obserue this note vnto you, and therewithall the great want of this Christian loue in vs one towards another, for that we are so farre from this duty, as that we weepe and are sorie one at the prosperitie of another, and againe laugh and reioyce one at the calamity of another. If either by that or this instruction ye be taught in this dutie, then practise it; and if either by that or this admonition ye see your want in the performance of this dutie, then studie to amend that which is amisse, and learne so to be affected one towards another, as that ye will reioyce with them that reioyce, and againe weepe with them that weepe.

Againe, it may be that the Apostle was sorie that by his occasion their Minister and Teacher was so long absent from them. And therefore now when *Epaphroditus* was sent backe againe vnto them he was the lesse sorowfull. But this being onely a coniecture my purpose is not to ground any obseruation thereupon. Onely this, neither may the example of the Apostle be any president for any to deteine the Minister from his charge, neither may the example of *Epaphroditus* be to any Minister any president to absent himselfe from his charge. For *Epaphroditus* was now absent from his people being sent by them to Minister to the necessities of the holy Apostle, so that albeit he was absent from them yet was hee labouring for them euen in the worke of Christ, as the Apostle speaketh in the last verse of this chapter. How then can this example help them who absent themselues either for idlenesse and their owne ease, or vpon other pretences which haue no lawfull warrant? Againe his staying there with the Apostle was not so much by the Apostle his deteining of him, as by the *Philippians* charge that he should stay with him, and by the sickenesse wherewith God visited him. How then can this example bee any warrant vnto them whom deteine Ministers from their charge, either for their owne pleasures sake, or in some other respect which hath no better warrant? I wish that both these men would bee as sorie for deteining Ministers from their charge as it is likely the Apostle was, and likewise that the Ministers as sorie for being absent from their charges as it is likely *Epaphroditus* was. This were a president worthy the following,

lowing, the other is a prelident without all ground, or shadow of any semblance. But I purposed onely to touch this by the way. Now followeth the Apostle his request for *Epaphroditus.*

Receiue him therefore in the Lord &c.] The Apostle hauing shewed the causes why he sent *Epaphroditus* vnto the *Philippians*, now commendeth him vnto them, and maketh request for him, that they would entertaine him at his returne as they ought, shewing withall a reason in the next verse why they should doe so. In this verse, 1. He sheweth how they ought to receiue and entertaine him in particular. 2. How they ought to entertaine all Ministers generally being such as he was. First touching the entertainment of him in particular, the Apostle willeth them to receiue him, first in the Lord, then with all gladnesse. In that he willeth and exhorteth them to receiue him in the Lord, his meaning is that they should receiue him not as a priuate friend, not as one sent from him, whom for his sake they should vse kindly, but as the seruant of the Lord, and as one sent euen by God himselfe vnto them. For herein the Apostle may in part seeme to allude vnto that extremitie of sicknesse, whence he could not possibly haue beene deliuered but onely by Gods mercy on him. And therefore now he was sent vnto them, not so much by the Apostle, as by the Lord, who onely did saue his life from death. Againe, in that he exhorteth them to receiue him with all gladnesse, his meaning is, that as he longed after them all, so they should all receiue him with all gladnesse, euen with exceeding ioy for his comming vnto them. For so the same words that are heere vsed are well translated *Iam.* 1. 2.

Here then we are taught how to intreat, and entertaine, and receiue the Ministers of the Lord first, *in the Lord*, that is, as seruants of the Lord, and sent by God vnto vs. So the Apostle giueth testimonie vnto the *Galathians* that they receiued him, where he saith, *But yee receiued me as an Angell of God, yea as Christ Iesus.* And that they are so to be honored and accounted of, he againe sheweth where he saith, *Let a man so thinke of vs as of the Ministers of Christ, and disposers of the secrets* *Gal.* 4. 14. 1 *Cor.* 4. 1.

secrets of God. And why are they so to be thought of, and so to be honoured? The reason is plaine, they are the Embassadors of Christ Iesus, in Christ his stead beseeching vs that we would be reconciled vnto God. So saith the Apostle, *Now then* (saith he) *we are embassadors for Christ, as though God did beseech you through vs, we pray you in Christ his stead, that yee be reconciled vnto God.* 2 Cor. 5. 20. Now Embassadors, yee know, are to be receiued as the Prince from whom they are sent: so that the Ministers of Christ are to be receiued euen as Christ Iesus. And therefore our Sauiour saith, *He that receiueth you, receiueth me, and he that receiueth mee receiueth him that sent me.* Mat. 10. 40 Againe, Embassadors (yee know) speake not in their owne name, but in the Princes name that sent them: so that the Ministers of Christ are to be heard as Christ whose Ministers they are. And therefore our Sauiour saith, *He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Luk. 10. 16. And yet see how hardly we are brought to receiue and harken to this instruction. Indeede it grieueth mee to see how the Ministers of the Lord are receiued euen in this auditorie. Euery fit opportunitie hath beene taken to put you in minde of these things. And what neerer are yee then at the first? Are the Ministers of Christ Iesus to be receiued in the Lord, and for the Lord? Are they the Embassadors of Christ Iesus, and therefore to be receiued, and to be heard as Christ Iesus? How happens it then that some will not at all almost come to heare them? that some come so slackly to heare them? and that some turne their backs vpon them, and will not stay to heare them? If the Embassador of an earthly Prince should be vsed in such like sort, would not sharpe stormes and sore displeasure follow vpon it? And shall the Embassadors of the King of heauen, and King of Kings be so vsed, and will not his anger and heauy displeasure be kindled at it? If we sought our honour, we might well goe without it, seeing the Lord cannot haue it: But we seeke not our owne honour, but the honour of him that sends vs, euen the honour of Christ Iesus, whose word we preach vnto you. We would be honored for the words sake, and therefore we would haue the word much more honoured

noured. And therefore we call you vnto the hearing of the word, euen of the word of life, euen of the word of your ſaluation. But how preuaile we? Thoſe that will not come, what ſhould I ſpeake vnto them? I iudge them not, there is one that iudgeth them. Of ſuch as doe come, ſome come ſo ſeldome, that it may ſeeme they come when their leiſure from other buſineſſe giues them beſt leaue. Buſineſſe belike they haue of greater importance then this, and which they are more to regard then the ſaluation of their ſoules. Others, they turne their backs vpon the Preacher, and ſtay they cannot, or they will not. I cannot but ſpeake of it. What an vnſeemely thing was it, when the laſt Lords day after the celebration of that holy ſacrament of Baptiſme, which ſeeing the opportunitie was giuen, might well haue beene celebrated after the Sermon; but what an vnſeemely thing (I ſay) was it, to ſee ſo many then turne their backs, and goe their waies, ſome vpon that occaſion, and others therein keeping their wonted manner? But take heede, men and brethren, how yee deſpiſe the word, and turne your backs vpon it. For howſoeuer now yee turne your backs vpon it, yet ſhall it iudge you in the laſt day. If there be a fault in any of you, ſtudie to amend it, and let the word of Chriſt dwell in you all plenteouſly and in all wiſdome. *For it is the power of God vnto ſaluation to euery one that beleeueth.* Receiue the Miniſters of Chriſt in the Lord, and harken vnto their meſſage for the Lord. For though they be men that come vnto you, yet are they men ſent from the Lord, and their words are to be heard not as the word of man, but as it is indeede as the word of God. Happy are yee if yee heare theſe things, and meditate thereupon with fruit vnto your ſoules. *Bleſſed are they that heare the word of God and keepe it.*

Ioh. 12.48.

Rom. 1.16.

LECTVRE

LECTVRE XLVII.

PHILIP. 2.

Verſe 29. *Receiue him therefore in the Lord with all gladnes, and make much of ſuch.* 30. *Becauſe that for the worke of Chriſt he was &c.*

With all gladneſſe] This is the ſecond manner of entertainment that the Apoſtle would haue giuen vnto *Epaphroditus* their Miniſter at his returne vnto them. He would haue them to receiue him in the Lord, and to receiue him with all gladnes, that is, with ſuch gladnes, as that both all ſhould reioyce at his comming, and that with an exceeding great ioy: ſo that he would haue both their ioy to be vniuerſall, that all ſhould reioyce for him, as he had longed for them all; and againe, no ordinarie ioy, but an exceeding great ioy, as the ſame words are very well tranſlated, *Iam.* 1. 2.

What ſuch ioy, ſo vniuerſall ioy, ſo exceeding great ioy for their Miniſters returning home in health vnto them? Was *Epaphroditus* their Miniſter? Was their Miniſter thus to be receiued? Indeede this would make a man to doubt, as the world goes now, whether *Epaphroditus* were their Miniſter. Enough for a noble man, a great man, one of the Peeres of the Realme thus to be receiued. A Miniſter thus to be receiued, it is a ſcorne, a meere ieſt. Well, let it ſeeme vnto the world (as it will) a ſcorne, and a ieſt, the Apoſtle here we ſee would haue them thus to receiue their Miniſter, and the Miniſters of the Goſpell are thus to be receiued, euen with all gladneſſe, ſo that all their people ſhould reioyce, and that with exceeding great ioy for them. *O how beautifull vpon the mountaines are the feete of him that declareth and publiſheth peace,* ſaith the Prophet, *that declareth good tidings, and publiſheth ſaluation, ſaying vnto Zion, thy God reigneth.* Now of whom

Eſay 52. 7.

whom ſpeaketh the Prophet this? The Apoſtle plainely applieth this vnto the Miniſters of the Goſpell of Ieſus Chriſt. They are they that declare and publiſh our peace and our reconciliation with God the Father by Ieſus Chriſt his Sonne; they are they that declare the good tidings of the full and free remiſſion of our ſinnes by the death and paſſion of Ieſus Chriſt; they are they that publiſh ſaluation vnto euery one that calleth vpon the name of the Lord, & departeth from iniquitie. How beautifull then ſhould their feete be vnto vs? When they come vnto vs, or when the Lord rather ſendeth them vnto vs with what gladneſſe ſhould wee receiue them? Surely I will tell you. Conſider that place yet a litle further. The Prophet there ſpeaketh firſt and primarily of the deliuerance of the children of Iſrael out of the captiuitie of Babylon, and of them that ſhould bring the meſſage and gladd tydings therof. With what gladnes then may we thinke would the children of Iſraell, when they were in the land of their captiuitie, receiue them that would bring them good tydings of their deliuerance out of captiuitie, and returne vnto their countrie, and ancient libertie? Would not all of them receiue them with great gladneſſe? Would not all of them receiue them with exceding and vnfained ioy and reioycing? With what gladneſſe then ſhould we receiue the Miniſters of the Goſpell of Chriſt Ieſus, who bring vnto vs moſt ioyfull tidings of a moſt bleſſed deliuerance out of the moſt wofull thrall and captiuitie that euer was, euen out of the moſt tyrannicall captiuitie of ſinne, death, and the deuill? Surely we ſhould receiue them with an vniuerſall ioy; we ſhould receiue them with an exceeding great ioy, we ſhould all of vs be glad euen in our very ſoules for them, & euery way that we could we ſhould teſtifie this our gladnes for them. A good ſhew of ſuch gladneſſe many of the Iewes then gaue, when Chriſt riding into Ieruſalem on an Aſſe, they ſpred their garments in the way, and cut downe branches from the trees, and ſtrawed them in the way, and cryed through the ſtreets of Ieruſalem, and ſaid, *Hoſanna the ſonne of Dauid, bleſſed be he that commeth in the name of the Lord, Hoſanna thou which art in the higheſt heauens.* Here were tokens as of great honor done vnto him, ſo of great gladneſſe

Ro. 10. 15.

Mat. 21. 8. 9.

gladneſſe for him that was the high Prieſt of our profeſſion. And the Euangeliſt *S. Luke* ſtorying the ſame thing ſaith, that *the whole multitude of the Diſciples reioyced, and praiſed God with a loude voice, ſaying, bleſſed be the King that commeth in the name of the Lord, peace in heauen, and glory in the higheſt places.* The whole multitude reioyced, and that with no ſmall ioy, when they lift vp their voices, and ſaid, *Bleſſed be he &c.* So we read that when *Philip* came to *Samaria*, & preached Chriſt vnto them, *the people gaue heede vnto thoſe things which Philip ſpake with one accord, hearing and ſeeing the miracles which he did,* and it is ſaid, that *there was great ioy in that Citie.* They heard *Philip* when he preached Chriſt vnto them, they gaue heede to the things he ſpake, and that with one accord, and vpon this there was great ioy in that Citie. So we read that when the Apoſtles paſſed through *Phœnice* and *Samaria*, declaring the conuerſion of the Gentiles, and no doubt ſtrengthning the brethren alſo in the faith wherein they ſtood, it is ſaid, that *they brought great ioy vnto all the brethren*; no ordinarie ioy, but a great ioy; not vnto a ſmall number, but vnto all the brethren. Thus yee ſee with what gladnes the Miniſters of the Goſpell ought to be receiued: yee ſee how our Sauiour Chriſt the high Prieſt of our profeſſion was thus receiued when towards his paſſion he came downe from the mount of Oliues vnto Ieruſalem: yee ſee how the Diſciples and Apoſtles of our Sauiour Chriſt were thus receiued, euen with great ioy of all the brethren. And thus at this day the Miniſters of the Goſpell are receiued, euen with all gladneſſe of all the brethren. But as then it was, ſo now it is, the multitude, of the brethren no great multitude, as may eaſily appeare euen by this one note, that the multitude of them that receiue the Miniſters of the Goſpell with all gladnes is no great multitude. Well (beloued) to ſtand no longer vpon this point, I cannot better exhort you touching this point then out of theſe words of the Apoſtle, *Receiue the miniſters of Chriſt his Goſpell in the Lord, receiue them with all gladnes, and make much of them.* for ſo it followeth.

Luk. 19. 37. 38.

Act. 8. 5. 6. 8.

Act. 15. 3.

And make much of ſuch] In which words the Apoſtle brings it to the generall which before he had ſpoken in the particular, and

& tels them how he would haue them to receiue not only *Epaphroditus* in particular, but the Miniſters of the goſpel in generall. *Make much of ſuch*, make much account of them, haue them in high honor & eſtimation: for ſo the word here vſed in the originall ſignifieth. But whom muſt we haue in ſuch honour? Make much of ſuch; ſuch as *Epaphroditus*, ſuch as faithfully and painefully worke in the Lord his harueſt, ſuch as carefully watch for our ſoules, as they that muſt giue accounts, ſuch as labour in the word and doctrine make much of them, and account them worthy of double honor. ἐντίμους ἔχετε.

Here then we are taught in what account we are to haue ſuch Miniſters of the Goſpell as faithfully and painefully labour in the word and doctrine. We are to make much of them, we are to haue them in high honor and eſtimation, we are to account them worthy of double honor. For ſo the Apoſtle elſe where alſo telleth vs, ſaying, *The Elders which rule well are worthy of double honour, eſpecially they which labour in the word and doctrine.* 1 Tim. 5. 17. Where whatſouer be meant by double honour in particular, in generall it is meant, that all honour is due vnto them that labour in the word and doctrine. Yea indeede? honour ſuch? make much of ſuch, ſuch findefaults, ſuch troublers of the ſtate, ſuch hot-headed fellowes, ſuch diſcoueries of their fathers ſhame, ſuch publiſhers of whatſoeuer they know, euen in *Gath*, and *Aſhkelon*. For thus commonly they are accounted of, eſpecially if according to the neceſſitie of the times they lift vp their voices like trumpets, and ſhew the people their tranſgreſſions, and the houſe of *Iacob* their ſinnes. If they tell *Herod* of his inceſt, they may doe it without that danger that *Iohn* did, but let them looke for no leſſe then to be counted troublers of all *Iſrael*, as *Ehas* was accounted by *Ahab*. 1 Reg. 18. 17. If *Demetrius* and the craftsmen with him be like to ſuſtaine any loſſe by their preaching; Act. 19. 25. if the godles Atheiſt, or the ſuperſtitious Papiſt thinke themſelues galled by their preaching, then they traduce them by ſuch and ſuch names, and then they raiſe vp whatſoeuer troubles poſſibly they can againſt them. Thus are they rewarded with euill for good, and with hatred for their good will; thus doe they become enemies becauſe they tell the truth; thus

are they honoured and accounted of the world; thus commonly are they made of in the world that are carefull not to doe the worke of the Lord negligently. Yea and see the ſtrangeneſſe of it. The cauſe why we ſhould make much of the Miniſters of the Goſpell is, for the meſſage ſake which they bring vnto vs, becauſe they bring vnto vs the holy word of life, the Manna, and foode of our ſoules; and becauſe out of it they both teach vs that truth which we are to beleeue and imbrace, and improue thoſe errors which we are to beware and auoide, and correct thoſe faults in our life which we are to flie and deteſt, and inſtruct vs in that way of righteouſneſſe wherein we are to walke all the daies of our life. This I ſay is the cauſe why we ſhould make much of them, and this is the very cauſe why we cannot away with them. It would beſt of all pleaſe a great many of vs that they ſhould hold their peace, and ſpare themſelues, and ſuffer vs to ſleepe in our ſinnes. Others of vs happily can away with it that they ſhould teach, and inſtruct, and exhort, and ſpeake to the eare: But that there ſhould be amongſt the Diſciples of Chriſt ſonnes of thunder, that the Miniſters of the Goſpell ſhould powre into the wound both oyle and vineger, that they ſhould improue and rebuke, that a great many of vs cannot away with, and therefore when they doe ſo we breake out into termes at our pleaſure againſt them. Well, he that will be ſoundly healed he muſt ſuffer both oyle and vineger to be powred into his wounds, and he that will liue muſt ſuffer himſelfe to be awaked out of his dead ſleepe of ſinne, and he that will ſhew himſelfe to haue profited in the ſchoole of Chriſt muſt make much of ſuch as both teach, and improue, and correct, and inſtruct as the glory of God, and the good of his people doth require. As for thoſe that are not ſuch I ſay now no more, but I wiſh they were ſuch, and that they would ſtudie to be ſuch.

Beloued, I haue vrged this point, touching the Miniſters of the Goſpell, of receiuing them in the Lord, of receiuing them with all gladneſſe, of making much of them, partly the laſt day, and partly this day: For your ſakes, that yee might know how to vſe the Miniſters of the word, that ſo yee may

giue

giue testimonie how yee honor the word. For as men like or mislike the Ministers of the word, so commonly they are affected towards the word. Let the word of Christ therefore dwell in you plenteously, let your delight be in the law of the Lord, and loue the word of life as your life: and for a proofe thereof, such as faithfully and painefully labour in the word and doctrine, receiue them in the Lord, receiue them with all gladnes, and make much of such. It followeth.

Because that for the worke of Christ &c.] This is the reason which the Apostle bringeth why the *Philippians* should receiue their Minister in the Lord, and with all gladnes. The reason then briefly is this: *Epaphroditus* was neere vnto death for the worke of Christ, and regarded not his life to fulfill that seruice &c. therefore yee ought to receiue him in the Lord, and with all gladnes. By the worke of Christ the Apostle meaneth in this place that whole paines and labour which *Epaphroditus* tooke in comming to him to *Rome*, in bringing with him that releefe which the *Philippians* sent vnto him, and in ministring vnto him in prison such things as he wanted. A seruice well called the worke of Christ, because commanded by Christ, and performed to the seruant of Christ for Christ his sake. Againe, in that the Apostle in the end of the verse saith, *to fulfill that seruice &c.* the Apostle his meaning is not thereby to note any fault in the *Philippians*, as if they had beene any way wanting vnto him, but therein he commendeth *Epaphroditus* his faithfull and painefull performance of that seruice, which they if they had beene present with him would haue done, but now could not because of their farre distance from him. The whole reason is indeed drawne from the commendation of *Epaphroditus*. His commendation is that he took such paines with him and for him that it had been like to haue cost him his life, and that hee made not so much reckoning of his life as he did of discharging that trust that was reposed in him, and performing that seruice which the *Philippians* themselues would haue done if they had beene present. This (I say) is the commendation which the Apostle here giueth him, and for this cause he willeth them to receiue him in the Lord with gladnesse.

Whence I gather this generall obſeruation, that it is a very commendable thing in the ſeruants of Chriſt, not to regard their liues vnto the death, but to hazard their liues for the worke of Chriſt, which either Chriſt hath commanded them to doe in their place whatſoeuer, or which for Chriſt his ſake they are to performe vnto any ſeruant of Chriſt. What thing more commendable or memorable in *Eſther*, then that when the Kings decree was paſt againſt the *Iewes, to roote out, to kill, and to deſtroy all the Iewes, both yong and old, children and women in one day*, ſhe put her life in preſent danger to deliuer her people? For it was a matter of death by the law *for one not called to come into the inner court vnto the King*. Yet for this worke of God, the deliuerance of his Church from the deuouring ſword ſhee put her life in moſt eminent danger, *and went in into the King, which was not according to the law*. We ſee it likewiſe regiſtred vnto the view of all poſteritie touching the Apoſtles, that *their liues were not deare vnto them ſo that they might fulfill their courſe with ioy*; that *they were ready not to be bound onely, but alſo to die for the name of the Lord Ieſus*; that howſoeuer they were threatned, yet they would not ceaſe to preach in the name of Chriſt Ieſus. And whiles this Epiſtle ſhall be read *Epaphroditus* his praiſe ſhall not die for hazarding his life for the worke of Chriſt in releeuing *Paul* his neceſſitie when he was in priſon, and miniſtring vnto him ſuch things as he wanted. Yea and what if we ſhould not onely hazard our liues, but giue vp our liues for any worke of Chriſt? Haue we not a ſure promiſe? *He that loſeth his life for my ſake* (ſaith our Sauiour) *ſhall ſaue it*. If therefore *Eliah*, or any of the poore children of God be an hungred, & want to ſatisfie their hunger, though we haue but an handfull of meale in a barrell, and a litle oyle in a cruſe for our ſelues and for our familie, and though we haue no more hope of ſuſtenance but euen to die when that is ſpent and eaten, yet let vs with that good widow of *Sarepta* ſtraine and hazard our ſelues that they may be ſomewhat releeued. If *Paul* or any godly brother in Chriſt bee in priſon, though our watchings, and care, and paines, and trauaile with them and for them bee not without manifeſt danger of our health, and happily of our life, yet let vs with godly

Eſter. 3. 13.
5. 1.
4. 11.
16
Matth. 10. 39.
1 *Reg.* 17.

Epaphroditus

Epaphroditus by all theſe hazard our ſelues and our liues for their good, and ſuch things as may be needfull for them. If any brother be ſicke, though it be with ſome danger let vs viſit him, and comfort him. If for the worke of our miniſterie we be ſo preſſed that in our ſelues we receiue the ſentence of death, as our holy Apoſtle was often preſſed, yet let vs not ſhrinke, but let vs declare vnto the people all the words of the Lord, and ſpeake of all the iudgements of his mouth. In a word, in whatſoeuer worke of Chriſt (for I doe not now ſpeake of this worke alone here mentioned) but in whatſoeuer worke of Chriſt which he hath commanded vs in our places to doe, or which being done for his ſake hee accounteth as done for himſelfe, let vs be bold in the Lord, let not our liues bee dearer vnto vs then the performance of his will, but let vs hazard our liues for the worke of Chriſt.

But here the doubt may be made, and the queſtion demanded, whether we are alwaies to hazard our liues for the worke of Chriſt, whether in ſome worke of Chriſt we may not ſometimes withdraw our ſelues from danger, and prouide for our health, & for our liues? As for example, whether we may not forbeare the viſiting of the ſick, when the ſicknes is peſtilentiall and contagious, whether in ſuch times we may not prouide for our health, & for our liues? The queſtion I know is hard, and the doubt not eaſily anſwered, neither will I take vpon me the deciſion of the doubt: only I ſhew my opinion, and willingly ſubmit it to the iudgement of others. Touching priuate men therefore, I meane ſuch as whoſe place and office doth not neceſſarily require a more publike care then of themſelues & of their own family, they may in my iudgment ſpare themſelues, and not hazard their health or their liues, but for the time withdraw themſelues from the danger, eſpecially if ſuch reaſonable order be taken for the ſicke, as that by comming vnto them they may more endanger themſelues & others, then doe them good. My reaſons are theſe, 1. By the law of *Moſes*, we ſee that thoſe that were troubled with any contagious diſeaſe, as with the leproſie, they were commanded to dwell apart, and to haue their habitation without the campe, and in places where they came to cry, *I am vncleane, I am vncleane.* *Leu.* 13 46.

Which doth plainely ſhew that all were not to come vnto them, but both they were to giue warning vnto others, and others were to take warning by them, leſt happily they ſhould be infected by them, if they ſhould come vnto them. Againe, howſoeuer in ſuch caſes we could be content to hazard our ſelues and our owne liues, yet may we and we ought to haue care ouer our owne houſhold, and ouer that charge that is committed to vs. *For if there be any* (ſaith the Apoſtle) *that prouideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe then an infidell.* We muſt then prouide for our owne, as for their wealth in good ſort, and things neceſſarie to this life, ſo for their health, and therefore auoide ſuch occaſions as whereby wee might bring their health in danger. Againe, we haue many examples in the holy Scriptures of that great *Eliah*, of our Sauiour Chriſt Ieſus, of the bleſſed Apoſtles, and of many others that did for the time auoide ſuch dangers as otherwiſe would haue ouertaken them, and did not alwaies thinke it meete to hazard themſelues in euery occurrent danger. Which reaſon I doe the rather in this place bring, becauſe if they might, then much more priuate men ſometimes may for the time withdraw themſelues from danger.

1 Tim. 5. 8.

Now if here it be obiected and ſaid, that auoiding of ſickneſſe and other dangers is an argument of diſtruſt in God, and therefore we may not withdraw our ſelues in ſuch times; I anſwer that it is no ſure argument. The wicked indeede withdraw themſelues in ſuch times of danger becauſe they diſtruſt in God, and thinke that God either cannot or will not helpe them, and deliuer them from the danger: and ſuch auoiding of ſickneſſe or other danger is wicked and vngodly. The children of God therefore withdraw themſelues, becauſe they know that it is lawfull to vſe ſuch remedies againſt dangers as are lawfull and good: and ſuch auoiding is lawfull. Againe, if it be ſaid that to auoid at ſuch times is to no purpoſe, becauſe God hath certainly decreed whom to take and whom to leaue at ſuch times, and none but they alone ſhall die; I anſwer, that in like ſort it may be ſaid, that it was to no purpoſe for *Iacob* to ſend into *Egypt* to buy corne, becauſe

Gen.

God

God had certainly decreed to ſaue him and his familie from the famine: and likewiſe to no purpoſe that *Paul* ſhould keepe the mariners from flying out of the ſhip by boat, leſt all ſhould periſh, becauſe God had decreed to ſaue all them that ſailed with them. And yet wee ſee that both *Iacob* ſent into *Egypt*, and *Paul* cauſed the ſouldiers to cut off the ropes of the boat, both vſing ſuch meanes as God had ordained whereby to bring his will to paſſe, and therein leauing vs an enſample to doe the ſame. Againe, if it be ſaid that it is a ſcandall ſo to withdraw our ſelues, I anſwer that it is a ſcandall taken, not giuen. Againe, if it be ſaid that whereas wee ſhould loue our neighbours as our ſelues, thus wee doe forſake them, and ſo leaue the rule of loue and charitie. I anſwer, that to leaue them for a time, when there are either ſome of their friends, or ſome others prouided for the nonce to looke vnto them, is not to forſake them, neither is againſt the rule of loue and charitie. Nay it were very prepoſterous loue and charitie ſo to be deuoted vnto this or that priuate friend, as by that occaſion to bring in danger a whole familie or charge whatſoeuer committed vnto them. Neither doe I know any thing which can be brought to croſſe that which hath beene ſaid touching priuate mens auoiding of dangers, which may not as eaſily be anſwered. *Act. 27.*

Now touching publike men, Magiſtrates and Miniſters, the doubt is ſomewhat more difficult. To inſtance in Miniſters, to ſhew mine opinion in briefe, in my iudgement the Miniſters are firſt and principally to looke vnto the good of the whole Church, and then vnto the good of euery particular member thereof. If there bee many Miniſters of one Church, ſome one by lot or common conſent may be deputed to regard the ſicke, and the reſt may auoid the danger. But if there be but one, he is ſo to be carefull for the ſicke, as that the reſt of the Church may not be depriued of his miniſterie. Hee may and muſt comfort the ſicke, and goe vnto them in ſuch ſort, and ſo neere as hee well can without danger: and againe, he may and muſt auoid manifeſt danger for the good of the reſt of the Church ſo much as he can without impietie. Neither may too much feare withdraw him too much from

danger, neither through too much boldneſſe may hee thruſt himſelfe too much into danger: for by too much feare hee is more ſlow to the worke of Chriſt then he ſhould be, and by too much boldneſſe he more endangereth both himſelfe and the Church then hee ſhould. To concluſle the whole point therefore, howſoeuer it be moſt true that it is a very commendable thing in the ſeruants of Ieſus Chriſt to hazzard their liues as *Epaphroditus* did for the worke of Chriſt, yet ſometimes both priuate and alſo publike men may withdraw themſelues from danger in ſuch ſort as already hath beene ſhewed.

Another particular obſeruation hence I gather, which is this, that releeuing them that are in bonds and in priſon, and miniſtring vnto the neceſſities of Gods Saints vpon earth, is a worke of Chriſt; for ſo the Apoſtle in this place, as wee ſee, calleth it. It is, I ſay, a worke of Chriſt, ſuch a one as hee commandeth, and loueth, and rewardeth. *Remember them*
Heb.13.3. *that are in bonds*, ſaith the holy Ghoſt by the Apoſtle, *as though yee were bound with them, and them that are in affliction as if yee*
1 Tim.6.16. *were alſo afflicted in the body.* And to *Timothy* the Apoſtle ſaith, *Charge them that are rich in the world, that they be ready to giue and glad to diſtribute, laying vp in ſtore for themſelues a good foun-*
2 Tim.1.16 *dation, &c.* Againe, how the holy Ghoſt loueth this worke, may appeare by that of *Paul*, where he ſaith, *The Lord giue mercy vnto the houſe of Oneſiphorus, for he oft refreſhed mee, and*
Heb.13.16. *was not aſhamed of my chaine, &c.* and by that where the Apoſtle ſaith, *To doe good and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed.* Againe, how Chriſt rewardeth this worke wee ſee in the Goſpell, where ſetting the ſentence of
Mat.25.34 the laſt iudgement he ſaith, *Come yee bleſſed of my Father, &c.* Contrariwiſe, how the Lord hateth the neglect of this dutie, of miniſtring vnto the neceſſities of his poore Saints on earth, wee may ſee both by the example of that churliſh *Nabal*, of whoſe badneſſe this is eſpecially regiſtred as moſt hatefull
1 Sa.25.10. vnto the Lord, that he would not releeue the neceſſitie of *Dauid* being in diſtreſſe, but ſent away his ſeruants with crooked and churliſh anſwers: and likewiſe by the example of the rich man in the Goſpell, of whom likewiſe this is eſpecially regi-

ſtred,

ſtred, as moſt hatefull vnto the Lord, that when *Lazarus* lay at his gate full of ſores, and deſired to be refreſhed with the crummes that fell from the rich mans table, the dogges came vnto him, and did more for him then the rich man would doe: and likewiſe by the teſtimonie of *Iohn*, where hee ſaith, *Whoſoeuer hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?* As if the Apoſtle ſhould haue ſaid, Whatſoeuer ſhew this man makes, the loue of God dwels not in him; neither he loueth God, nor God loueth him. Men and brethren, what ſhould more ſtirre you vp vnto this holy worke of releeuing of Gods poore Saints, a thing ſo needfull now to be vrged and preſſed, what (I ſay) ſhould more ſtirre you vp vnto it then this which hath already beene ſaid? It is a worke of Chriſt, which Chriſt commandeth, which hee loueth and liketh, which Chriſt highly rewardeth, and vnmercifulneſſe to the poore he hateth and deteſteth. As euery man therefore wilneth in his heart, ſo let him giue vnto the poore Saints, *not grudgingly, or of neceſſitie, for God loueth a cheerefull giner.* If it be a worke of Chriſt, it well beſeemeth thee if thou be a Chriſtian; if he haue commanded it, it ſtands thee vpon to obey it; if he loue and like it, thou haſt great cauſe to moue thee to it; if for his mercies ſake he reward it, thou haſt great reaſon to be occupied in it; and if he ſo hate the neglect of it, it behoueth thee not to be negligent in it. As therefore euery man hath receiued of the Lord, ſo let him be ready to giue according to that he hath. *Hee that hath mercy on the poore, lendeth vnto the Lord, and the Lord will recompence him that which hee hath giuen.* And *bleſſed is hee*, ſaith *Dauid*, *that conſidereth the poore and needie, the Lord ſhall deliuer him in the time of trouble.* Conſider what I ſay, and the Lord giue you a right vnderſtanding in all things, and fill your hearts full of all knowledge, that yee may abound in euery good, vnto the glory of God the Father: to whom with the Sonne and the holy Ghoſt, &c.

Luk. 16. 19.

1 *Ioh.* 3. 17.

2 *Cor.* 9. 7.

Pro. 19. 17.

Pſal. 41. 1.

Laus omnis ſoli Deo.

THE THIRD CHAPTER.

LECTVRE XLVIII.

PHILIP. 3.

Vers. 1, 2. *Moreouer, my bretbren, reioyce in the Lord. It grieueth me not to write the ſame things vnto you, and for you it is a ſure &c.*

THe holy Apoſtle hauing in the firſt chapter of this Epiſtle, firſt ſignified his good minde towards the *Philippians* by retaining them in perfect memorie, by his longing after them all from the very heart roote in Ieſus Chriſt, and by his praying for them, and hauing afterward exhorted them that they ſhould not ſhrinke for his impriſonment, becauſe thereby the Goſpell was confirmed and not diminiſhed: In the ſecond Chapter as we haue heard, he firſt exhorted them vnto humility, that putting apart all contention and vaine glory, they would haue euen the ſame minde that was in Chriſt Ieſus, who being God humbled himſelfe to be man, and became obedient to the death, euen the death of the Croſſe, and was therefore highly exalted &c. 2. Hauing grounded

grounded certaine exhortations vpon that example of Christ his humilitie and obedience, as 1. That they would runne forward in that race of righteousnesse wherein God had freely placed them through Iesus Christ, making an end of their saluation with feare and trembling; and then that they would doe all things with their neighbours without murmuring and reasonings, that they might be blamelesse and pure, and the sonnes of God &c. The Apostle I say hauing grounded these exhortations vpon that example of Christ his humilitie and obedience. 2. For their comfort and confirmation against certaine false Apostles crept in amongst them, hee both promised to send *Timothy* shortly vnto them, and likewise that himselfe would shortly after that come vnto them, and besides sent their Minister, *Epaphroditus* presently vnto them. Now in this 3. Chapter the Apostle instructeth the *Philippians* in the things wherein the false Apostles laboured to seduce them, and so armeth the *Philippians* against them till his comming vnto them by confuting that false doctrine which they deliuered. The doctrine which the false Apostles deliuered was, that not Christ alone, and faith in his name, but circumcision also and the workes of the law were necessarie vnto iustification, and saluation. Which doctrine the Apostle doth at large confute in the Epistle to the *Galathians*, because they had suffered themselues to be seduced and bewitched by it. But here, because the *Philippians* had manfully withstood it, and giuen it no place amongst them, the Apostle very briefly confuteth it, and proueth that our righteousnesse is onely by Christ, and faith in his name, not at all by the workes of the Law. The principall parts of this Chapter are three: 1. He exhorteth them to beware of false Teachers, verse 2. and instructeth them in that truth which the false Apostles gainesay, vers. 3. 2. The Apostle proposeth himselfe as an imbracer of that truth touching mans righteousnesse which they were to embrace, *à vers.* 4. *ad* 15. Lastly, hee exhorteth them to embrace and hold fast the same truth with him, and to walke as they haue him for an ensample, from vers. 15. to the end of the Chapter. Now before he come to the handling of any of these principall parts, 1. He setteth downe this exhortation

hortation, *reioyce in the Lord*, as a conclusion of that which went before, & as a ground of that which followeth. 2. He excuseth himselfe for writing now the same things by epistle which before he had taught them by word of mouth. That the exhortation is set downe partly by way of conclusion of that which he had spoken before, may appeare by the entrance vnto it, in that he saith, *Moreouer &c.* For it is as if the Apostle had thus said: hitherto ye haue been full of heauines partly for my bonds and imprisonment, & partly for *Epaphroditus* your minister his sicknes. Now for my bonds, they, as I haue told you, haue turned rather to the furthering of the Gospell, inasmuch as many of the brethren in the Lord are boldned through my bonds to speake the word, and now so it is that I am in good hope shortly to be deliuered from my bonds, and to come vnto you. Again, for *Epaphroditus* God hath had mercy vpon him, and now he is returned vnto you in good and perfect health. What therefore now remaineth my brethren, but that ye be glad and reioyce in the Lord, in the Lord I say whom before I haue described vnto you, in that Lord who being in the forme of God thought it no robberie to be equall with God, yet made himselfe of no reputation, and tooke on him the forme of a seruant, &c. Reioyce, for that there is no other cause but that ye should reioyce, but reioice in the Lord who became man for you, died for your sinnes, rose againe for your iustification, sitteth at the right hand of God to make request for you, vnto whom euery knee in that day shall bowe, and confesse that he is the Lord, reioyce in him. Againe, it is partly set downe as a ground of that which followeth; as if the Apostle should thus haue said; I haue already as in a glasse presented vnto your view *the great mysterie of godlinesse, euen God manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp into glory.* He it is, and he alone it is that is made of God vnto you wisedome, and righteousnesse, and sanctification, and redemption that hee that reioyceth might reioyce in him. Reioyce therefore in him, and beware of such as teach you to reioyce in any thing but in him. Thus ye see how this exhortation is partly a conclusion of that which went before, and partly a ground and foundation of that which followeth.

Phil. 1.12. 14.

1 *Tim.* 3. 16.

The excuſe which followeth, is to meete with that conceit which the *Philippians* happily might haue vpon his often admonition. Firſt by word, and now by writing, to beware of falſe Apoſtles. For thus the Apoſtle thought they might conceiue, and thinke with themſelues; you haue often when you were with vs admoniſhed vs of falſe Apoſtles and Teachers, when you taught vs and preached vnto vs Chriſt Ieſus you ceaſed not to warne vs to beware of ſuch as would ſeeke to ſeduce vs from that truth which you taught vs; and wee haue beene diligent ſo to doe, neither haue we giuen place to any of their doctrines: And therefore you needed not to haue troubled your ſelfe; this admonition needed not to vs. The Apoſtle therefore to meete with this telleth them, that for him it is no griefe or trouble to him at all to write the ſame things vnto them which before hee had taught them by word of mouth, and for them hee telleth them that it is a ſure and a ſafe thing that they be often admoniſhed of falſe Teachers, that ſo they may be the more warie of them. Thus much for the vnderſtanding of theſe words. Now before wee proceed any farther, let vs ſee what obſeruations we may gather hence, For our vſe and inſtruction.

The 1. thing which here I note is the maner how the Apoſtle doth exhort the *Philippians*, which is in moſt milde, and kinde, and good ſort, ſpeaking vnto them as vnto his brethren, yea calling them his brethren: not that they were his brethren naturally according to the fleſh by carnall generation, but his brethren in Chriſt, begotten in one wombe of the Church the ſpouſe of Chriſt, vnto one God the father of our Lord Ieſus Chriſt, and father of vs all, by one immortall ſeed the word of God, through one ſpirit whereinto we are all baptized, borne by ſpirituall generation not of bloud, nor of the will of the fleſh, nor of the will of man, but of God. Exhorting then the *Philippians* whom hee had begotten in the faith vnto Chriſt by his miniſterie, hee ſpeaketh vnto them as vnto his brethren in Chriſt moſt mildly, and kindly, and louingly. So we ſee he doth in the ſecond Chapter and twelfth verſe, where exhorting them to humilitie and obedience, and to finiſh their ſaluation with feare and trembling, hee ſpeaketh thus vnto them,

them, *wherefore my beloued, as ye haue alwaies obeyed &c.* So in the next Chapter he ioyneth both theſe together, and a great deale more, and ſaith, *Therefore my brethren, beloued and longed for, my ioy and my crowne &c.* Moſt milde and louing exhortations. And wherefore vſeth hee ſuch mildneſſe in his exhortations vnto them? No doubt the rather to winne them to hearken vnto him and vnto that whereto hee exhorteth them. For as ſharpe and bitter words often ſtirres vp ſtriefe and anger, ſo a ſoft tongue, milde and louing ſpeeches much auaile to effect that which a man deſires. Here then is a leſſon for vs whom God hath ſet apart vnto the holy worke of his miniſterie, that we ſhould not onely be carefull to inſtruct them that heare vs in the wholeſome words of truth, but that in meekneſſe alſo of ſpirit wee ſhould exhort them vnto the things that belong vnto their peace. A thing practiſed by Chriſt himſelfe, and practiſed likewiſe by the Apoſtles of Ieſus Chriſt, as by many places in the new Teſtament it may eaſily appeare. Here then happily you will ſay vnto me, how is it then that many of you are ſo ſharpe and eager in ſpeech? how is it that ye follow not the practiſe of Chriſt, and of his Apoſtles? We are indeed ſometimes ſharpe, wee come ſometimes with a rodde, as the Apoſtle ſpeakes, yea ſometimes we bring an axe with vs, and lay it to the roote of the tree to cut it downe, that it may be caſt into the fire, ſometimes we pluck vp, and roote out, and throw downe, ſometimes wee ſtrike, and wound, and kill, and herein wee follow the practiſe of Chriſt, and of his Apoſtles. Would it not ſeem a ſharp ſpeech vnto you, if we ſhould lift vp our voices, and crie, *O generation of vipers, how can ye ſpeake good things when yee are euill?* or if we ſhould ſay, *ye are of your father the Deuill, and the luſts of your father ye will doe:* or if we ſhould ſay, *ye fooles, did not hee that made that which is without, make that which is within alſo?* or if we ſhould *come with woe vpon woe vnto ſuch and ſuch men.* And yet ſpeaking thus we ſhould ſpeake no otherwiſe then our Sauiour Chriſt did. Did not the Apoſtle likewiſe vſe ſharpe ſpeaches vnto the *Galathians*, when he ſaid vnto them, *O fooliſh Galathians, who hath bewitched you that yee ſhould not obey the truth? are ye ſo fooliſh that after ye haue begunne in the ſpirit, yee would*

Mat. 12. 34.
Ioh. 8. 44.
Luc. 11 40. 42. 43. &c.
Galat. 3. 1. 3.

would now be made perfit by the flesh? And did not *Iames* likewise vse great sharpnes & boldnes of speach against richmen, saying, *Go to now ye rich men, weepe and houle for your miseries that shall come vpon you &c. ye haue liued in pleasure on the earth, and in wantones: ye haue nourished your hearts as in a day of slaughter: ye haue condēned & killed the iust, and he hath not resisted you.* therefore we be sometimes somewhat rough and sharpe ye see we do not therein swarue from the rule and practise of Christ, or his Apostles. *To all things* (saith the Preacher) *there is an appointed time, and a time to euery purpose vnder the heauen. A time to slay, and a time to heale; a time to breake downe, and a time to build &c.* So I say there is a time to bee rough and sharpe, and there is a time to be milde and gentle; there is a time to strike and wound, and there is a time to comfort and to heale. The same God that came in a soft and still voice vnto *Eliah*, and not in the earthquake, not in the fire, came vnto *Korah*, *Dathan*, and *Abiram* in the earthquake, and vnto *Nadab* and *Abihu* in the fire, and the one sort were deuoured by the earthquake, and the other sort by the fire. When men are hardened in sinne and will not be awaked out of that dead-sleepe whereinto they are fallen, when men stop their eares at the voice of the charmer charme he neuer so wisely, and will not hearken and obey, when men come to that height of impiety that either they say with the foole in their hearts, there is no God, or else make the question whether there be knowledge in the most high, when the fruits of vngodlinesse and vnrighteousnesse, I say not beginne to shoote out their heads, and to shake their lippes, but to swarme like the grashoppers in *Egypt*, then I trow it is a time to be sharpe, to speake out of mount *Sinai* in thunder and in lightening, to denounce the threatnings of the law, and the iudgements of Gods mouth against all vngodlinesse and iniquitie, and to lay the axe vnto the very roote of the tree to strike, and wound, and to kill sinne if it be possible. Againe, when the soule is afflicted and brought low through any plague or trouble, when the sorowfull heart shrinketh in the way and groneth vnder the burthen of his sinne, when men beginne to loath and detest those wicked waies wherein they haue walked, and to long and thirst after the

Lam. 5. 1. 2. 3. 4. 5. 6.

Eccles. 3. 1. 3.

1 *Reg.* 19. 11. *Num.* 16. 32. *Leuit.* 10. 2.

the things that belong vnto their peace, then it is as a time to come in the ſpirit of meekneſſe, to ſpeake comfortably vnto the heart, to raiſe vp them that are fallen with all kinde ſpeeches, and in all louing manner to lead them on a long beſides the water of comfort. As therefore the times doe require ſo we come with a rodde, or in the ſpirit of meekneſſe, and becauſe commonly in our congregations there be both ſome ſuch as neede to be wounded, and againe ſome ſuch as neede to be healed, therefore it is that in our Sermons we doe both ſharpely reproue, and mildly exhort. The ſinner that goeth on in the wickedneſſe of his way, and runneth headlong into many and noyſome luſts, we ſharply reproue, that we may reclaime him from the wickedneſſe of his way, and that wee may pull him as a brand out of the fire leſt he ſhould periſh in the day of Chriſt. But ſuch as are grieued becauſe they are out of the right way, and grope after it if happily they might finde it, them we reſtore with the ſpirit of meekneſſe, wee poure oyle into their wounds, with all mildneſſe wee exhort them, and we miniſter what word of comfort wee can vnto them. Nay whatſoeuer ſharpneſſe at any time we doe vſe, yet ſtill we exhort you with all mildneſſe, whether it be that wee exhort you to continue in the grace wherein ye ſtand, and to hold faſt your hope vnto the end, or to turne from the wickedneſſe of your way, and to make ſtreight ſteppes vnto your feete, that that which is halting may be healed. And if the hearts of our people might be healed onely by applying gentle medicines without cutting and launcing their ſores, onely by pouring, ſupplying oyle without pouring vineger into their wounds, why ſhould any man thinke that we would vſe ſharpeneſſe of ſpeech? Nay it would be our ſoules ioy if our meditations for the things that we bring vnto you might bee wholly and only ſet and ſetled on the ſweet comforts of the Goſpell, that all our ſpeeches vnto you might be of the mercies of God vnto vs in Chriſt Ieſus. Our deſire is to preſent you pure and blameleſſe, not hauing ſpot or wrinckle, or any ſuch thing, in that day. Hauing this deſire, if any of our ſheep wander and go aſtray beare with vs if with the good ſheepheard we ſometimes vſe the hooke, nay if ſometime, wee ſet

our dogge after them, & pinch them to bring them in againe. But aboue all things haue care that wee may ſtill ſpeake vnto you as vnto our brethren, ſonnes of one father with vs, children of one wombe with vs, baptized by one ſpirit into one body with vs, continuing in one fellowſhip of Gods Saints with vs, and walking with vs by one rule in the ſame way vnto our Country and Citie which is aboue, where Chriſt which is our head hath taken poſſeſſion for vs. Let vs walke and talke as brethren, and let vs proceed by one rule, that wee may minde one thing. And thus much of this obſeruation. It followeth.

Reioyce in the Lord.] We haue ſpoken already of the manner of the Apoſtle his exhortation: Now in theſe words I note the matter of his exhortation, which is to reioyce, but not ſo ſimply, but to reioyce in the Lord. The like exhortation the Apoſtle alſo maketh in the next chapter, where he ſaith, *Reioyce in the Lord alway, againe I ſay, Reioyce.* The like whereunto the Apoſtle alſo in another place maketh out of the Prophet, where hee ſaith, *Let him that reioyceth, reioyce in the Lord.* In the Epiſtle to the *Theſſalonians* he only ſaith, *Reioyce euermore*; but the meaning is all one with that in the next chapter, *Reioyce in the Lord alway.* Hence then we may obſerue what and wherein the Chriſtian mans ioy and reioycing ought to be: his ioy and reioycing is and ought to bee in the Lord. To be glad, and to be merry, and to reioyce, is a thing which the heart of man very much euen naturally deſireth, ſo that there needeth no precept or exhortation at all that wee ſhould reioyce: but what and wherein our reioycing ſhould be, is a matter very well worthy our due and diligent conſideration. Looke abroad into the world, and ſee; a man ſhall there ſee gladneſſe of heart and reioycing enough: but what, and wherein? The rich and wealthy man hee reioyceth and cheereth his heart in his wealth and riches, in his lands and poſſeſſions, in the glory of his houſe, and in the ſtore that hee hath. The ſtrong man hee glorieth and reioyceth in his ſtrength, the wiſe man in his wiſdome, the great and honourable man in his greatneſſe and in his honour, the wanton in his pleaſures, the riotous perſon in his riotouſneſſe, and gene-

Phil. 4 4.

2 Cor. 10. 17
Jer. 9. 24.
1 Th. 5. 16.

rally

rally the wicked man in his wickednesse. Nay is it not with vs as it was in the dayes of the Prophet *Esay* with *Ierusalem?* *In the day that the Lord God of hosts cals vnto weeping and mourning, and to baldnesse, and girding with sackcloth, is there not ioy and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine, eating and drinking, for to morrow wee shall die?* Doe wee not, as the Prophet *Amos* speaketh, in this day wherein Gods iudgements lie so heauie vpon vs, and vpon our whole land, doe wee not (I say) *put farre from vs the euill day, and approach to the seat of iniquitie, lying vpon beds of Yuorie, and stretching our selues vpon our beds, eating the lambes of the flockes, and the calues out of the stall, singing to the sound of the viole, drinking wine in bowles, and anointing our selues with the chiefe ointments, but we mind almost remembring the affliction of Ioseph?* Yes surely euery where almost wee may see men following their wonted pleasures, and reioycing themselues in their wonted delights, as if the hand of the Lord were not vpon vs. But such carnall and worldly reioycing is not good. Nay vnto such as thus reioyce, fixing their only ioy and delight on the things of this world, and on the vanities of this life, our Sauiour Christ pronounceth a woe, saying, *Woe be to you that now laugh, for yee shall waile and weepe.* This is the fearfull iudgement of God vpon them that reioyce in the flesh, and not in the spirit. Vnderstand therefore that there is a two-fold ioy and reioycing; one in the flesh, another in the spirit; one carnall and sensuall, another spirituall and Christian; one in the world, another in the Lord. The carnall and worldly reioycing is, when putting farre from vs the remembrance of the euill day, wee reioyce more in the pleasures of sinne and the transitorie things of this world, then wee doe in the things that belong vnto our peace. Such was the reioycing of him that when he had pulled downe his barnes, and builded greater, and therein laid all his fruits and his goods, said vnto his soule, *Soule thou hast much goods laid vp for many yeeres, liue at ease, eat, drinke, and take thy pastime.* And such is the reioycing of men commonly at this day, as already hath beene noted. And true it is which wise *Salomon* saith, *Foolishnesse is ioy to him that is destitute of vnderstanding*; that is, euen wickednesse and sinne is

Esa. 22. 12. 13.

Amos 6. 3. 4. 5. 6.

Luk. 6. 25.

Luk. 12. 18. 19.

Pro. 15. 21.

is a matter of mirth and delight to the wicked and vngodly
Ib 20. 5. man. But it is as true which *Zophar* ſaith, *That the reioycing of the wicked is ſhort, and that the ioy of hypocrites is but a moment.*

Beſides this carnall and worldly reioycing, there is alſo a Chriſtian and ſpirituall reioycing, which is, when ſetting our hearts on the Lord as on our chiefeſt good, wee ſo reioyce in the things of this life, as that wee count them all loſſe and dung in compariſon of that reioycing which wee haue in Chriſt Ieſus; when remembring the mercifull goodneſſe and louing kindneſſe of our good God, nothing can ſo much daunt vs, but that our heart daunceth for ioy, and our ſoules are rauiſhed with reioycing thereat. Wilt thou then reioyce, or know how and wherein to reioyce, O man that feareſt the Lord? Reioyce in the Lord: reioyce in thoſe ſpirituall bleſſings wherewithall God hath bleſſed thee in heauenly things in Chriſt Ieſus: reioyce in thine election in Chriſt Ieſus vnto eternall life before the foundation of the world: reioyce in the workmanſhip of thy creation after Gods owne image, in thy redemption by the bloud of Chriſt Ieſus, when through diſobedience thou hadſt for euer caſt thy ſelfe away; in thine adoption through Ieſus Chriſt into the number of the ſonnes of God; in thy reconciliation with God the Father by the interceſſion and mediation of Chriſt Ieſus; in thy vocation vnto the knowledge of the truth by the Goſpell of Chriſt Ieſus; in thine incorporation into the myſticall body of Chriſt Ieſus by the powerfull operation of the ſpirit; in thy iuſtification and free forgiueneſſe of thy ſinnes by faith in the bloud of Chriſt Ieſus; in thy ſanctification by the ſpirit of grace vnto ſome meaſure of holineſſe and righteouſneſſe in this life; in thy regeneration vnto a liuely hope in Chriſt Ieſus, and in the aſſured confidence of thy glorification after this life with Ieſus, who ſhall change thy vile body, that it may be faſhioned like vnto his glorious body, &c. Herein is the Chriſtian mans reioycing, and here is matter of reioycing indeed. All reioycing in all things in the world whatſoeuer, what is it in compariſon of this reioycing? Surely as euen now wee heard out of *Iob*, it is ſhort, and but a moment. Nay I ſay more, Whatſoeuer men imagine with themſelues, yet indeed there

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is no true ioy, no ſound reioycing, but this reioycing in the Lord. Other ioyes in other things may happily for the time ſomewhat affect vs, and pleaſe our fancies, and tickle our outward ſenſes, and delight our outward man: but that that warmes the heart, that that cheeres the ſoule, that that makes the inner man to pant and to leape for ioy, thats the ioy in the holy Ghoſt, and reioycing in the Lord. And this is it which ſticks by a man in his life, and in his death forſakes him not. Yea, when in the throwes and pangs of death he ſhall ſay of all other ioyes whatſoeuer, I haue no pleaſure in them, then in this ioy his ſoule ſhall reioyce, through this ioy hee ſhall ioyfully wreſtle with death, and becauſe of this ioy hee ſhall not feare death, nor the graue, but deſire to bee looſed, and to be with Chriſt. Let the carnall, and worldly, and ſenſuall men therefore bragge and boaſt as much as they will, that they leade the only ioyfull and pleaſant liues, and let them obiect vnto the godly Chriſtian as much as they will, a lumpiſh, and momiſh, and ſowre life, wherein he hath no ioy or pleaſure at all, yet ſhall the day come when they ſhall change their mindes, and ſigh for grife of minde, and ſay within themſelues: Theſe are they whom ſometimes we had in deriſion, and in a parable of reproach. We fooles thought wee had the world at will, and thought their life madneſſe; but how are they counted among the children of God, and their portion is among the Saints. Thus, I ſay, ſhall they ſay when they ſhall perceiue that the life which they thought the only ioyfull life, was indeed the moſt miſerable life. So that when the count is indeed truly caſt, wee ſhall finde that onely the true Chriſtian hath found ioy of heart, and that there is no ſound reioycing but this reioycing in the Lord. *Wiſd. 5. 3. 4. 5.*

Yea but how ſhall wee know this, that indeed wee doe reioyce in the Lord? For wee are inclined naturally to flatter our ſelues, and wee will ſay that wee reioyce in the Lord and perhaps thinke ſo too, when indeed wee doe not. How then ſhall wee know that wee doe truly reioyce in the Lord? The wicked indeed, whoſe hearts are ſet on other pleaſures, wherein no true ioyes are to be found, they know not what it meaneth, yea it ſeemeth meere madneſſe and fooliſhneſſe vnto them.

them. But for vs thus wee ſhall know that we reioyce in the Lord in whom alone true ioyes are to be found. 1. Conſider and ſee what longing and thirſting there is in thee after the hearing, and reading, and meditating in the holy word of life, what comfort and peace of conſcience thy ſoule findeth in the holy word of life, how thy heart is enlarged when thou heareſt or readeſt the ſweete promiſes of God in Chriſt Ieſus, what a gladneſſe vnto thy ſoule it is that Chriſt is made of God vnto vs wiſedome, and righteouſneſſe, and ſanctification, and redemption, how ſtedfaſtly thou cleaueſt in thy heart vnto thy God, and how ſoule-rauiſht thou art with the loue of thy Chriſt by meditation in the word; conſider I ſay and ſee theſe things, and hereby thou ſhalt ſee whether thou doſt truly reioyce in the Lord. *Theſe things*, ſaith our Sauiour Chriſt, *I haue ſpoken vnto you that my ioy might remaine in you, and that your ioy might be full.* If then thus we be affected toward the word of Chriſt that we long and thirſt thereafter euen as the chaſed heart after the water brookes, if wee finde in it ſuch peace, and comfort, and contentation of ſoule, if through it we beliеue in Chriſt though we ſee him not, and in his promiſes, if we loue him, & reioyce in him with ioy vnſpeakable and glorious, this is a certaine effect, and ſo a ſure proofe of our reioycing in the Lord. Nay if wee haue a good meaſure of this reioycing in and through the word, though not ſuch complement as we haue ſpoken of, yet euen this is a ſure argument of our reioycing in the Lord; for then alone ſhall this reioycing be fully perfect when wee ſhall ſee him face to face, and when wee ſhall know euen as wee are knowne, not in part onely.

Ioh. 15. 11.

Another effect of this reioycing in the Lord is, that it cauſeth vs to reioyce in tribulations, in afflictions, in tentations, euen in death, and in the panges and paines thereof. Conſider then and ſee how thou art affected in the day of thy trouble, what comfort thou findeſt in thy ſoule when in the world thou doſt ſuffer afflictions, what ioy thou findeſt in thine inner man when thine outward man is compaſſed about with ſorowes; conſider I ſay and ſee theſe things, and therby thou ſhalt alſo ſee whether indeed & truly thou doſt reioyce in the Lord,

Lord: for as the Apoſtle ſaith, by Chriſt wee reioyce in tribulations, *knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not aſhamed.* If then when wee ſuffer afflictions in the world, wecan be of good comfort becauſe our Chriſt hath ouercome the world; if when wee are reuiled and perſecuted, and all manner of euill words are ſpoken againſt vs falſly for Chriſt his ſake, wee can reioyce and be glad for that reward that is laid vp for vs in heauen; if in the ſorrowes of death wee can patiently wait for the Lord, and gladly deſire to be looſed, and to bee with Chriſt, this is a certaine effect, and ſo a ſure proofe of our reioycing in the Lord: for therefore are wee not ouercome of ſorrowes in the middeſt of troubles, becauſe of that our reioycing in the Lord which is within vs, and which no man can take from vs. A third effect of this reioycing in the Lord is, that it cauſeth vs to count all things loſſe and dung in compariſon of Chriſt, ſo that wee ſeaze him and poſſeſſe him not of a part alone of our reioyeing, but of our whole reioycing, which is the effect ſpoken of in this chapter, as hereafter wee ſhall perceiue. Conſider then and ſee whether thy reioycing be entire in thy Chriſt, whether thou canſt finde any ſound ioy but in thy Chriſt, whether thou ſtand ſo faſt as that nothing ſhall take away any part of thy reioycing in thy Chriſt, and giue it to any other: conſider, I ſay, and ſee theſe things, and thereby alſo thou ſhalt ſee whether thou reioyceſt truly in the Lord. When many of Chriſt his Diſciples went backe, *he ſaid vnto the twelue, Will yee alſo goe away? Then Simon Peter anſwered him, Maſter to whom ſhall wee goe? Thou haſt the words of eternall life.* If then we whoſoeuer reioyce in other things, yet wee reioyce in Chriſt Ieſus, if wee cleaue ſtedfaſtly vnto him, knowing that there is no ſound ioy without him, if wee make him both the deskant and the dittie of our ſong, and the whole matter of our reioycing, this is alſo a certaine effect and ſure proofe of our reioycing in the Lord, for by our reioycing in him wee die vnto all other ioyes, knowing that there is no ſound ioy but in him.

Rom. 5 3.

Ioh. 6. 67 68.

Let vs remember what great things hee hath done for vs, and what cauſe we haue to reioyce in his holy name. He that

gaue him to vs, and him to death for vs, he hath together with him giuen vs all things also. Let vs therefore reioyce in him, and let our reioycing in him shew it selfe by our reioycing in and through the word, by our reioycing in all our tribulations and afflictions, and by dying vnto all other ioyes which are without him. In him is found ioy, and in him is all ioy; if we beleeue in him wee will reioyce in him, if we reioyce in him wee shall not feare death, but when death comes we shall desire to be loosed, and to be with Christ.

LECTVRE XLIX.

PHILIP. 3. Vers. 1. 2.

It grieueth me not to write the same things vnto you, and for you it is a safe thing. Beware of dogs, beware &c.

IT *grieueth me not &c.*] The Apostle thought that thus the *Philippians* might conceiue and thinke with themselues: when you were with vs and taught vs, and preached vnto vs Christ Iesus, you ceased not to warne vs of false teachers, such as would seeke to seduce vs from that truth which you taught vs, and we haue beene diligent so to doe, neither haue we giuen place to any of their doctrines. And therefore you needed not to haue troubled your selfe, this admonition needed not to vs. In these words therefore the Apostle meeteth with this, and excuseth the matter, and telleth them, that for him it was no griefe or trouble at all to him to write the same things vnto them which before he had taught them by word of mouth; and for them he telleth them that it was a sure and safe thing for them to be often admonished of false teachers, that so they might be the more warie of them. Now before wee proceede any farther, let vs see what obseruations we

we may gather hence for our vse and instruction.

1. In that the Apostle beats so often vpon that which he thought was so good, and so profitable for them to heare, vrging and pressing euen the selfe same things both by word and also by writing. Hence we that are Ministers of the Gospell may learne this lesson, not to be grieued to teach them that heare vs often the same things, but as we perceiue the things whereof we speake to be good and profitable to them that heare vs, so to goe ouer them, and ouer them, and not to leaue them till they may make some good impression in them. There must be *precept vpon precept*, as the Prophet speaketh, *precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle:* we must tell them one thing oftentimes, and beat vpon the same thing so long till at length they may catch some hold of it. For that which we commonly say, a good tale may be twice or thrice told, is most true in this worke of the Minister, where that can neuer be too much taught, which can neuer be too well learned. And as we haue our Apostle *Paul* for a notable example herein to imitate, so haue we *Moses*, and the Prophets, and other of the Apostles likewise. In *Moses*, the Passeouer, the heauenly Manna, the Rocke in the wilderneſse, the brasen serpent, those manifold ceremonies, and sacrifices of the law; what were they else but so many repetitions as it were, and ingemminations of one and the same lesson to bee learned by the Iewes touching Christ Iesus that Iambe of God, whom alone they did all prefigure? Looke likewise into all the Prophets, and see what all of them say in all their prophecies, and what each of them say in their seuerall prophecies. Doe not all the Prophets in all their prophecies beat wonderfully much vpon these two points, the curſed idolatrie of the Iewes, and their vaine confidence in man and in the arme of flesh? And doe not each of them in their seuerall prophecies, *Esay* in his prophecie, *Ieremie* in his prophecie &c. very often and much beate vpon these very points, vrging them and pressing them sometimes by threatnings, and sometimes by promises, as if they would neuer giue ouer till they should beate the consideration of these things into their braines. *I haue protested* (saith the Lord by his

Esay 28.10

his

Ier. 11.7. 8. his Prophet) *vnto your fathers when I brought them vp out of the land of Egipt vnto this day, rising earely and protesting, saying, obey my voice: neuerthelesse they would not obey, nor incline their eare &c.* And againe by the same Prophet hee saith, *I haue* 35.15. *sent vnto you all my seruants the Prophets, rising vp earely and sending them, saying, returne now euery man from his euill way, and amend your workes, and goe not after other Gods to serue them, and yee shall dwell in the land which I haue giuen vnto you, and to your fathers, but yee would not incline your eare, nor obey me.* Whereby it doth appeare that all the Lord his seruants, euen all his Prophets were sent alwaies almost with one lesson vnto the rebellious people of the Iewes. So likewise the Apostle *Peter*, 2 Pet. 1.12. *Though* (saith he) *yee haue knowledge, and be stablished in the present truth*, he meaneth the truth which he then presently deliuered vnto them, *yet* (saith he) *I will not be negligent to put you alwaies in remembrance of these things*, he meaneth the same things whereof then he put them in minde. Whereby he signifieth that men euen well grounded and well stablished in the truth cannot bee too often told, and too much put in minde of such things as are good and profitable for their vse and instruction. Haue we such patternes as *Moses*, and the Prophets, and the Apostles for imitation in this point? Let vs then, when we fall vpon a point good and profitable for them that heare vs, let vs I say, presse it, and beate vpon it, let vs come to it againe and againe, and let vs not giue it ouer, till we haue made (if it be possible) some impression of it.

Yea but this will be too too tedious and wearisome vnto our auditorie, so often to be plodding vpon one thing, so much to be pressing the same thing be it neuer so good. They must be delighted with variety, and great diuersitie of matter, or else they will be quickly weary in hearing of vs. Here it is indeede: so dainty are the eares of our auditorie that they cannot away with it to heare the same things so often. They must haue nouelties, they must haue varietie of matter though when they haue heard they cannot make any account of that they haue heard. Yea to such daintinesse is our auditorie Num. 11.5. growne, that if we feede them onely with Manna, onely with the holy word of life, the heauenly foode of our soules, they will

will quickly grow to loath it, and to long and greedily to luſt after ſuch fiſh and fleſh as they were wont to haue euen in Egipt, nay if they may haue but cucumbers, and pepons, and leekes, and onyons, and garlike ſuch as they had in Egipt, they had rather haue it then ſtill to feede vpon this dry Manna. So irkeſome are the ſame things vnto our auditorie, be they neuer ſo good, and ſo deſirous are they to heare diuers things, though nothing ſo good and profitable vnto them. In regard therefore of them we muſt not ſo often ſpeake of the ſame things, becauſe they like it not, as not either needfull, or not profitable for them. Heare then (I beſeech you) what our holy Apoſtle ſaith for your inſtruction in this point. *For you* (ſaith he) *it is a ſure thing, a ſafe and good courſe for you, that yee be often told of the ſame things.* See then the odds betweene your conceit, and the Apoſtle his reſolution. To heare often of the ſame things is a tedious thing to you: but the Apoſtle thinketh it a very ſure and ſafe thing for you. You muſt allwaies haue variety and that yee thinke beſt for you: but the Apoſtle thinketh it good for you to be often put in minde of the ſame things. The reaſons why it is good for you often to heare the ſame things are theſe. 1. By hearing the ſame things often your dull and vnexpert vnderſtandings are much holpen: For thus the things which happily at the firſt ſeemed hard to be vnderſtood, and which you were not able to comprehend and conceiue do afterwards become plaine and eaſie vnto you. And this is the reaſon why ſometimes we do ſo long ſtand a teaching the ſame leſſon vnto them that are yong ſcholers in the doctrine of faith, and inexpert in the word of righteouſneſſe. 2 By hearing the ſame things often you are ſtirred vp both vnto greater carefullneſſe, and likewiſe vnto greater warineſſe then otherwiſe happily yee would. For if the things be ſuch as you ſhould learne and follow after, yee will quickly ſee that they much concerne you, becauſe they are ſo often beaten vpon, and therefore yee will be carefull to lay them vp in your hearts, and to practiſe them in your liues. And this was the reaſon why the Apoſtle *Peter* was ſo diligent to put them (vnto whom he wrote) in minde of the ſame things, euen that the more diligent they ſaw him to put them

Num. 11. 6.

them in minde of the ſame things, they might be the more carefull to harken to thoſe things whereof he ſo often put them in minde. Againe if the things be ſuch as you ſhould beware and auoide, this often ſpeaking of them will make you the more warie of them, becauſe yee will eaſily coniecture that ſurely the danger is great when the caueats are ſo often and ſo carefully giuen. And this was the reaſon why our Apoſtle firſt when he was with them by word of mouth, and now againe by writing ceaſed not to warne the *Philippians* of falſe teachers, euen that the more carefull they ſaw the Apoſtle to giue them warning of falſe teachers, they might be ſo much the more warie of them. As then it ought not to grieue vs to ſpeake the ſame things often vnto you, ſo let it not bee wearieſome vnto you to heare the ſame things often of vs. You ſee the Apoſtle ſaith it is a ſure thing, and a good thing for you, and yee heare the reaſons why it is good for you. Let this ſuffice to moderate that ouer great niceneſſe and daintineſſe that is in ſome, and that ſuch an ouer-itching humor that is in ſome after varietie that they cannot at all away with it to heare the ſame things often. When the things are of neceſſarie moment and behoofe for you, let it not be tedious vnto you to heare of them againe, and againe; and when things are ſo carefully and ſo often ſuggeſted vnto you, aboue all things take heede that yee harken vnto the things ſo ſuggeſted, leſt that come vpon you which is mentioned in the place of *Eſay* before alledged, that is, leſt when there hath beene *precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle*, and yet yee would not heare, afterwards it come to paſſe by the iuſt iudgement of God, that there be precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle, but then *hearing yon ſhall heare and not vnderſtand, and ſeeing yee ſhall ſee and not perceiue.* For it is a iuſt thing with God, that if yee will not heare when the booke of God is ſo wide opened vnto you, and the ſame things ſo often gone ouer and ouer, afterwards the word be vnto you as the words of a booke that is ſealed vp, that is, altogether vnprofitable, or elſe that it bee quite taken from you and giuen vnto them that will hearken

and

and obey. Let it therefore neither grieue them that ſpeake to ſpeake the ſame things often when they are good and profitable, neither let it ſeeme tedious and wearifome vnto you that heare to heare the ſame things often when they are ſuch; and aboue all things hearken vnto ſuch things ſo often ſuggeſted, leſt the things ſo often ſpoken vnto you turne vnto your farther iudgement. Now let vs ſee what it was that the Apoſtle thought it not amiſſe for himſelfe ſo often to ſpeake of, and a ſure thing for them ſo often to heare of: it was the taking heede of falſe teachers, ſuch as would ſeeke to ſeduce them from that truth of Chriſt Ieſus which he had taught them. And this is the exhortation or admonition which now followeth, after this excuſe of the Apoſtle for himſelfe.

Beware of dogges &c.] This is the firſt principall part which we obſerued in this chapter, which in briefe is an exhortation or admonition to beware of falſe teachers; and eſpecially the Apoſtle giueth his caueat of thoſe falſe Apoſtles which were then crept in amongſt them, as the article vſed in the originall doth ſhew; who taught that not Chriſt alone and faith in his name, but circumciſion alſo, and the workes of the law were neceſſarie to iuſtification and ſaluation. Theſe falſe teachers who taught this erroneous and falſe doctrine, the Apoſtle here noteth by the name of doggs, of falſe teachers, and of the conciſion. He calleth them dogs in reſpect of certaine bad qualities wherein they did reſemble dogs. 1. In reſpect of their ſnarling and barking, becauſe as dogs they barked at him, and ſnarled at his doctrine, and that as much without reaſon as the dogge that barks not vpon reaſon, but vpon cuſtome. And ſo we ſee *Abiſhai* called *Shimei* a dogge in reſpect of his cauſeles barking againſt *Dauid*. 1 Sa. 16. 9. 2. In reſpect of their greedineſſe, becauſe as dogs they minded onely their bellies, *making* (as afterward he ſaith) *their belly their God*. And ſo we ſee the Prophet called blinde watchmen, and dumbe dogges, greedy dogges which could neuer haue enough. Eſay 56. 11. 3. In reſpect of their abſurdneſſe, becauſe as the dogge returneth to his vomit, ſo they of Iewes being made Chriſtians returned againe vnto their olde Iudaiſme, not teaching Chriſt purely, but making a mixture of Iudaiſme and Chriſtianitie. Againe, he calleth

calleth them euill workers, 1. in reſpect of the workes which they vrged, becauſe by preaching the neceſſitie of workes vnto ſaluation, and ioyning them with Chriſt as workers together with him of our ſaluation, they made thoſe workes which in themſelues were not euill, euill workes. For thoſe workes which as they are done according to the law are good, by this addition of neceſſitie, that not Chriſt alone, but they alſo are neceſſarie, as cauſes, vnto ſaluation, are made euill workes. 2. In reſpect of the euill minde wherewith they vrged theſe workes, becauſe they vrged them in hatred of him, and to croſſe that which he had taught touching the ſole ſufficiencie of Chriſt his righteouſneſſe vnto ſaluation. 3. In reſpect of their vnfaithfull working in the Lord his vineyard, becauſe together with good ſeede they did ſow tares in the Lord his field, ioyning with Chriſt the workes of the law in the worke of our ſaluation. Laſtly, he calleth them the conciſion, 1. by alluſion vnto circumciſion which they vrged as neceſſarie to ſaluation, ſaying as it is in the Actes, *Except yee be circumciſed after the manner of Moſes ye cannot be ſaued.* 2. Becauſe by vrging circumciſion they did indeed cut the ſeamleſſe coate of Chriſt, and rent the vnitie of the Church, which had now receiued the circumciſion of Chriſt through baptiſme, and had left off that ceremonie of the law. 3. Becauſe by vrging circumciſion they ſhewed themſelues to be onely cut in the foreskinnes of their fleſh, but not to be circumciſed in the heart, by putting off the ſinnefull body of the fleſh through the circumciſion of Chriſt. Thus the Apoſtle vpon theſe cauſes and reſpects noteth thoſe falſe Teachers which were crept in amongſt the *Philippians*, and of theſe hee warneth them againe and againe, euen three times, to beware.

Act. 15. 1.

Now touching the obſeruations hence to be gathered, here 1. I note that the Apoſtle ſpeaketh vnto the *Philippians* in generall, that they ſhould beware of falſe Teachers. Whence I obſerue that not Clergie men alone, as they call them, but euen all the faithfull children of God may and ought to trie and iudge by the Scriptures whether their Teachers & Preachers doctrine be true, and ſo to reiect whatſoeuer they finde not proued by the Scriptures, or agreeable to the Scriptures.

For

For how should the *Philippians* beware of false Teachers? they should examine and trie their doctrine, and receiue that which was agreeable to that which he had taught them, and reiect that which was not agreeable thereunto. So wee read it registred to the perpetuall commendation of the men of *Berea*, that they searched the Scriptures to trie whether those things which *Paul* preached vnto them were so as he preached. For they hauing receiued the Scriptures in credit before, were so to accept of those things which *Paul* preached vnto them if they were consonant to the holy Scriptures, according to that of the same Apostle, *If any man preach vnto you otherwise then that ye haue receiued, let him be accursed*; then that ye haue receiued, 1. Then that which God had promised before by his Prophets in the holy Scriptures, as the same Apostle speaketh. And as the men of *Berea* did, so wee read he willed the *Thessalonians* to doe, where he said vnto them, *trie all things, and keepe that which is good:* where it is plaine by vers. 12. that he speaketh not onely to the Pastors, but also to the flocke. So the Apostle *Iohn* in his Epistle vnto the faithfull dispersed *Iewes* saith, *dearely beloued, beleiue not euery spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.* Where the Apostle deliuereth a generall doctrine that concerneth euery one of the faithfull as he will auoide the seducing and deceits of false Teachers, which is that euery man should trie by such rules as the Scripture setteth downe who is a true or false Teacher, which is true or false doctrine. And therfore we see that the Apostle rebuketh the *Galathians* very sharpely, because they had giuen place vnto false Apostles which corrupted the pure doctrin of Christ, and had suffered themselues to be seduced by them. By which his sharpe reproofe of them, hee plainely sheweth that they should haue tried and examined the doctrine which those false Apostles brought by that which he had taught them, and so reiected that which was not agreeable vnto wholesome doctrine. And what else meane those often admonitions in the Prophets vnto all the *Iewes* to beware of false Prophets: *heare not*, saith *Ieremy*, *the words of the Prophets that prophecie vnto you, and teach you vanitie: they speake the vision out of their owne heart,*

Act. 17. 11.

Gal. 1. 9.

Rom. 1. 2.

1 *Thes.* 5. 21

1 *Ioh.* 4. 1.

Gal. 3. 1.

Ier. 23. 16.

heart, and not out of the mouth of the Lord, heare them not. How
Eſa. 8. 20. then? what is to be done? *Eſay* telleth thee: *To the law, and to the teſtimonie: if they ſpeake not according to this word, it is becauſe there is no light in them.* This then is to be done, when the falſe Prophets and Teachers ſpeake vnto you heare them not, ſo as to reſt on what they ſay, but ſo heare them as that yee examine them by the law and by the teſtimonie; and if they ſpeake not according to this word ſurely they haue no knowledge, but are blinde leaders of them, and ſo account of them. Thus then both by the commendable example of the men of *Berea*, and by the precept of the Apoſtles, *Iohn*, and our Apoſtles, and by the ſharpe reproofe of the *Galathians*, and by the warrant of the Prophets, it doth and may appeare that euen all the faithfull children of God may and ought to trie and iudge by the Scriptures whether their teachers doctrine be true, and ſo to reiect whatſoeuer they finde not agreeable to the Scriptures.

Yea but it will be ſaid, that this were to make the ſheepe iudges of their ſhepheards, and the people to controll their Miniſters. No, not ſo: but the people muſt heare their Miniſters, and obey them, and be ordered by them; which they will the more cheerefully doe, when by ſearching the Scriptures they ſhall finde their Miniſter and Teachers doctrine to be the doctrine of the holy Ghoſt, and not the inuention or tradition of men. If the teachers bring not the truth thus their errors will indeed be deſcried, and no reaſon that when they bring not the truth their doctrine ſhould be receiued as ſound and good. But if they bring the truth, by this ſearch of the ſcriptures the truth which they bring is with the greater lacritie reuerenced and embraced, and themſelues the more honoured and eſteemed. Learne ye then, men and brethren, to make this vſe of this doctrine: 1. To beware of ſuch as teach you otherwiſe then now we haue taught you. Beware of ſuch as will tell you that yee are not to meddle with the ſenſe of the Scripture, or to iudge of ſuch doctrine as ye heare whether it be true or falſe, but yee are onely to trie the ſpirits by taking knowledge of them to whom God hath giuen the gift of diſcerning ſpirits, and by obeying the Church, to whom

whom Christ hath giuen the spirit of truth, and this Church, say they, is the Church of *Rome*. By this that ye haue heard yee see that such are false Teachers deceiuing and being deceiued. 2. Learne hence to be diligent in reading, and in hearing the Scriptures, that so ye may be able to trie the spirits. *In the Scriptures*, as saith our Sauiour, *wee thinke to haue eternall life*; and by meditating therein wee shall easily skill of those that would lead vs out of the right way that guideth to eternall life. Let vs therefore exercise our selues in the doctrine of the Gospell of Iesus Christ which we haue receiued, and let vs marke them diligently which cause diuision and offences contrarie to the doctrine which we haue learned, and let vs auoid them, yea if any come vnto vs and bring not this doctrine, let vs not receiue him, nor bid him God speede, let vs haue no familiarity with him, but let vs abandon all fellowshippe with him. *Ioh. 5. 39.* *2 Ioh. 10.*

The 2. thing which here I note, is the Apostles often iteration of this caueat vnto the *Philippians*, admonishing them againe and againe, euen three times to beware of false Teachers. Whence we may obserue, how needfull a matter it is for vs to take heed of false Teachers, which seeke to seduce vs from that doctrine which wee haue learned in the Gospell of Christ Iesus. Which thing as this often iteration of this caueat may confirme vnto vs, so this circumstance also euen in this matter, that the Apostle hauing often before by word of mouth warned them of false Teachers, yet aduentured the reproofe if they should blame him for warning them againe by writing. Againe, when our Apostle tooke his last farewell of seeing the *Ephesians* any more, how carefully did he warne them of false Teachers? *Take heede*, saith hee, *vnto your selues &c. For I know this, that after my departing shall grieuous wolues &c. Therefore watch and remember that by the space of three yeares I ceased not to warne euery one both night and day with teares.* He beginnes with, *take heede vnto your selues*; hee ends with, *watch and remember &c.* as if this taking heede of false Teachers were a thing most needfull for them to be diligent in. And our Sauiour Christ, *Take heed and beware of the leauen of the Pharises, and of the leauen of Herod.* Where willing his *Act. 20. 28 29. 31.* *Mar. 8. 15.*

Disciples to beware of the contagious doctrine of those that laboured to subuert his Gospell, the word of our saluation, he satisfieth not himselfe with saying *take heede*, or, *beware*, but for the better impression of his caueat he ioyneth both together, and saith, *take heede and beware*. In which places the very carefull admonitions of our Sauiour Christ, and of our Apostle, expressed by so many ingeminations, sometimes of beware, beware, beware; some times of take heed, watch, and remember; sometimes of take heede and beware doe most euidently shew what a needfull thing it is for vs to take diligent heede of false Teachers, least any of vs bee seduced by their inticing speeches from that doctrine which wee haue learned in the Gospell of Christ Iesus. And sure it is a thing no lesse needfull for vs now then at any time heretofore it hath been to beware of false Teachers. For haue we not now
2 *Tim.* 3.6. many euery where which creepe into houses, *and lead captiue simple women laden with sinnes, and led with diuers lusts?* haue we not now many euery where which compasse
Matth. 23. 15. *sea and land to make one of their profession, so to make him twofold more the childe of hell then they themselues are?* haue we not now many euery where by whom the way of truth is euill spoken of, and such as with fained words would make marchandize of your soules? haue we not now men arising euen of our owne selues, and speaking peruerse things to draw disciples after them? yes, my brethren, *Rome* and *Rhemes* sweare many, and send them vnto vs as to draw vs from our allegiance vnto our Soueraigne, so to corrupt our sincere mindes with their poysoned doctrines. And these wander vp and downe secretly and in corners, speaking euill of the way of truth, and leading back againe as many as they can vnto the abominations of *Egypt*. Againe others there are arising of our selues, who whether seduced by others, or through malecontentednesse, or by the iust iudgement of God blinded that they cannot see the light, or howsoeuer else bewitched; but many others are euen arising of our selues who priuily sow cursed tares in this field of the Lord, who first closely slaunder the truth, and the most godly and Christian professors thereof, and then afterward closing in farther with you, draw you on by little and little till

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at length be drunke with the cuppe of their fornications. Many ſuch, I ſay, there are amongſt vs, and therefore very needfull it is for vs to take heed and beware of them.

Yea, but how ſhall we know them? they profeſſe Chriſt, and the ſame Apoſtolique Creed with vs, they admit the Canonicall Scriptures as we doe, they ſay they condemne idolatrie and ſuperſtition as we doe, how then ſhall we know them? They come indeed in ſheepes clothing, but inwardly they are rauening wolues, by their fruits yee ſhall know them. They may well be called, as theſe falſe Teachers among the *Philippians*, dogs, euill workers, the conciſion. For my 3. note therefore and obſeruation from theſe words, I will briefly hence gather certaine notes whereby yee may know and diſcerne falſe Teachers.

LECTURE L.

PHILIP. 3.

Verſ. 2, 3. *Beware of Dogges, beware of euill workers, beware of the conciſion. For we are the circumciſion, which worſhip God in the ſpirit &c.*

IN this exhortation or caueat, in that the Apoſtle noteth theſe falſe Teachers which were crept in amongſt the *Philippians* by the name of dogs, of euill workers, and of the conciſion. I obſerue certaine notes whereby to deſcry and diſcerne falſe Teachers, euen ſuch as it is very needefull for vs to take heede of, and to beware.

1. Therefore it is a note of falſe Teachers euer like dogs to be barking and ſnarling againſt the truth, and againſt the profeſſors thereof. For this they take of dogs, euen vpon no reaſon to be barking, and they thinke the field halfe wonne if they can faſten any ſlaunder vpon the truth, or vpon thoſe

that haue beene or are chiefe profeſſors thereof. If this in this place of our Apoſtle be not happily enough to ſatisfie ſome touching this note of falſe Teachers, the Apoſtle *Peter* alſo giueth the very ſame note of falſe Teachers, where hee ſaith,

2 Pet. 2. 12 *That as bruit beaſts led with ſenſualitie, and made to be taken and deſtroyed, they ſpeake euill of thoſe things which they know not, euen of the way of truth which they know not, and of the Profeſſors there. of whom they cannot brooke.* Such were thoſe falſe Teachers that troubled the Church of *Corinth*, both calling into doubt a chiefe article of our faith, the reſurrection of the dead, and likewiſe ſpeaking very contemptibly of the Apoſtle *Paul* himſelfe, traducing him vnto the people as one rude in ſpeech, and one that had no gifts of knowledge or of wiſedome, as we may plainely ſee by his firſt Epiſtle to the *Corinthians*. Marke then I beſeech you who now at this day they are that ſpeake euill of the way of truth, and of the Profeſſors thereof. Who are they now that tell you that the Scripture conteineth not all things neceſſarie to be beleeued to ſaluation? that tell you that the holy Scriptures, though truely tranſlated into vulgar tongues, may not be read indifferently of all men, for feare of great harme that may enſue thereupon? Who are they now that tell you that the reading of the Scriptures is the very bane of religion, and vertue, and good life among vs? Do not theſe ſpeake euill of the way of truth, euen of the holy word of truth? Againe who are they now that fill their mouthes with as bitter words and odious ſpeeches as out of their malicious hearts they can againſt *Luther*, *Caluin*, *Martyr*, *Beza*, and the like? Who are they now that ſpeake ſo contemptibly againſt the Miniſters of the Goſpell, as that they fill your eares with all manner of euill ſayings againſt them? Whoſoeuer they be that thus ſpeake euill of the truth, and of the Profeſſors thereof, they haue a marke of falſe Teachers. Marke them therefore diligently, and beware, and take heede of them.

A ſecond note of falſe teachers it is, like dogges principally to reſpect their bellies, and more to ſerue their owne bellies then the Lord Ieſus Chriſt: for this they take of dogges, to be ſo rauenous and greedie for the bellie, as that through couetouſneſſe

touſnesse with fained words they make merchandise of mens soules. This note of false teachers our Apostle also giues in the epistle to the *Romans*, where hauing exhorted the *Romans* to beware of false Apostles and Teachers, he giueth them this note to know them by: *They that are such*, saith he, *serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering deceiue the hearts of the simple. They serue their owne bellies*, that is, they seeke their owne gaine, and respect their owne aduantage in their profession of religion. And the Apostle *Peter* likewise giues the same note of them, where he saith that they haue hearts exercised with couetousnesse, through couetousnesse making marchandise of mens soules. Such a one was *Balaam*, of whom the Apostle *Peter* saith in the same chapter, that he loued the wages of vnrighteousnes. Such were those of whom *Esay* speaketh, that they were greedie dogges, which could neuer haue enough. Such were these among the *Philippians*, whose God (as the Apostle saith) was their bellie. Marke then who now at this day they are that through couetousnesse would make marchandise of your soules. Who are they now that set on sale the forgiuenesse of your sinnes, and the kingdome of heauen for money? Who are they now that vnder colour of long praiers deuoure widowes houses? that for such or such lands, such or such summes of money, such or such releese vnto such or such places, will promise you to say so many praiers for so many dayes or yeeres for you or for your friends? Who are they now that make gaine god inesse, and doe all that they doe in deede and in truth for the maintenance of their state, and of their bellies? *Erasmus* when hee was asked by *Frederick* Duke of SAXONIE his iudgement of *Luther*, said that there were two great faults of his: one that hee medled with the Popes Crowne, another that hee medled with the Monkes bellie. *Erasmus* his meaning was, that those two things they were most of all carefull for, and therefore could not endure the medling with them. Doe not such like dogges serue their bellies, and through couetousnesse make marchandise of you? Whosoeuer they be that doe so, they haue a marke of false teachers. Marke them therefore, and take heed

Rom. 16. 18

2 Pet. 2. 14

3.

Esa 56. 11.

of them. Beware of dogges, of barking and greedie dogges. My next two notes I gather from that that theſe falſe teachers are called euill workers.

A third note therefore of falſe teachers it is, ſo to teach the neceſſitie of workes vnto ſaluation, as to make them ioynt workers with Chriſt of our ſaluation, as if our ſaluation were not by Chriſt alone, but by the workes of the Law alſo. True it is that we muſt walke in thoſe good workes which God hath ordained vs to walke in, or elſe wee cannot be ſaued: but yet by grace are wee ſaued through faith, *not of workes, leſt any man ſhould boaſt himſelfe.* To teach therefore that our workes are any part of that righteouſneſſe whereby we are iuſtified or ſaued, is a note of falſe teachers. Which thing alſo our Apoſtle witneſſeth in another place, where he ſaith that ſuch *make the grace of God of none effect.* Such were thoſe that had bewitched the *Galatians*, whoſe doctrine in his epiſtle vnto them he doth at large confute, and ſheweth that wee are iuſtified onely by grace through faith in Ieſus Chriſt, and not by the workes of the Law. Such alſo were thoſe that were crept in amongſt theſe *Philippians*, whom in this chapter he confuteth, ſhewing that Chriſt alone is our righteouſneſſe, and that wee haue no righteouſneſſe of our owne at all by any workes of the Law. Marke then who now at this day they are that teach mans righteouſneſſe or ſaluation to be of his workes. Who are they now that tell you that we are made righteous before God not by faith alone in Chriſt his bloud, but by workes alſo? Who are they now that tell you that not by Chriſt his merits alone, but by the merit of our owne workes alſo wee gaine heauen, and that not to our ſelues alone, but to others alſo? Who are they now that tell you that together with Chriſt good workes muſt be ioyned, as workers together with him of our iuſtification and ſaluation? Whoſoeuer they be that doe ſo, they haue a marke of falſe teachers. Marke them therefore, and take heed of them. Beware of them: they are euill workers, making thoſe workes which as they are done according to the Law, are good workes, by this peruerſe doctrine euill workes.

Eph. 2. 10.
8.
9.
Gal. 5. 4.

A fourth note of falſe teachers it is, like vnto vnfaithfull workmen in the Lord his vineyard, to teach for doctrines mens

mens precepts, and traditions of men. For this falſe teachers take of euill and vnfaithfull workers in the Lord his vineyard, that either in ſtead of the word, or at leaſt together with the pure ſeede of the word, they ſow mens precepts, and traditions of men. Our Sauiour noteth it in the enuious man, that he ſowed tares among the wheat: and it is notable in all his brood. Such were thoſe *Scribes* and *Phariſes* that we reade of in the Goſpell, of whom it is ſaid, that they taught for doctrines the commandements of men. Whereupon our Sauiour told them that they worſhipped him in vaine. Marke then who now at this day doe thus reſemble vnfaithfull workmen in the Lord his vineyard. Who are they now that teach you to doe a great number of things for the doing whereof there is no rule at all in the Scriptures? Who are they now that fill your eares with traditions of the Apoſtles, as they ſay, and traditions of the Church, as they ſay, making them euen of equall authoritie with the writings of the Apoſtles? Who are they now that teach you to beleeue otherwiſe then yee are warranted by the Scriptures, the rule of faith? Who are they now that mingle with the pure ſeede of Gods word the chaffe of mans braine, and giue equall authoritie to the written word, and to vnwritten traditions? Doe not ſuch ſhew themſelues to be of the brood of the enuious man? Whoſoeuer they be that doe ſo, they haue a marke of falſe teachers. Marke them therefore, and take heed of them. Beware of them: they are euill workers, working vnfaithfully in the Lord his vineyard.

Mat. 13. 28 *Mar* 7 7.

Now from this alſo, that theſe falſe teachers among the *Philippians* were called the conciſion, ariſe two notes whereby to diſcerne falſe teachers.

A firſt note therefore of falſe teachers it is, like vnto theſe of the conciſion to cauſe diuiſion and offences contrary to the doctrine of the Goſpell of Ieſus Chriſt, and to cut themſelues from the vnitie of the Church: for this they take of the conciſion, that as they cut themſelues from the vnitie of the Church, and cauſed diuiſion in the Church, by vrging the circumciſion of the fleſh, which the Church had done with; ſo commonly falſe teachers rent the vnitie of the Church, and

cause diuisions by teaching other doctrine then the spirit of God hath taught the Church to receiue. This note of false teachers our Apostle also giues elsewhere, where hee saith, *Marke them diligently which cause diuisions and offences, contrary to the doctrine which yee haue learned, and auoid them.* Such were those false Apostles and teachers which troubled the Church of *Corinth* after *Paul* had planted it, who by their ambition brought in such factions, and schismes, and dissensions into the Church, that the house of *Cloe* a vertuous and zealous woman aduertised the Apostle thereof. Marke then who now at this day they are that cause diuision and offences in the Church. Who are they now that labour and plot, and cast all the wayes they can deuise to set vs all euery way by the eares together? Who are they now that cast seditious libels amongst vs, whereby to stirre vs vp vnto all practises of hostilitie against the State? Who are they now that secretly and in euery corner labour to disgrace vs, and the doctrine which we teach, and to lesson you with other doctrine contrary to that ye haue receiued and learned? Doe not these whosoeuer they be cause diuision, and contention, and offences? Whosoeuer they be that doe so, they haue a marke of false teachers. Marke them therefore and take heed of them. Beware of them: they resemble these of the concision.

Rom. 16. 17

1 Cor. 1. 11.

The last note which for this time I obserue of false teachers is, like vnto these of the concision, to glory and bragge of false titles which nothing belong vnto them. For this they take of these of the concision, that as they gloried falsly in the circumcision, as anon wee shall heare, so commonly false teachers glory much in the titles, and in the things wherein they haue no right at all to glory. This note also of false teachers the Apostle *Peter* giues, where hee saith of them that *they speake swelling words of vanitie.* Such are those of whom our Sauiour Christ saith, *Many shall come in my name, saying I am Christ, and shall deceiue many.* Marke then who now at this day they are that deceiue the world with vaine titles, and shewes of names whereunto they can lay no iust claime. Who are they now that come in the name and title of the Societie of Iesus, and deceiue many? Who are they now that colour all their

2 Pet 2. 18

Matt. 24 5

their superstitious errors with the goodly title of the doctrine of the Church? Who are they now that maske themselues vnder that gay title of holy Catholikes? Who are they now that haue still in their mouthes the Church, the Church, as if they and none but they were the Church of Christ? Doe not these whosoeuer they be, bragge of great titles which nothing belong vnto them? Whosoeuer they bee that doe so, they haue a marke of false teachers. Marke them therefore, and take heed of them. Beware of them: they resemble these of the concision.

Many other notes there are whereby false teachers may easily be descried and discerned, and which happily might be further gathered euen from this caueat of our Apostle in this place. But these are such as seemed vnto mee most naturally to offer themselues to be obserued from these names wherewithall our Apostle brandeth these false teachers. If any desire to haue them manifested by further notes, let him reade 2 *Pet.* 2. where they are at large notified. By these yee may in part descrie them; and those that are branded with any of these markes, take heed of them: for howsoeuer happily some may be branded with some one of these markes, who yet will winde himselfe out of the number of false teachers, yet will hee not shift it, but that hee hath some one marke of a false teacher. But aboue all things take heed and beware of them vpon whom the most of these, or all these notes doe fall most iustly. They will, I know, tell you that they loue the truth, that they abhorre idolatrie, that they embrace the Apostolike faith, that with all reuerence they receiue the Scriptures, that they honour religion, and that they detest superstition. They will tell you of their deuotion in prayer, of their contempt of riches, of their continencie in life, of their abstinencie in meats and drinkes, of their workes of charitie, &c. But whatsoeuer they tell you, by these notes that I haue told you, ye shall know what they are. And when yee know them, take heed and beware of them. For though they come vnto you in sheepes clothing, yet inwardly they are rauening wolues. Beware of barking dogges which barke against the truth, and the professors thereof: and beware of greedie

greedie dogges, which through couetousnesse make marchandise of your soules. Beware of such workers as make their workes ioynt-workers with Christ of our saluation: and beware of such workers as worke vnfaithfully in the Lord his vineyard, mingling with the pure seede of Gods word the chaffe of mans braine. Beware of such as resemble the concision in renting the vnitie of the Church, and in causing diuision and offences contrary to the doctrine which yee haue learned in the Gospell of Iesus Christ: and beware of such as resemble the concision in bragging of false titles which nothing belong vnto them. And let these things suffice to bee noted from this exhortation or caueat. Now followeth a particular instruction of the *Philippians* touching circumcision truly so called, in these words, *For wee are, &c.*

For wee are the circumcision, &c.] We haue heard how the Apostle in his caueat noted the false teachers which vrged circumcision as necessary to saluation, by the title of the concision, saying, *Beware of the concision.* Now in these words the Apostle giueth the reason why he called them the concision, *For wee*, saith he, *are the circumcision.* As if hee should haue said, They are not the circumcision, though they glory therein: but rather they are the concision, and wee are the circumcision, the true circumcision. Now this hee proueth thus: Wee worship God in the spirit, therefore wee are the circumcision. And againe, that they worship God in the spirit hee proueth thus: Wee reioyce in Christ Iesus, and haue no confidence in the flesh; therefore wee worship God in the spirit. So that the connexion of the points is this: They are the concision, not the circumcision: the proofe is this, Wee are the circumcision, therefore they are not the circumsion. Againe, Wee are the circumcision: the proofe is this, we worship God in the spirit; therefore wee are the circumcision. Againe, we worship God in the spirit: the proofe is this, wee reioyce in Christ Iesus, and haue no confidence in the flesh; therefore wee worship God in the spirit. To gather the whole reason into one summe, the Apostle here proueth that the false Apostles which were among the *Philippians*, and which gloried in their circumcision, were the concision, and not the circumcision,

ciſion, by an argument drawne from the nature of true circumciſion, thus: They which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence in the fleſh, they are the circumciſion, they are truly circumciſed. But we worſhip God in the ſpirit, &c. Therefore, &c. This is the forme of the Apoſtle his proceeding and diſcourſe in this place. Now touching the words, and the meaning of them.

1. It is ſaid, *we are the circumciſion*, where the meaning of the Apoſtle is this, we are circumciſed with the true circumciſion. There is then (as the Apoſtle ſhewes) a twofold circumciſion; one outward in the fleſh, which was a cutting of the foreskin of the fleſh, inſtituted by God for a ſigne of the couenant which was made betweene him and *Abraham*: another of the heart, in the ſpirit, which is a cutting of from the heart of all carnall affections, whereby we might be hindered in the ſpirituall ſeruice of God, and in our reioycing in Ieſus Chriſt, whereof *Moſes* maketh mention where he ſaith, *The Lord thy God will circumciſe thine heart, and the heart of thy ſeede, that thou mayeſt loue the Lord thy God with all thy heart, and with all thy ſoule, that thou mayeſt liue.* That carnall circumciſion was that wherein the falſe Apoſtles gloried, and of which they told the *Philippians*, that except they were ſo circumciſed they could not be ſaued. But that being a ceremonie, which when Chriſt came was aboliſhed, the Apoſtle ſaith plainely, that *that is no circumciſion which is outward in the fleſh*: nay he ſaith farther vnto the *Galathians*, that *if they be circumciſed Chriſt ſhall profit them nothing.* And therefore the Apoſtle calleth them the conciſion, becauſe they cut and rent the peace of the Church by vrging that as neceſſarie to ſaluation, which was aboliſhed, and was now not onely vnprofitable but hurtfull. The other circumciſion which is of the heart, in the ſpirit, made without hands, by putting of the ſinfull bodie of the fleſh through the circumciſion of Chriſt, that is the circumciſion wherein the Apoſtle glorieth, and ſaith, *we are the circumciſion*, .i. we are circumciſed with the true circumciſion, that which is outward in the fleſh being no circumciſion. Againe, where it is added, *which worſhip God in the ſpirit*; by worſhipping God in the ſpirit, he meaneth the ſpirituall

Rom. 2. 28. 29.

Gen. 17. 11.

Deut. 30. 6.

Rom. 2. 28.

Gal. 5. 2.

tuall worshipping of God: as if he should haue said, we are the circumcision which worship God spiritually, not after the outward ceremonies of the law, but in the spirit of our minde lifting vp our soules vnto him, and reioycing in his holy name. Againe, where hee saith, that they reioyce in Iesus Christ, and haue no confidence in the flesh, he opposeth the one against the other, and both signifieth that the confidence of their saluation is onely in Christ Iesus, not in any outward thing, either circumcision of the flesh, or what outward thing else soeuer, and withall implieth that they that haue confidence in the circumcision of the flesh, or in any outward thing whatsoeuer, and not onely in Christ Iesus, they indeede reioyce not in Christ Iesus as in the horne of their saluation. It is then in briefe as if the Apostle should thus haue said: I haue warned you to beware of the concision, and doe yee beware of the concision. The reason is: for they who glory that they are the circumcision are not the circumcision, but the concision, and we are the circumcision, we are circumcised with the true circumcision, we I say which worship God not after the outward ceremonies of the law, but in the spirit, and in truth, and which renouncing all confidence of our saluation in the flesh, or in any outword thing, doe onely reioyce in Christ Iesus as in the horne of our saluation. Thus yee see the purpose of the Apostle in this place, what he proueth, how he proueth it, and the meaning of the words. Now let vs see what we may obserue hence for our vse and instruction.

1. Here I note the Apostle his elegant allusion betweene concision and circumcision, where he calleth himselfe and the *Philippians* the circumcision, and the false teachers the concision, by way of allusion vnto circumcision whereof they boasted in vaine. The like allusions we haue diuers times in holy scriptures, as in *Esay*; *The Lord* (saith the Prophet) *looked for iudgement, but behold oppression*; the allusion is plaine in the Hebrue betweene *mishpat* & *mishpach*: and againe, *for righteousnesse, but behold a crying*, where the allusion is as plaine betweene צדקה & צעקה. Also in the new Testament, as in the Epistle to the *Romanes*, where it is said, *I say vnto you that no man vnderstand aboue that which is meete to vnderstand, but*

Esa. 5. 7.

Rom. 12. 3.

that

that every man vnderſtand according to ſobriety, where in the originall the alluſion is notable betweene σφρονεῖν & ὑπερφρονεῖν & περφρονεῖν. Diuers the like might be produced both out of the old Teſtament and likewiſe the new: but let theſe for this time ſuffice. Hence I make this obſeruation, that it is not vnlawfull for the Miniſters and teachers of the word ſometimes to vſe alluſions, and elegancies of ſpeech: for we ſee that the Holy Ghoſt by vſing them ſometimes hath ſanctified the vſe of them. But yet great moderation and diſcretion is to be vſed therein, leſt if we grow to take too great a felicitie and pleaſure therein, we fall into ſuch a ryming vaine and curious affectation as is vnbeſeeming the maieſtie of the word, and the grauitie of the Miniſter of the word. That rule of the Apoſtle is by vs diligently to be kept, that no ieſting, or vaine, or light, or fooliſh ſpeech *proceede out of our mouthes, but only that which is good to the vſe of edifying, that it may miniſter grace vnto the hearers.* From this obſeruation yee for your vſe may learne, not haſtily to iudge, or preſently to condemne ſuch Miniſters and Preachers of the word as ſometimes vſe alluſions, and other elegancies of ſpeech: for yee ſee the Holy Ghoſt doth not altogether auoide them. And albeit ordinarily the moſt plaine and the moſt familiar forme of words be farre the beſt for you, and the moſt to be accepted by you, yet ſometimes ſuch an alluſion, or ſuch an elegancie of ſpeech ſo graceth the ſpeech, as that both it beſt liketh you, and likewiſe maketh the beſt impreſſion in you. In a word, both in the ſpeaker moderation is required that ſuch alluſions or elegancies be not too often vſed, and in the hearer likewiſe iudgement is required, that ſuch alluſions or elegancies be not too raſhly condemned. *Eph. 4. 29.*

2. It is to be noted that the Apoſtle ſaith, *for we are the circumciſion.* For thereby both the Apoſtle denieth that circumciſion which is made with hands, and which is outward in the fleſh to be truely circumciſion: and likewiſe affirmeth that ſpirituall circumciſion which is made without hands by the ſpirit in the heart by purging thence all euill affections to be truely circumciſion; ſo that not they which are circumciſed with carnall circumciſion are the circumciſion, but they onely

onely which are circumciſed with ſpirituall circumciſion are the circumciſion. Whence firſt I obſerue, that as all other ceremonies and ſacrifices of the law, ſo likewiſe the circumciſion of the fleſh had then an end when Chriſt came in the fleſh, ſo that the vſe of them afterwards was not onely vnprofitable, but hurtfull. For albeit it be ſaid both of circumciſion and of other ceremonies, and ſacrifices of the law that they were to continue for euer, yet that is ſo to be vnderſtood as that the terme of their continuance was Chriſt his comming in the fleſh: for they being onely ſhadowes of good things to come, when Chriſt which was the bodie figured by thoſe ſhadowes came they had an end, and were aboliſhed, as the Apoſtle ſhewes at large in the Epiſtle to the *Hebrues*. And albeit there were not wanting both of the *Iewes*, and of the *Ebionits* and *Cerinthians* that in the Apoſtles time ioyned circumciſion with Chriſt, and vrged it as neceſſarie to ſaluation, yet we ſee that the Apoſtles thought it not meete to burden the Gentiles with circumciſion, or with the law: nay the Apoſtle plainely teleth the *Galathians*, that *if they be circumciſed Chriſt ſhall profit them nothing*: and againe, that *whoſoeuer are iuſtified by the law they are fallen from grace*. In both which places the Apoſtle ſhewes that to ioyne with Chriſt circumciſion, or the law, as things neceſſarie to ſaluation is not onely vnprofitable, but alſo hurtfull. Yea now that Chriſt Ieſus is come in the fleſh, in him *neither circumciſion anaileth any thing, nor vncircumciſion, but onely a new creature, regenerated by faith which worketh by loue*.

Gen. 17. 13. Ex. 12. 14. 31. 16.

Act. 15. 1. 28.

Gal. 5. 2. 4.

Gal. 5. 6. 6. 15.

Yea but here the queſtion happily will be asked touching circumciſion, why it was aboliſhed, ſeeing it was *a ſeale of the righteouſneſſe of faith*, as the Apoſtle witneſſeth. If it had beene a ſeale of the righteouſneſſe of the law, it might very well haue beene thought that when the claime of righteouſneſſe by the law ceaſed, then the ſeale thereof ſhould likewiſe be aboliſhed. But being the ſeale of the righteouſnes of faith, it may ſeeme that the righteouſneſſe of faith remayning the ſeale thereof ſhould not be aboliſhed. I anſwer, 1. out of the Apoſtle, that he doth not ſimply ſay, that circumciſion was a ſeale of the righteouſneſſe of faith, but of the righteouſneſſe of

Rom. 4. 11.

of the faith which *Abraham* had when he was vncircumciſed. Now what was the righteouſneſſe of his faith? Surely other then that which is now our righteouſneſſe of faith. For vnto vs it is accounted for righteouſneſſe that we beleeue in Ieſus Chriſt already come in the fleſh, and this is our righteouſneſſe of faith. But vnto him it was accounted for righteouſneſſe that hee beleeued in the promiſed ſeede which ſhould afterwards come in the fleſh, and this was his righteouſneſſe of faith. Right therefore it was that when the promiſed ſeede which he beleeued came in the fleſh, the ſeale of this righteouſneſſe of his faith ſhould be aboliſhed; euen as the ſeales alſo of the righteouſneſſe of our faith ſhall be aboliſhed at his ſecond comming vnto iudgement, when all things ſhall be accompliſhed, and we ſhall ſee him face to face, euen as he is. Againe, vnto the very queſtion it ſelfe, why circumciſion was aboliſhed, I anſwer that it was moſt needfull, becauſe *euery man that is circumciſed, is bound* (as ſaith the Apoſtle) *to keepe the whole law.* Wherevpon elſe where the Apoſtle calls circumciſion *a bondage*, in which bondage they were kept vntill faith came. But *when the fulnes of time was come, God ſent forth his Sonne made of a woman, & made vnder the law, that he might redeeme all which were vnder the law:* and he tooke all the ceremonies and rites that were againſt vs out of the way, and faſtned them on his croſſe. Thus then yee ſee the aboliſhing as of all the ceremonies, & rites, & ſacrifices of the law, ſo of carnall circumciſion after that faith came, that is, after that we began to beleeue in Chriſt Ieſus manifeſted in the fleſh. I know not whether I ſpeake ſo plainely of theſe things as that ye do conceiue me, neither know I how to ſpeake more plainely. Conſider how they ariſe from the place we now handle, and they will be ſo much the more eaſie to be vnderſtood.

Gal. 5. 3.

Gal. 2. 4. 4. 4. 5.

If now yee aske me whether circumciſion be quite and vtterly now aboliſhed, ſo that nothing thereof remaineth? I anſwer that the ceremonie of the circumciſion of the fleſh is vtterly aboliſhed, ſo that nothing of the ceremonie now remaineth: But that which was morally ſignified thereby, to wit, regeneration, and the circumciſion of the heart from all euill and wicked affections, that is that which when the ceremonie

monie was in vſe was moſt accepted, and that ſtill remaineth: and this is that which I ſhould now ſecondly haue obſerued from theſe words, if the time had giuen leaue.

LECTVRE LI.

PHILIP. 3.

Verſ. 3. *For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence in the fleſh.*

IF now againe yee aske mee whether Circumciſion be quite and vtterly ſo aboliſhed as that nothing thereof remaineth? I anſwer that the circumciſion of the fleſh is quite and vtterly aboliſhed, ſo that ſince faith came, that is, ſince we began to beleeue in Chriſt manifeſted in the fleſh, iuſtified in the ſpirit, and receiued vp into glory, nothing at all of that ceremonie remaineth. But euen then when the ceremonie was in vſe, both this and likewiſe all other ceremonies of the law had beſides the ceremonie a morall vſe and ſignification vnto that people of the *Iewes*, which was farre and incomparably more accepted with God then was the ceremonie it ſelfe whatſoeuer it was. This we may plainely ſee and perceiue by thoſe manifold increpations ſo often vſed in the writings of the Prophets, when obſeruing the ceremonie commanded, the *Iewes* neglected that morall vſe thereof which they ſhould eſpecially haue regarded. *I am full* (ſaith the Lord) *of the burnt offering of rammes, and of the fat of fed beaſts, and I deſire not the bloud of bullockes, nor of lambes, nor of goates.* *Bring no mo oblations in vaine, incenſe is an abomination to me &c.* Againe, in another place he ſaith, *I hate and abhorre your feaſt daies, and I will not ſmell in your ſolemne aſſemblies: though yee offer*

Eſay 1. 11.

13.

Amos 5. 21

offer me burnt offerings, and meat offerings I will not accept them, neither will I regard the peace offerings of your fat beasts. What then? Did not the Lord desire the bloud of bullockes, nor of lambes, nor of goates? Did he not regard burnt offerings, peace offerings, and meat offerings? Were the sabboths, and new moones, and feast daies such things as in which he tooke no pleasure at all? No doubt but the Lord had commanded all these things whereof the Prophets here speake, in his law giuen by the hand of *Moses*, as might easily be proued out of the bookes of *Numbers*, and *Leuiticus*. And this was it that the hypocriticall *Iewes* stood vpon with the Prophets, saying, that they kept the law of God duely, because they obserued the outward ceremonies & sacrifices commanded in the law. But this was that that the Lord by his Prophets reproued in them, that they neglected that morall vse of those things which they should principally haue regarded. They staied themselues in the outward worship of God, and looked not vnto the inward worship of him; they obserued the naked ceremonie, but they regarded not mercy and iudgement, piety and obedience, faith and repentance. These things they should haue done, and not haue left the other vndone. The ceremonie should not haue beene neglected by them, but that inward and more holy worship wherevnto by the ceremonie they were led should haue been principally regarded by them. For in this the Lord had more pleasure then in all burnt offerings and sacrifices what soeuer: as it is sayd, *to obey is better then sacrifice, and to hearken is better then the fat of Rams.* And againe the Lord saith by his Prophet, *I desired mercy and not sacrifice, and the knowledge of God more then burnt offerings.* Thus then it is plaine, both that the outward ceremonies had a morall and more spirituall vse, and likewise that this was more accepted with God, euen then when the ceremonie was in vse, then was the ceremonie though commanded.

Amos 5. 22

1 *Sa.* 15. 22

Hos. 6. 6.

Now as it was in other ceremonies of the law, so was it in this circumcision of the flesh, that it had a morall vse and signification, the regard whereof was farre more accepted with God then was the obseruation of the ceremonie it selfe. The morall vse and signification thereof was, to put them in minde

of the circumciſion of the heart, that thence they might purge all wicked and carnall affections, ſuch as any way were like to croſſe and hinder their ſpirituall ſeruice and worſhip of God. And as in other ceremonies, when the ceremonie was aboliſhed yet the morall vſe thereof ſtill remained, ſo likewiſe in this, when the outward circumciſion of the fleſh was aboliſhed, yet the inward circumciſion of the heart which was morally ſignified by the outward ceremonie ſtill remained; ſo that as they then were, ſo ſtill wee are to circumciſe the foreskinnes of our hearts, by cutting away from thence all carnall affections, and vngodly luſts which fight againſt the ſoule. And this was that circumciſion wherein our Apoſtle gloried, when he ſaid, *we are the circumciſion.*

Hence then 3. I obſerue what that circumciſion is which yet remaineth, and wherein we may and ought to glorie and reioice. The circumciſion which yet remaineth, if yee will haue it in one word, is our regeneration, the waſhing of the new birth, and the renuing of the holy Ghoſt, as the Apoſtle ſpeakes. If ye would haue a larger deſcription of it, it is, as this place of our Apoſtle maketh manifeſt, *a cutting away from the heart of all carnall affections*, whereby wee might be hindred in the ſpirituall ſeruice of God, and in our reioycing in Chriſt Ieſus, ſo that being thus circumciſed wee worſhip God in the ſpirit, and reioice in Chriſt Ieſus, and haue no confidence in the fleſh, or in any outward thing whatſoeuer. This is moſt commonly called the circumciſion of the heart; both by *Moſes* where he ſaith, *Circumciſe the fore skinne of your heart, and harden your neckes no more*. And by the Prophet *Ieremie*, where he ſaith vnto the men of *Iudah*, and Inhabitants of *Ieruſalem*, *Be circumciſed to the Lord, and take away the foreskinnes of your hearts*: And by our Apoſtle *Paul* where he ſaith, *that the circumciſion is of the heart, in the ſpirit, not in the letter.* Neither is it called circumciſion of the heart by way of excluſion of circumciſion from other parts of man. For there is alſo mention of the circumciſion of the eares, as where *Steuen* ſaith, *Yee ſtifnecked and of vncircumciſed hearts, and eares*, i. which will not heare when God ſpeakes vnto you: and alſo of the circumciſion of the lippes, as where *Moſes* ſaid vnto the Lord,

Tit. 3. 5.

Deut 10. 16

Ier. 4. 4.

Rom. 2. 29.

Act. 7. 51.

Behold

Behold I am of vncircumciſed lippes; i. I am not able to ſpeake vnto *Pharaoh*, being barbarous and rude in ſpeech. There is then not onely circumciſion of the heart in the will and vnderſtanding, when all carnall affections are purged thence, but there is alſo circumciſion of the lippes, when our ſpeech is ſuch as that it miniſters grace vnto the hearers; and alſo circumciſion of the eares, when wee open our eares vnto the Lord ſpeaking vnto vs, and willingly and euen greedily harken after thoſe things which belong vnto our peace. But yet commonly I thinke both theſe are comprehended in the circumciſion of the heart, ſo that by the circumciſion of the heart, the circumciſion of the eares, and of the lippes likewiſe is vnderſtood. It is called alſo ſpirituall circumciſion, becauſe it is made without hands, by the ſpirit of almightie God, as witneſſeth *Moſes*, where he ſaith, *the Lord thy God will circumciſe thine heart, and the heart of thy ſeede, that thou maieſt loue the Lord thy God with all thine heart, and with all thy ſoule, that thou maiſt liue.* Whereupon the Apoſtle ſaith, *that the praiſe of it is not of men, but of God.* It is called alſo by the Apoſtle, *the circumciſion of Chriſt*, becauſe made by the ſpirit of Chriſt, which doth illuminate our vnderſtanding, renue our will, ſanctifie our affections, and worke in vs all holy deſires to die vnto ſinne, and to liue vnto God in righteouſneſſe and true holineſſe. This circumciſion then of Chriſt, this circumciſion of the heart, this ſpirituall circumciſion which is made without hands by the finger of the ſpirit, illuminating our vnderſtandings, renuing our wills, purging our carnall affections, crucifying in vs the old man, and quickning vs in our inner man, in the ſpirit of our minde, this is the true circumciſion, and this is that circumciſion wherewith the Apoſtle reioyced that he was circumciſed, and vnleſſe wee be circumciſed with this circumciſion we haue no cauſe of reioicing. For that which the Apoſtle ſaith of carnall circumciſion, *If ye be circumciſed Chriſt ſhall profit you nothing*, is quite otherwiſe in this ſpirituall circumciſion. For vnleſſe wee be thus circumciſed Chriſt ſhall profit vs nothing; according to that of our Sauiour, *Except a man be borne of water and of the ſpirit, hee cannot enter into the kingdome of God*: Except a man be borne of water and of the

Exod. 6.30

Col. 2. 11.
Deut. 30.6.

Rom. 2. 29.

Col. 2. 11.

Gal. 5. 2.

Ioh. 3. 5.

the ſpirit, i. vnleſſe he be borne againe by the ſpirit, vnleſſe he be circumciſed with the circumciſion of Chriſt by putting off the ſinfull body of the fleſh, and becomming a new creature, he cannot enter into the kingdome of God, he hath no portion among the ſonnes of God. So that that holdeth ſtill, if we be not circumciſed we belong not to the couenant. But if we be circumciſed with this circumciſion of Chriſt, then may we reioice, knowing that we are the ſonnes of God, and partakers of the couenant of promiſe. Then looke what was the preferment of the *Iew* aboue all other people, that is our preferment aboue the ſonnes of men, and looke what was the profit of circumciſion vnto the *Iewe*, that and more is the profit of circumciſion vnto vs. For thus we are the circumciſion, and not they, we are that peculiar people of the *Iewes*, and not they, inaſmuch as now *he is not a Iew which is one outward, neither now is that circumciſion which is outward in the fleſh, but he is a Iew which is one within, and the circumciſion is of the heart in the ſpirit, not in the letter, whoſe praiſe is not of men, but of God.*

Rom. 2. 28. 29.

Let this, men and brethren, teach vs to deſcend into our ſelues and ſee whether we bee circumciſed or vncircumciſed, whether we can with the Apoſtle truely ſay, *that wee are the circumciſion, that we are circumciſed with the true circumciſion.* Do we worſhip the Lord in the ſpirit with holy worſhippe not after the fooliſh fancies of mans braine? Do we reioyce in Chriſt Ieſus as in the horne of our ſaluation, and renounce all confidence in all outward things whatſoeuer? Are our vnderſtandings inſtructed in the things which are ſpiritually diſcerned? Are our affections enclined to the rule of Gods ſpirit? Are our deſires bent to the things that belong vnto our peace? Are we purged from all carnall affections, and vngodly deſires? Are our lippes faine when we ſing vnto our God? and are our tongues glad when we talke of his righteouſneſſe and ſaluation? Doe we refraine our feete from euery euill path? and doe we giue our members as weapons of righteouſneſſe vnto God to ſerue him in righteouſneſſe and in holineſſe? If the ſpirit do witneſſe thoſe things vnto our ſpirits, then let vs know that we are circumciſed with the true circumciſion, ſo that wee may

say with the Apostle, *We are the circumcision.* For this is the worke of the spirit thus to consecrate vs to his holy worship, thus to settle our reioycing on Christ Iesus, and on him alone, thus to teach vs his will, thus to sanctifie our desires, thus to purge and cleanse vs from inordinate affections, thus to make vs vessells holy vnto the Lord, and thus to guide our feete in to the way of peace. And working thus in vs he doth circumcise vs with circumcision made without hands making vs ne creatures. But if we worshippe the Lord, so that we bowe both to him and *Baal*, if we trust to be saued by our workes, or by any thing but onely by Christ Iesus, and faith in his bloud, if the Gospell be yet hid vnto vs so that we cannot sauour or perceiue the things of the spirit of God, if our affections be so inordinate as that we be full of strife, enuie, hatred, malice, wrath, contentions, backbitings, whisperings, swelling, and discorde, if our desires be so vnbridled as that we runne wholly after the pleasures of the flesh, and neuer minde the things of the spirit; if as yet we will bee euery one more loth then other to talke of matters of religion, of things belonging to our saluation, of the mercies of God in Christ Iesus, and the like; but will straine no curtesie at all to talke filthily, and vncleanly, and vnseemly, and seoffingly, and irreligiously; if as yet either we will not open our eares to heare the voice of the charmer charme hee neuer so wisely, or else will grinne and gnash our teeth at him that shall roundly knocke at the doore of our hearts to rowse vs out of the dead sleepe of sinne wherein to we are fallen; if I say things stand thus with vs, are we not of vncircumcised hearts, and lippes, and eares? yes my brethren if it be thus whatsoeuer we say, or what shew soeuer we make, yet are we of vncircumcised hearts, lips, and eares. For therefore is our vnderstanding full of darknesse, our will and desires peruerse and crooked, and our affections inordinate, because the Lord by his spirit hath not circumcised our hearts; therefore are our mouthes filled not with talke of such things as belong vnto our peace., but with corrupt communication, and iesting, and taunting, and profane talking, becaus the Lord by his spirit hath not circumcised our lippes; and therefore are our eares open vnto euery wicked profanation

of Gods name, and euery bad ſuggeſtion of our neighbours, rather then vnto the word of our ſaluation, because the Lord by his ſpirit hath not circumciſed our eares. In one word, are we and walke we as children of diſobedience? it is because the Lord hath not yet regenerated vs by his holy ſpirit, because we yet are not circumciſed with the circumciſion of Chriſt. Let euery man therefore deſcend into his owne heart, and as he doth finde himſelfe, by thus ſearching his heart, and his reynes to be circumciſed, or vncircumciſed, ſo let him thinke himſelfe to be receiued into the couenant, or yet to be a ſtranger from the couenant of promiſe. And hee that is circumciſed, let him not gather his vncircumciſion: i. as now I expound it, let him not defile himſelfe with the corruptions which are in the world through luſt, but hauing eſcaped from the filthineſſe of the world, let him giue his members ſeruants vnto righteouſneſſe in holineſſe, and worſhip the Lord with holy worſhip. But he that hath walked either 40 or 4. yeeres in the wilderneſſe of this life, and is not yet circumciſed, let him know that euen that perſon that is not circumciſed, that man that is not regenerated by the Lord his ſpirit, euen hee ſhall be cut off from the Lord his people, and ſhall haue none inheritance among the Saints of God. Vnto ſuch therefore I ſay as the Lord by his Prophet ſaith to the men of *Iudah*, and

Ierem. 4 4 to *Ieruſalem, breake vp the fallow ground of your hearts, and ſow not among the thornes: be circumciſed to the Lord, and take away the fore-skins of your hearts, leaſt the Lord his wrath come forth like fire, and burne that none can quench it, becauſe of the wickedneſſe of your inuentions:* And with the Prophet *Hoſea*, I ſay farther,

Hoſ. 10. 12. *ſow to your ſelues in righteouſneſſe, reape after the meaſure of mercie, breake vp your fallow ground: for it is time to ſeeke the Lord till he come and raine righteouſneſſe vpon you. Weede out all impiety and wicked affections from your hearts, put off the ſinneful body of the fleſh, and be renued in the ſpirit of your mindes. For*

1 Cor. 15. 50 *this I ſay vnto you that fleſh and blood cannot inherit the kingdome*

Acts. 20. 6. *of God. Bleſſed and holy is he that hath his part in the firſt reſurrection*, i. by the power of God his ſpirit regenerating him, riſeth from ſinne wherein he was dead vnto newneſſe and holineſſe of life: for on ſuch the ſecond death hath no power.

And

And let this ſuffice to be ſpoken touching both the carnall, and likewiſe the ſpirituall circumciſion by occaſion of theſe words, *we are the circumciſion.* It followeth.

Which worſhippe God in the ſpirit] By this and the reſt that followes is deſcribed, as I told you who are circumciſed with ſpirituall circumciſion, euen they which worſhip God ſpiritually &c. ſo that hauing ſpoken of ſpirituall circumciſion we haue ſpoken in a generality both of this, and the reſt that followes. Yet it will not be amiſſe ſomewhat more particularly, yet as briefly as we can, to ſpeake by occaſion of theſe words of the ſpirituall worſhip of God. There is no people ſo farre without God in this world, Iewe, or Gentile, Turke, or other, but that both they know there is a God, and likewiſe thinke they worſhip him with true worſhippe. But how a great many nations and languages ſhould either know the true God, or truely worſhippe him, it can ſcarce be imagined, ſeeing they want the holy word of life, where alone we both clearly know him, and likewiſe how to worſhip him. Nay how ſhould not they moſt groſſely erre touching the true worſhip of God, ſeeing where the word is there are ſo many errors touching the true and ſpirituall worſhip of God. Witneſſe thoſe manifold will-worſhippes of God which men haue deuiſed vnto themſelues, and for which they haue no warrant at all in the word: ſuch as are forbidding of marriage, and forbidding of meates to ſome men at all times, and to all men at ſometimes vnder pretence of holy religion, and deuout ſeruice of God. But for our inſtruction in this point, let vs hence obſerue that not only in the ſpirit of our minde purified by the ſpirit to ſerue him in holineſſe and in righteouſneſſe, but that if we will not erre in the performance of true and ſpirituall worſhippe vnto our God, we muſt proceede by this rule of reioicing in Chriſt Ieſus, inaſmuch as by reioycing in Chriſt Ieſus wee worſhippe God ſpiritually. For what is there required in our ſpirituall worſhip of God which by our reioycing in Chriſt Ieſus is not performed vnto him? Is it not our ſpirituall worſhip of God to loue him, to put our truſt in him, to feare him, to pray vnto him, to obey him, and to glorifie him both in our bodies, and in our ſpirits? And are not all theſe things performed vnto

to him by our reioycing in Christ Iesus? We reioice in Christ Iesus, knowing that in him we are beloued: and therefore we loue God who we know doth loue vs in Christ Iesus. Againe, we reioice in Christ Iesus, knowing that in him all the promises of God are yea, and Amen; and therefore we beleeue in God & put our trust in his name who we know for his sake maketh good all his promises vnto vs. Againe we reioice in Christ Iesus, knowing that by him an atonement and reconciliation is made betweene God and vs: and therfore we feare God whose wrath we know is now appeased towards vs by the mediation of Christ Iesus. Againe, wee reioice in Christ Iesus knowing that by him we may go boldly vnto the throne of grace: and therefore wee poure out our praiers vnto God who wee know giueth vs whatsoeuer wee aske by faith in his name. Againe, wee reioyce in Christ Iesus knowing that through Christ wee are able to doe all things: and therefore wee obey God who wee know strengtheneth vs in Christ to doe all things that hee requireth of vs. Againe, wee reioyce in Christ Iesus knowing that hee is made of God vnto vs wisedome, and righteousnesse, and sanctification, and redemption: and therefore we glorifie GOD both in our bodies and in our spirits, who we know hath giuen vs his sonne, and together with him hath giuen vs all things also. So that through the reioycing which we haue in Christ Iesus we worship God spiritually with all holy worship of loue, of faith, of feare, of praier, of obedience, and of glorifying his name both in our bodies and in our spirits. Yea and whosoeuer hath not this reioycing in Christ Iesus it is impossible that he should worship God with this spirituall and holy worshippe. For how shall hee loue GOD that is not perswaded of the loue of God towards him in Christ Iesus? how shall hee beleeue in God and put his trust in his name, that knoweth not that all his promises are yea and Amen, most certaine and sure in Christ Iesus? How shall hee feare God as a dutifull childe that assures not himselfe of his reconciliation with God by the death and intercession of Christ Iesus? How shall hee pray vnto God in faith that knows not that his praiers shall bee accepted and heard in Christ Iesus, that offereth our praiers vnto God,

God, and makes continuall intercession for vs? How shall hee obey God in that which he commands that knowes not that God in Christ Iesus doth enable him to doe that which hee commandeth? How shall hee glorifie God in his body, or in his spirit, that knowes not what great mercies God hath vouchsafed vnto vs through Christ Iesus? So that vnlesse wee can reioyce in Christ Iesus euen because wee know all these thinges wee cannot possiblie worshippe God with spirituall worshippe.

Will you then, men and brethren, haue a direction for your spirituall worshipping of God? Surely it is needfull, for God is a spirit, and they that worship him, must worship him in spirit and in truth. Let this then be your direction: Reioyce in Christ Iesus; reioyce in him, because yee are beloued in him, and then surely yee will loue God who loues you in Christ Iesus. Reioyce in Christ, because in him all Gods promises are made good and performed vnto you, and then surely yee will beleeue in God, and put your trust in him, who keepeth promise, and suffereth not his truth to faile for euer. Reioyce in Christ, because by him yee haue receiued the attonement, and then surely yee will feare God, whose wrath was appeased by the reconciliation of Christ Iesus. Reioyce in Christ, because through him your praiers are accepted and heard with God, and then surely ye will powre out your praiers vnto God, who giues you whatsoeuer yee aske in faith in his name. Reioice in Christ, because in him ye are made able to doe all things, and then surely yee will obey God, who strengthneth you in Christ to doe all things. Reioice in Christ, because by him yee are redeemed, and saued, and by the power of his spirit sanctified, and then surely yee will glorifie God both in your bodies, and in your spirits, who with Christ his Sonne giueth you all things both for this life present, and likewise for that that is to come. So that there cannot be a better direction for our spirituall worship of God, then to reioice in Christ Iesus, because by our reioicing which we haue in Christ Iesus wee are enflamed to loue God, to beleeue in him, to put our trust in him, to feare him, to pray vnto him, to obey him, and to glorifie him both in our bodies and

Ioh. 4. 24.

and in our ſpirits, which is our ſpirituall worſhipping of God. Whence it is alſo eaſie to gheſſe why it is that wee faile ſo much in the ſpirituall worſhipping of God, which is euen hence, becauſe wee faile in our reioycing in Chriſt Ieſus.

For our better inſtruction in which point of our reioycing in Chriſt Ieſus, let vs in the next place hence obſerue, that to reioice in Chriſt Ieſus, is not onely to repoſe our whole truſt and confidence in him, as in the horne of our ſaluation, to make our boaſt of him, and to tell of all the wondrous workes that hee hath done for vs with gladneſſe, but withall to renounce all confidence in the fleſh, and in any outward thing whatſoeuer. For theſe are things which cannot ſtand together, reioicing in Chriſt Ieſus, and repoſing our confidence in any outward thing whatſoeuer: for if we reioice in Chriſt Ieſus, then wee repoſe the whole confidence of our ſaluation, and euery part thereof vpon him, and him alone; and if wee repoſe our whole, or any part of the confidence of our ſaluation on any outward thing, and not on Chriſt Ieſus alone, then we doe not indeed reioice in Chriſt Ieſus. This the Apoſtle plainly ſheweth, where he ſaith, that whoſoeuer are iuſtified by the Law, they are fallen from grace; that is, whoſoeuer ſeeke for their righteouſneſſe by the workes of the Law, or hope to be ſaued by them, they are fallen from grace, Chriſt profiteth them nothing. Let them looke vnto this, that truſt vnto their merits, to be ſaued by them. Surely the concluſion from this place of our Apoſtle lieth very hard vpon them. For hence thus I gather: They that haue confidence of their ſaluation by their merits, or by any outward thing whatſoeuer, and not only by Chriſt Ieſus, they reioice not in Chriſt Ieſus: They that reioice not in Chriſt Ieſus, they worſhip not God in the ſpirit: They that worſhip not God in the ſpirit, they are not circumciſed with the true and ſpirituall circumciſion: *Ergo*, they that haue confidence of their ſaluation by their merits, they are not circumciſed with the true and ſpirituall circumciſion. Where in my iudgement the concluſion is as inevitable as hard. If they anſwer that the Apoſtle maketh no mention of the merit of workes, and therefore nothing can hence be concluded againſt the merit of workes; I anſwer

Gal.5.4.

againe, that by the name of flesh in this place of our Apostle is vnderstood not only the circumcision of the flesh, or other ceremonies of the Law, but all the workes of the Law, all mans merits whatsoeuer, euen all outward things whatsoeuer. Which is plaine by the antithesis and opposition in this place betweene Christ and the flesh, and likewise by that that followeth in the Apostle. For first, where he saith, *Wee reioyce in Christ Iesus, and haue no confidence in the flesh*, in that he denieth that they haue any confidence in the flesh, what else is his meaning, but that they haue no confidence in any thing but only in Christ Iesus, so reioicing in him, as that they put their whole confidence in him. Againe, when he shewes afterwards what he meanes by the flesh, hee speaketh not only of the circumcision of the flesh, but of his tribe, of his stocke, of his religion, of his zeale; yea and lest hee should seeme to leaue out any thing without Christ wherein he had any confidence, hee speaketh expressely of all things without Christ, that for Christ he counteth all things losse. So that the conclusion (though most hard) will not be auoided, but that they that trust to be saued by their merits are not circumcised with the true and spirituall circumcision, but are as yet strangers from the couenant of promise, and haue no inheritance among the sonnes of God.

Let vs therefore, men and brethren, renounce all confidence in any thing without Christ whatsoeuer, and let vs trust only in the merits of Christ Iesus. He alone is made of God vnto vs wisdome, and righteousnesse, and sanctification, and redemption: he hath purchased vs with his owne bloud: he is set for euer at the right hand of the throne of God to make intercession for vs; and through him alone we receiue all the blessings that wee haue either for this life, or that that is to come. Let vs therefore reioice in him, and not in any thing without him. Hee that beleeueth in him, beleeueth in him that sent him; and hee that loueth him, loueth him that sent him; and hee that obeyeth him, obeyeth him that sent him; and he that glorifieth him, glorifieth him that sent him. Let vs therefore worship him with all holy worship, and so shall wee worship God in the spirit, and so shall we be able truly to say

ſay with the Apoſtle, *We are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence in the fleſh.*

Circumciſe (O Lord) wee beſeech thee the foreskinnes of our hearts with the finger of thy holy ſpirit, that we may worſhip thee in ſpirit and in truth, & that we may reioyce in thy Sonne Chriſt Ieſus as in the horne of our ſaluation, renouncing all confidence in any thing without him whatſoeuer. O Lord purge vs daily more and more from all inordinate affections, and vnbridled deſires, which any way may draw vs from thee, or hinder vs in thy ſeruice: renew in vs right ſpirits, that wee may worſhip thee, not after the fond deuices of our owne braine, but in ſpirit and in truth, after the rule of thy holy word; and ſo ſanctifie vs with thy holy ſpirit, that abandoning all worldly confidence whatſoeuer, wee may wholly and only reioyce in thy Sonne Chriſt Ieſus for euer.

LECTVRE LII.

PHILIP. 3. Verſ. 4. 5. 6.

Though I might alſo haue confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt.

NOw the Apoſtle in theſe words propoſeth vnto them his owne example, as an embracer of that truth touching mans righteouſneſſe and ſaluation which they were to embrace and follow, from this verſe to the fifteenth. And firſt he ſhewes that he for his part repoſeth no truſt or confidence of his righteouſneſſe or ſaluation in the circumciſion of the fleſh, or in the workes of the Law, or in any thing without Chriſt whatſoeuer; and then that Chriſt alone is all his righteouſneſſe, and the horne of his ſaluation. In theſe verſes that I haue read vnto you the Apoſtle firſt ſhewes that if he would or thought it meet to reioyce

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in the flesh, he had as good cause so to doe, nay better cause so to doe then any of them that reioiced in the flesh had. 2. He shewes that albeit hee might haue as good confidence in the flesh as the best, yet hee now counted of all those things not only as vnprofitable, but as hurtfull, vers. 7.8. Whereby the Apostle both represseth the insolencie of those false teachers that boasted so much, and yet had not so much cause as hee had of boasting touching the flesh; and likewise lets the *Philippians* see that seeing hee hauing such prerogatiues aboue others touching the flesh, yet counted all things without Christ euen but dung and losse, they also should doe so, and therefore should not regard whatsoeuer those false teachers told them of circumcision, or of the workes of the Law. In generall therefore first the Apostle shewes, that if hee would haue confidence in the flesh, he hath cause enough, so that he might if hee would haue confidence in the flesh, in these words, *Though I might, &c.* Secondly he shewes that he hath more cause to trust in the flesh then any of those false teachers haue, in these words, *If any other, &c.* Thirdly, hee proues his two former assertions by a particular recitall of certaine things wherein he might reioice, in some of which he was not inferiour to the best, as in circumcision, being circumcised the eighth day; in kindred, being of the kindred of *Israel*; in tribe, being of the tribe of *Beniamin*; in ancientnesse of stocke and linage, being an *Hebrew* of the *Hebrewes*; and in profession, being a *Pharisie*: and in others he was before the best, as in zeale, hauing persecuted the Church, and in righteousnesse, which is in the Law, being vnrebukeable. Thus yee see the forme of the Apostle his proceeding, and the diuision of these words into their branches. Now touching the meaning of them in more particular sort.

First, in the first generall proposition, where hee saith, *Though I might, &c.* the Apostle meeteth with an obiection which happily the false teachers might haue made against him; and it is as if he should thus haue said: Though I say that I reioice in Christ Iesus, and haue no confidence in the flesh, yet let no man say that it is because I haue no cause of confidence in the flesh; for I haue cause enough: so that if I would

I might not only as a Christian haue my whole confidence Christ, but also as a Iew, haue confidence in the flesh. Secondly, where he saith in the next generall proposition, *If any other man, &c.* the Apostle not ambitiously, but being forced thereunto by the ambition of others, compareth himselfe not only with those false teachers, but euen with the best of the Iewes; and for cause of hauing confidence in the flesh if hee would, he preferreth himselfe before the best of them. For it is as if he should thus haue said: If any, I say not only of those dogges and euill workers, but if any other euen of the best of the Iewes, thinke that he haue cause of confidence in the flesh, that is, in any outward thing without Christ, I might haue more cause of confidence in outward things if I would, then he whatsoeuer he be. Thirdly, where he saith in the particular recitall of those things wherein he might if hee would reioice, that he was *circumcised the eighth day*, the Apostle sets downe his first prerogatiue common to him with other of the Iewes. He was circumcised, he meanes in the foreskinne of his flesh, therefore no Gentile; the eighth day, therefore hee was no proselyte, but a naturall Iew: for the proselytes, which were those that being Gentiles embraced the Iewish religion, they were circumcised after their conuersion vnto Iudaisme; but all the Iewes were by the Law circumcised the eighth day. So then he was no Gentile or proselyte, but a naturall Iew, being circumcised the eighth day. His second prerogatiue common to him with other of the Iewes likewise, was that he was of the kindred of *Israel*, that is, not borne of parents that were proselytes, and only conuerted vnto Iewes, but of parents which were naturall Iewes, euen of the seede of *Iacob*. A prerogatiue which the Iewes stood much vpon that they were descended of *Iacob* who was called *Israel*, because he preuailed with God. His third prerogatiue wherein hee was aboue many of the Iewes, was that he was of the tribe of *Beniamin*: which his tribe he mentioneth, both for the dignitie of his tribe, as being the tribe whence *Saul* the first King of *Israel* was; as also farther to shew himselfe an *Israelite*, whose custome it was to reckon their tribe. His fourth prerogatiue wherein hee yet more excelled many of the *Iewes*, was that he was an *Ebrew* of

of the *Ebrewes*: whereby hee argues the ancientnes of his ſtocke and linage, as being continued from *Abraham* called the Ebrew, or from *Eber* of whom the Iewes were called Ebrewes, which was before the confuſion of tongues at the building of Babel. His fifth prerogatiue, wherein he yet more excelled the moſt of the Iewes, was that he was by the law, i. by ſect and profeſſion a Phariſie, the ſect it ſelfe being thought the moſt ſtrait ſect of the Iewiſh religion, and they more holy, and alſo more learned in the ſcriptures then men of other ſects. His ſixth prerogatiue, wherein he paſſed all the reſt of the Iewes, was his zeale, which was ſo feruent and outragiouſly hot that he perſecuted the Church of God extremely, or as it is in the *Acts, vnto death, binding and deliuering into priſon both men and women; puniſhing them throughout all the ſynagogues, compelling them to blaſphemie, and giuing his ſentence when they were put to death.* The laſt prerogatiue here mentioned, wherein alſo he paſſed all the reſt of the Iewes, was that touching the righteouſneſſe which is in the law, that is, which conſiſteth in the outward obſeruation of thoſe things which the law commanded, he was vnrebukeable, to wit before men, ſo preciſely walking in all the commandments and ordinances of the law as that no man could reproue him, as it is alſo ſaid of *Zacharias* and *Elizabeth*. This I take to be the meaning of the Apoſtle thus farre. Now let vs ſee what may be obſerued hence for our vſe and inſtruction.

Gen. 14. 13. 10. 21. 25.

Act. 26. 5.

Gal. 1. 13. *Act.* 22. 4. 26. 10, 11.

Luk. 1. 6.

1. Here I note the manifold and great arguments which the Apoſtle had of confidence and reioycing in the fleſh, euen ſo many and ſo great, that he might not onely compare with the beſt of the Iewes, but all his prerogatiues conſidered, he might more reioyce in ſuch outward things then might any of the beſt of them. For looke wherein any of the beſt of them might reioyce, whether it were in circumciſion, or in nobleneſſe of race, or in ancient diſcent, or in dignitie of tribe, or in profiting in the Iewiſh religion, therein might he alſo reioyce; and then for zeale, he was much more zealous of the traditions of his fathers then were any of the reſt, being euen madde in zeale againſt the Chriſtians; and likewiſe for holineſſe of life, and religious obſeruation of the law, he walked

ked ſo well and ſo preciſely, as that no man could except againſt him, or reproue him for any thing that way.

Hence then I obſerue the wonderfull wiſdome of our good God, in his moſt wiſe diſpoſing and ordering of all things for the behoofe and benefit of his Church. For to the end that he might bring the Iewes from that vaine confidence which they had in the fleſh, and from that ouer-weening conceit which they had of their owne righteouſnes by the workes of the law, vnto confidence in Chriſt Ieſus, and vnto that righteouſneſſe which is of God through faith, to the end (I ſay) that he might bring the Iewes from thoſe outward things of the fleſh vnto the inward knowledge of Chriſt Ieſus, he raiſed vp to this purpoſe this holy Apoſtle, that he being a man fully furniſhed with all prerogatiues in all ſuch outward things as they reioyced in, might both be of greater authoritie with them, and likewiſe haue the greater poſſibilitie to draw them from workes vnto grace, from the law vnto Chriſt. For if it had beene ſo, that he had perſwaded them to renounce all confidence in the fleſh, and to reioyce onely in Chriſt Ieſus, hauing himſelfe no cauſe of confidence in the fleſh, they might happily lightly haue eſteemed him, and thought that becauſe himſelfe had nothing touching the fleſh whereof to reioyce, therefore he enuied them, and perſwaded them to renounce all confidence in the fleſh. But when now they ſhould ſee that he that thus perſwaded them was one that had greater cauſe of confidence in the fleſh then had the beſt of them, they muſt needs likewiſe ſee that ſurely his perſwaſions proceeded from a certaine and ſound iudgment, and not from any conceited opinion, or hatefull enuy. So we ſee that to teach men that pleaſures, and ſumptuous buildings, and riches, and poſſeſſions, and the like were all but vanitie and vexation of the ſpirit, he ſtirred vp *Salomon*, who hauing had his fill of all kinde of pleaſures which either his eye, or his heart could deſire, and hauing built goodly houſes, and great workes, and hauing gathered great riches and treaſures, and gotten large poſſeſſions aboue all that were before him in *Ieruſalem*, was ſo fit to teach that leſſon, that he ſaying of all thoſe things that they were but vanitie and vexation of the ſpirit,

Eccleſ.2.

spirit, the truth thereof might the rather be beleeued. So likewise when the Church had sate now a long time in the darknesse of Romish Egypt, and had beene bewitched as with many other grosse errors, so with this of iustification by workes, and merits of their owne making, we see that to purge the Church of these pestilent diseases, he raised vp not many yeares ago in *Germanie* that reuerend *Luther*, who hauing beene a long time more pharisaicall and zealous in those monkish waies and doctrines then the common sort of his order; and hauing liued, as *Erasmus* witnesseth, so that none of all his enemies could euer charge him with any note of iust reprehension, might so much the rather preuaile with the Church to draw them from those dreames and dregs of superstition and idolatrie wherein they were drowned. And thus oftentimes it seemeth good to the wisdome of our God, to the end that he may the rather draw his people either from errors in opinion, or corruptions in life, to raise vp of themselues some such as haue as deeply beene drencht in those errors which they maintaine, and delighted asmuch in those follies which they follow, as they themselues; that when they shall disclaime such and such errors, or renounce such and such follies, the rest may the rather hearken vnto them, and be induced by them to disclaime their errors, and to renounce their follies. Whence I make this double vse.

Epist. lib. 5. Melan. l. 6. Wolfgo.

1. This may teach them whom it hath pleased the Lord to reclaime from error in opinion, or folly in life, to consider why the Lord hath thus in mercy dealt with them, and accordingly to performe such duties vnto the Lord as are required of them. Art thou then called out of the darknesse of Romish Egypt vnto the glorious light of the Gospell of Iesus Christ? Art thou freed from the bondage of that Romish Pharaoh into the glorious libertie of the sonnes of God by the day-starre arising in thine heart? It is a great mercy of the Lord vnto thee thus to deliuer thy soule from death, and thy feete from sliding. But consider thou whether the Lord hath not also in wisdome done this, that thou hauing beene nusled vp in their superstitious errors, and as egerly maintained them as they, shouldst now labour to draw them out of darknesse

into light, and from vaine confidence in the flesh to reioyce in Christ Iesus. What doest thou know but that the Lord therefore suffered thee for a while to sit in darknes and in the shadow of death, that when afterward the day-starre should arise in thine heart, thou mightest both labour the more with them, and likewise be in the better possibilitie to preuaile with them. Follow thou therefore the example of this holy Apostle, and labour to weyne them as from other their errors, so from confidence in their workes, and in merits of their owne making, that they may reioyce wholly in Christ Iesus, and onely put their trust in his name. Againe, hast thou haunted with vaine persons, and beene delighted in the companie of the wicked; hast thou runne with a theefe when thou sawest him, and beene partaker with the adulterers; hast thou giuen thy money vnto vsury, or taken reward against the innocent; haue thine hands wrought, or thy feete runne vnto, or thy thought deuised, or thy heart consented vnto this or that sinne or iniquitie; and hath the Lord now reclaimed thee? It is a great mercy of the Lord no doubt vnto thee. But consider thou whether the Lord hath not also in wisdome done this, that thou mightest draw them with whom sometimes thou sortedst thy selfe vnto a reformation of their waies. What knowest thou but that he hath reclaimed thee from such and such inordinate waies, that hauing walked with them thou mightest be the meanes of reforming them. As it hath pleased the Lord therefore to reclaime euery man from any error in opinion, or folly in life, so let him labour to reforme such errors, or follies in them whom hee knowes to be intangled with them: euer remembring that of our Sauiour vnto *Peter*, *when thou art conuerted strengthen thy brethren*: and likewise that, *that he which converteth a sinner from going astray out of his way, saueth a soule from death, and hideth a multitude of sinnes.*

Luk.22.32.

Iam.5.20.

2. This may teach them that are as yet holden with any error in opinion, or folly in life, to hearken vnto those whom the Lord hath raised euen of themselues to admonish them of their errors, or of their follies. For thus they should consider with themselues: He was so affected as now I am, and had

had as great skill, and will to maintaine thoſe things which now he doth oppugne, as I haue, and if the Lord haue now reuealed vnto him that which as yet he hath kept hid from mine eyes, who am I that I ſhould not hearken vnto him? Againe, he was ſo delighted as now I am, and did runne after ſuch ſinnes and iniquities as he now ſpeaketh againſt, as now I doe, and if the Lord haue now ſo lightned his eyes that he both ſeeth the folly of his owne waies, and calleth me from the like, why ſhould I not receiue inſtruction from him? Thus (I ſay) they ſhould conſider, and cauſe their eares to hearken vnto wiſdome, and incline their heart vnto vnderſtanding. Pro. 2. 2. But what doe they? Forſooth if ſuch a one as was wrapped in their errors would now draw them from their errors, they diſdaine him the moſt of all other, and they cry away with the Apoſtata, away with the reuolter, we will not heare him, our ſoule loatheth him. And might not the Iewes euen with the very ſame reaſon haue dealt ſo with the Apoſtle, and ſo cried after him. Againe, if ſuch a one as was delighted in their follies whatſoeuer, would now draw them from their follies, doe they not by and by ſay, Oh ſir, how long haue you been of this minde? Are you ſo quickly become ſo preciſe that now you cannot brooke theſe things? Not long ſince you were as we are, and ere long happily will be againe, in the meane time you may talke where you may be heard: but we will walke in our old wayes. And might not the Iewes euen with the very ſame reaſon haue ſaid thus to the Apoſtle? Surely they that ſend away ſuch as ariſing of themſelues ſeeke to reclaime them from their errors or their follies with ſuch anſwers, they doe therein iuſtifie the Iewes, neither ſuffer they the conſideration of this wiſdome of our God (whereof we haue ſpoken) to ſinke into their hearts. Well, let vs conſider it, and as it doth or may concerne vs ſo make theſe vſes of it.

2. Here I note that the Apoſtle to repreſſe the inſolencie of thoſe that boaſted in outward things without Chriſt, ſpareth not to ſpeake of ſuch prerogatiues as he had touching the fleſh, and in ſuch to preferre himſelfe before the beſt of them. Whence I obſerue that in ſome caſes the children of God may ſtand

ſtand vpon their owne commendation, and are not to ſpare to ſpeake of ſuch bleſſings outward or inward as the Lord hath beſtowed vpon them aboue their brethren. Our holy Apoſtle we ſee did it very often. In the latter to the *Corinthians chap.* 11. we ſee how largely he ſpeaketh of the excellency of his miniſterie, of his gifts of knowledge, of his diligence in his office, of the nobleneſſe of his birth, of the auncientnes of his ſtocke, of his patience, of his conſtancie, of his manifold ſufferings for Chriſt his ſake: and in *chap.* 12. of his viſions, and reuelations which were ſhewed him of the Lord. So likewiſe in the Epiſtle to the *Galathians*, we ſee how he magnifieth his office and Apoſtleſhip, ſtanding vpon it that he was in nothing inferior to the chiefe Apoſtles, but withſtood *Peter* the Apoſtle of the Iewes to his face. Where alſo he boaſteth of his profiting in the Iewiſh religion aboue many of his companions, and of his zealouſnes of the traditions of his fathers. Like places vnto theſe we haue in the *Acts*, where we ſee the like practiſe of the Apoſtle. But was it that moued the Apoſtle herevnto? Was it ambition, and vaine affectation of his owne praiſes that moued him? No ſurely: he was (as himſelfe often ſaith) euen compelled therevnto, partly to repreſſe the inſolencies of thoſe that laboured to vndermine his authoritie; and partly to quit and cleare himſelfe of ſuch falſe caui lations as were laid againſt him; and partly to confirme ſuch weake brethren, as ſuch arguments of commendation might ſomewhat preuaile with. Thus then we ſee that the children of God warranted by the example of the Apoſtle may ſpeake euen freely of ſuch bleſſings as the Lord in mercy towards them hath beſtowed vpon them aboue others of their brethren. But may they in euery caſe, and vpon euery occaſion breake forth into their owne praiſes? No certainely they may not, but onely in ſome caſes. As 1. when they are ſo vilified, and diſgraced, and diſcountenanced, their authoritie ſo impeached, their gifts ſo nullified, their perſons ſo contemned, as that thereby not onely themſelues are iuſtly offended, but Gods name likewiſe diſhonoured, then may they euen boaſt themſelues of ſuch mercies outward or inward as the Lord hath vouchſafed vnto them. So our Apoſtle did when

2 Cor. 11.

12.

Galat. 1.

2.

1. 14.

Act. 22. 26.

when the false Apostles laboured to disgrace him with the *Corinthians*, and the *Galathians*, as hauing no authoritie, no gifts of knowledge, or eloquence. 2. When they see that the proud insolencie of their aduersaries that exalt themselues against the knowledge of God cannot otherwise be represſed So our Apostle did when the false Apostles did so insolently brag as if they had all knowledge, and all wisdome, and all vnderstanding. 3. When they which otherwise should giue them that testimonie which is due vnto them, doe it not, the glory of God requiring it, then may they breake out into their owne praise. And this our Apostle sheweth to be one cause why he boasted himselfe, where he saith, *I was a foole to haue boasted my selfe; but yee haue compelled me: for I ought to haue beene commended of you.* Because therefore the *Corinthians* gaue him not that testimonie which was due vnto him, therefore hee was compelled to boast himselfe. 4. When they see that their boasting may make for the edification of the Church of Christ Iesus, then may they boast themselues. So our Apostle here boasteth himselfe, as to represſe thereby the insolencie of the false teachers, so partly to teach the *Philippians*, that seeing he, hauing such prerogatiues aboue others touching the flesh, yet counted all those things but euen dung and losse, they also by his example should doe so. In all these cases the children of God may and ought to speake and euen to glory and boast of such blessings as God hath bestowed vpon them aboue their brethren. Touching this whole point I giue these two caueats: first, that they doe not hunt after occasions and opportunities to praise themselues, but that then only they doe so when they are euen driuen and compelled so to doe by such occasions as now we haue spoken of, or the like: secondly, that when they praise themselues being compelled thereunto, they doe it not in affectation of their owne praise, but for the praise and glory of almightie GOD. 2 *Cor.* 12. 11

Here then let not any proud Pharisie, or any ambitious *Diotrephes* shrowde himselfe vnder the couert of the Apostle, as if his example might serue to him for any defence of his ambition, or pharisaicall contempt of others. Let not that

man of ſinne herevpon exalt himſelfe aboue all that is called God, or that is worſhipped. All ſuch proud, and vaine, and ambitious ſpirits as vainely glory in their pedigree, in their honor, in their riches, in their wiſdome, in their holineſſe, in their zeale, or the like, they ſauour not of *Pauls* ſpirit, but rather of *Lucifers* ſpirit. Whoſoeuer otherwiſe boaſt themſelues then being compelled therevnto, whoſoeuer otherwiſe breake out into their owne praiſes then onely vnto the praiſe and glory of God, they may well talke of *Pauls* boaſting, but they know not what it meaneth; and as much may be ſaid for the proud contemning Phariſie as can be ſaid for ſuch men. Beware therfore of ambition and vaine glory: for it ſhutteth from God, as witneſſeth our Sauiour, where he ſaith vnto the Iewes, *how can yee beleeue which receiue honour one of another, and ſeeke not the honour that commeth of God alone?* Let vs therefore ſpeake with gladnes of the bleſſings which the Lord hath vouchſafed vnto vs, and if neede be, let vs glory and boaſt of them; but euer remembring that which is written, *he that reioyceth, let him reioyce in the Lord.* To glory in the mercies of the Lord towards vs, affecting our owne praiſe and glory is phariſaicall, hypocriticall and wicked; but in ſome caſes ſo to doe to the praiſe and glory of God is both lawfull and very requiſite. I will end this point if in one word I ſhall anſwer one doubt, which is, how the Apoſtle ſhould reckon it amongſt his externall praiſes and arguments of confidence in the fleſh, that he perſecuted the Church of God. This no doubt was a great and grieuous ſinne to perſecute the Church of God: as our Apoſtle acknowledgeth, where he ſaith, *I was a blaſphemer, and a perſecutor, and an oppreſſor, but I was receiued to mercy.* But we muſt remember that the Apoſtle had to doe with thoſe that would ſeeme to be very zealous of the law. He mentioneth therefore his perſecution of the Church onely to proue that he was as zealous of the law as the beſt of them. Which zeale they highly accounted of, as alſo hee did before his converſion, though now he condemned it. In reſpect therefore of them, and likewiſe in reſpect of his owne opinion before his conuerſion, his ſo feruent zeale that he perſecuted the Church of God is reckoned amongſt his praiſes.

Luke 8. 11.

Ioh. 5. 44.

1 Cor. 1. 31.

1 Tim. 1. 13.

ſet. And the ſame is likewiſe to be ſaid of all the reſt, as hereafter we ſhall ſhew.

3. Here I note that the Apoſtle to proue that he might haue confidence in the fleſh if he would as well as the beſt, reckoneth whatſoeuer outward things the Iewes moſt ſtood vpon, or could indeede bee ſtood vpon, as circumciſion, great kinred, ancient continuance therein, euen from *Abraham* the Ebrew, nobleneſſe of Tribe, religiouſneſſe of profeſſion, feruencie of zeale, and moſt preciſe obſeruation of the commandements and ordinances of the law. Whence I obſerue that to haue confidence in any outward thing without Chriſt whatſoeuer is to haue confidence in the fleſh. This is proued, becauſe whatſoeuer outward thing without Chriſt is termed fleſh both here, as this diſcourſe proueth, and elſe where in the very like forme of ſpeech, as where the Apoſtle ſaith, *ſeeing that many reioyce after the fleſh, I will reioyce alſo.* Now what are the things that here he reioyceth in? Surely many of them the ſelfe-ſame things that here the Apoſtle ſpeaketh of, and beſides other things alſo, as hunger, thirſt, cold, nakedneſſe, ſtripes, impriſonment, ſtoning, perſecution, and the like, all which he comprehendeth in the name of fleſh, affirming that hee reioyceth in the fleſh when hee reioyceth in theſe things. As then to reioyce in any outward thing without CHRIST is to reioyce in the fleſh, ſo likewiſe to haue confidence in any outward thing without Chriſt is to haue confidence in the fleſh. 2 Cor. 11. 18.

Let this then teach vs not to haue confidence in any outward thing whatſoeuer without Chriſt. Thou art baptized: it is well: ſo was *Simon Magus.* It is *not the putting away of the filth of the bodie that ſaueth vs, but in that a good conſcience maketh requeſt to God.* Thou haſt eaten at the Lord his table: it is well: ſo no doubt did *Iudas.* Hee that eateth and drinketh worthily is made one with CHRIST and CHRIST with him; but *hee that eateth and drinketh vnworthily eateth and drinketh his owne damnation.* Thou art borne of holy and godly Parents: it is well: ſo were ISMAEL and ESAV: Act. 8. 13. 1 Pet. 3. 21. 1 Cor. 11. 29.

Rom.9.8. *They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seede.* Thou art of an holy profession: It is well: so was *Demas*. Holinesse of profession commendeth not vnto God, but an heart purified by faith which worketh through loue. Thou distributest to the poore, and doest many good things: it is well: so did the Pharisies, and the yong man in the Gospell. Mat.19 20 1 Cor.13.3. *Though I feede the poore with all my goods, and though I giue my bodie to be burned, and haue not loue, it profiteth me nothing.* In a word, there is nothing vnder heauen without Christ that doth profit vs, so that we should reioyce, or haue confidence Act 4.12. in it: for *among men there is giuen none other name vnder heauen whereby we must be saued, but onely by the name of Christ Iesus. Let vs therefore trust perfectly on the grace that is brought vnto vs by the reuelation of Christ Iesus*, and let vs haue no confidence in any outward thing without Christ whatsoeuer, no not in the outward action of receiuing the sacrament of baptisme, or of the Lord his supper. For if we haue, then haue we confidence in the flesh, and if we haue confidence in the flesh, we reioyce not in Christ Iesus; and if we reioyce not in Christ Iesus, we worship not God in the spirit; and if we worship not God in the spirit, we are not circumcised with the true circumcision, and if we be not circumcised with the true circumcision, we belong not to the couenant of grace.

O Lord blesse thy word vnto vs which now we haue heard with our outward eares. Such of vs as it hath pleased thee to reclaime from any error in opinion, or folly in life, make vs carefull of reforming such errors and follies in others: and such of vs as are yet holden with any error or folly we beseech thee so to frame vs after thy will that we may hearken vnto wisdome, and incline our hearts to vnderstanding. Remoue farre from vs all vaine affectation of our owne praises, and open our mouthes to set forth thy praises so oft as shall bee meete for thy glory. Weyne vs O Lord from all confidence in any outward thing whatsoeuer, and settle all our confidence in thy selfe, and on thy sonne Christ Iesus, to whom &c.

LECTURE LIII.

PHILIP. 3.

Vers. 7. 8. *But the things that were vantage vnto mee, the same I counted losse for Christ his sake. Yea doubtlesse I thinke all things losse &c.*

BVt *the things &c.*] In these words the Apostle goeth forward, and shewes, that albeit hee had as good cause, and greater of confidence and reioycing in the flesh, and in things without Christ then had either those false Teachers, or the best of the Iewes whatsoeuer, yet now since the knowledge of Christ Iesus, and his righteousnesse was reuealed vnto him, hee counted of all those outward things in respect of any confidence or reioycing in them, not onely as vnprofitable, but as hurtfull. In these two verses therefore 1. the Apostle in generall shewes that howsoeuer sometimes hee had made great reckoning of his vnrebukable walking in the Law of God, and of those outward things wherein the Iewes gloried, yet after that hee came to the knowledge of Christ Iesus, hee changed his minde so farre, that he counted them then not onely vnprofitable, but also hurtfull for Christ his sake; and this hee doth vers. 7. 2 shewing his resolute continuance in the same minde which first he had when he came to the knowledge of Christ Iesus, he doth principally amplifie, and more specially explicate that which he had said before in the latter part of the 7. verse; and this he doth verse 8. The first ye see is a comparison betweene the Apostle his iudgement before his knowledge of Christ, and after his knowledge of Christ, for the same things which seemed a vantage vnto him before he knew Christ, afterwards hee counted losse for Christ his sake. The second

ſecond is principally an amplification, or more ſpeciall explication of the latter part of the compariſon, where in he goeth ouer and ouer the ſame termes there vſed, but ſometimes with ſome diuerſitie for the farther and better openig of them. For where as verſe 7. hee had ſaid, *the ſame I counted loſſe for Chriſt his ſake*, verſe 8. hee repeateth the ſame to the ſame purpoſe thriſe, but with ſome amplification, and likewiſe with ſome alteration in the forme and phraſe of ſpeach; as 1. thus *I thinke all things loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord*: againe thus, *for Chriſt I haue counted all things loſſe*; laſtly thus, *I doe iudge all things to be dung, that I may winne Chriſt*. So that ye ſee the eight verſe is eſpecially an amplification, or more ſpeciall explication of the later part of the compariſon in verſe ſeauen. Now from this generall diuiſion, and explication of theſe words, let vs deſcend vnto a more particular examination of the meaning of them.

1. Therefore where the Apoſtle ſaith in the compariſon, *but the things &c.*] by the things which ſeemed vantage vnto him he meaneth all the things before reckoned, but eſpecially his righteouſneſſe by the law: theſe as hee ſaith ſeemed vnto him; when? to wit, before he knew Chriſt; what ſeemed they vnto him? vantage; i. againe ſo meritoriouſly profitable, as wherein he might repoſe the confidence of his ſaluation. Againe when he ſaith, *the ſame I counted loſſe*] hee meaneth that after he began to know Chriſt hee counted thoſe ſame things not onely vnprofitable, but alſo hurtfull, *for Chriſt his ſake*] i. as the Apoſtle in the next verſe expounds it, for the excellent knowledge ſake of Chriſt Ieſus, or for the winning of Chriſt, becauſe confidence in thoſe things were hinderances hereof. So that it is as if the Apoſtle had thus ſaid: My circumciſion, my kinred, my tribe, my ancient deſcent from *Abraham* the Hebrue, my profeſſion, my zeale, my righteouſneſſe in the law were great things, and things which were in my iudgement before I knew Chriſt ſo meritoriouſly profitable, as that I thought I might repoſe the confidence of my ſaluation in them. But the things, euen theſe great things that were in my iudgement to me before I knew Chriſt aduantage, i. ſo meritoriouſly profitable as that I thought I might repoſe the confidence

confidence of my ſaluation in them; the ſame things I counted after that once I began to know Chriſt, loſſe: i. not only no aduantage, but diſaduantage, and hurtfull for Chriſt his ſake, i. for the attaining vnto the perfit knowledge of Chriſt Ieſus, becauſe confidence in thoſe things is an hinderance vnto the knowledge and winning of Chriſt Ieſus. And did I when firſt I began to know Chriſt count thoſe things not only vnprofitable, but hurtfull, which before my conuerſion ſeemed vnto me ſo profitable as that I might repoſe the confidence of my ſaluation in them? And doe not I ſo ſtill? yes doubtleſſe: I am not at all altered in my iudgement, but the more that I grow in the knowledge of Chriſt Ieſus my Lord, the more that I know not his perſon alone, but the infinite treaſures of wiſedome, righteouſneſſe, and ſaluation that are hid in him, the more doe I thinke not onely all thoſe things wherein I had confidence before I beleiued, but abſolutely all things, euen all my workes ſince I beleiued, to be but loſſe and hinderances to the attaining of the perfit knowledge of Chriſt Ieſus; for whom, i. for knowing of whom to my comfort, and to repoſe my whole confidence in him, I haue counted all things loſſe, as being drawne by confidence in them from confidence in Chriſt Ieſus: yea and more then ſo I doe iudge not onely all things, wherein I reioyced before I beleiued, but euen all my workes whatſoeuer, and whenſoeuer done to bee dung, euen ſtarke naught, and worſe then naught, to this end that I may winne Chriſt, i. that I may be more & more neere ioyned vnto him, the cloake of whoſe righteouſneſſe I know to be the more neare at hand to couer me, the more naked that I am in my ſelfe in my owne iudgement. Not to trouble you longer with the opening of theſe words, in briefe the Apoſtle here teacheth the *Philippians* by his owne example not to repoſe any confidence of their ſaluation in any their works done either before, or after their iuſtification, but onely in Chriſt Ieſus. The reaſon is, becauſe all workes done either before, or after iuſtification are in compariſon of Chriſt, and of any confidence to be repoſed in them, but loſſe and dung. And let this ſuffice to bee ſpoken touching the meaning of theſe words. Now let vs ſee what obſeruations we may gather hence

hence for our farther vſe and inſtruction.

1. In that the Apoſtle ſaith, *the things that were vantage vnto me &c.* I note the great diuerſitie of *Pauls* iudgement before his conuerſion, and after his conuerſion vnto Chriſt for the things that ſeemed vantage vnto him before his conuerſion vnto Chriſt, the ſame things after his conuerſion hee counted loſſe vnto him for Chriſt his ſake. Whence I obſerue the great alteration and change which the ſpirit of God worketh in the heart and vnderſtanding of him whom he vouchſafeth to bring to the knowledge of God in Chriſt Ieſus. For vntill ſuch time as the day-ſpring from on high doe viſit vs, and the day-ſtarre of the ſunne of righteouſneſſe ariſe in our hearts, ſuch blindneſſe, darkneſſe, and ignorance poſſeſſe our vnderſtandings, as that we neither doe nor can perceiue the things of the ſpirit of God, but both wee thinke and ſpeake good of euill, and euill of Good, and iudge that to be vantage which is loſſe, and that to be loſſe which is vantage. This is plaine by
1 Cor. 2. 14 that of the Apoſtle where he ſaith, *that the naturall man perceiueth not the things of the ſpirit of God; for they are fooliſhneſſe vnto him; neither can he know them, becauſe they are ſpiritually diſcerned.* Where by the naturall man hee meaneth the man whoſe heart and vnderſtanding the Lord hath not yet lightened by his holy ſpirit, who as yet is not brought vnto the true knowledge of Chriſt; and of him he ſaith, *that he neither doth, nor can perceiue the things of the ſpirit of God*; nay more then that, *that the things of Gods ſpirit are meere fooliſhneſſe vnto him.* Yea ſo it fareth ordinarily with the naturall man that he putteth darkneſſe for light, and light for darkeneſſe, bitter for ſweete, and ſweete for ſowre. And if any be more carefull of his waies then the reſt, ſo that he can ſay with the Phariſie *I am not as other men, extortioners, vniuſt, adulterers; I faſt twiſe in the weeke, I giue tythes of all that euer I poſſeſſe*; if he be ciuilly honeſt, mercifull, and liberall; if hee be iuſt towards others, ſober in himſelfe, and ſo preciſely carefull of his waies as that he be vnrebukable before men, hereon hee ſets his reſt, and ſtands vpon it that theſe things are ſuch an aduantage vnto him, as that God ſhould doe him great wrong if hee ſhould not ſaue him for theſe things. But tell him that all theſe, and all

all the like things are but as a ſtaffe of reede, on which if hee leane it will breake into ſhiuers, and hurt him; tell him that Chriſt Ieſus is the onely rocke of ſaluation vnto all them that put their truſt in him, that there is no other name giuen vnder heauen whereby we can be ſaued but onely by the name of Chriſt Ieſus, and that if he wil be ſaued he muſt repoſe all confidence in him, and renounce all confidence in his workes, or in any thing without Chriſt whatſoeuer, hereat he will ſtand amaſed, and with *Feſtus* he will ſay to him that ſhall tell him thus, thou art beſides thy ſelfe, much learning doth make thee madde. Thus it fareth with vs all before ſuch time as we be renued in the ſpirit of our mindes, either wee take pleaſure in vnrighteouſneſſe, or elſe we repoſe too much confidence in our ſuppoſed righteouſneſſe, and for the wiſedome of God we all count it meere fooliſhneſſe and madneſſe. But ſo ſoone as the Lord vouchſafeth by his ſpirit to circumciſe vs with the true circumciſion of Chriſt, ſo ſoone as the Lord giues vs a new heart, and puts a new ſpirit within vs, then we beginne to abandon the delights in the fleſh, and to ſauour the things of the ſpirit, then the caſe beginnes to be altered, and wee to bee quite of another iudgement. For then our eyes which were before dimme and ſhut vp, being opened and cleared, and the foggie miſts of blindneſſe, darkneſſe, and ignorance which couered our vnderſtandings, being expelled, then wee begin to condemne our former waies, then wee beginne to count the things loſſe which before ſeemed a vantage vnto vs, and then we beginne to hearken vnto the things that belong vnto our peace. So that whereas before we had confidence in the fleſh, now we renounce all confidence in the fleſh, and reioice only in Chriſt Ieſus, whereas before wee pleaſed our ſelues much in things which we willed and did; now we ſee that in vs, i. in our fleſh dwelleth no good thing, but that God onely worketh in vs both the will and the deed euen of his good pleaſure, whereas before wee counted the wiſedome of God fooliſhneſſe, now we ſee that our owne wiſedome is fooliſhneſſe, and that onely the wiſedome of God is true wiſedome. For when the Lord hath put his ſpirit within vs, then we walk in his ſtatutes, and keepe his iudgements, and doe them: but before

Eze. 36.27

Deut. 30.6 3. before we doe not: when he hath circumciſed our hearts, then we loue the Lord our God with all our heart, and with all our ſoule; before wee doe not: and as our Apoſtle here ſaith, when we are circumciſed with the true circumciſion, that is, when we are regenerated by God his holy ſpirit, then we reioyce in Chriſt Ieſus, and haue no confidence in the fleſh; but before we haue confidence in the fleſh, and reioyce not in Chriſt Ieſus. A great change, and a good change, becauſe from the worſe vnto the better.

Let this then teach vs to bend the knees of our ſoules vnto the Lord our God for the grace of his holy ſpirit, that the bright beames of his ſpirit ſhining into our hearts, all miſts of blindneſſe, darkneſſe, and ignorance, may be expelled thence, and wee brought both vnto the perfect knowledge and obedience of Chriſt Ieſus. For if he guide vs, wee wander not; if he inſtruct vs, wee erre not; if he command the light of the glorious Goſpell to ſhine vnto vs, then is our darkneſſe turned into light. But otherwiſe our fooliſh hearts are full of darkneſſe, otherwiſe wee erre and wander out of the right way wherein wee ſhould walke, and lay hold on errour in ſtead of truth, and embrace follie in ſtead of wiſdome: for it is the ſpirit alone that leadeth vs into all truth, and directeth vs vnto all wiſdome; and *but by the ſpirit no man can ſay that Ieſus is the Lord.* Let vs therefore alwayes pray for the light of Gods ſpirit, that it ſhining in our hearts, our darkneſſe may be turned into light, our feet may be guided into the way of peace, and our eies may be opened to ſee the myſteries of Gods will, and the wondrous things of his Law.

Ioh. 16. 13. 1 Cor. 12. 3.

Secondly, in that the Apoſtle after that he began to know Chriſt, counted thoſe things no vantage, but loſſe, which before he knew Chriſt ſeemed vantage vnto him; I obſerue, that ſuch workes as wee doe before wee be iuſtified by faith in Chriſt Ieſus, ſeeme they neuer ſo good, yet they are no vantage vnto vs, either vnto iuſtification, or vnto ſaluation. For what were the things that ſeemed vantage vnto the Apoſtle before he knew Chriſt? Was not one of them, and whereof he made ſpeciall account, his vnrebukeable walking in all the commandements and ordinances of the Law, his workes done

done according to the Law? The verſe immediately before ſheweth that hee counted that one of his chiefe prerogatiues. And yet he counted theſe workes done according to the Law before he beleeued, no vantage at all vnto him for his iuſtification or ſaluation by Chriſt Ieſus. Now if the Apoſtle ſo iudged of his workes done according to the Law before hee beleeued, this may be a ſure proofe vnto vs, that ſuch workes as are done before grace and faith in Chriſt Ieſus, ſeeme they neuer ſo good, yet they are no vantage vnto vs either vnto our iuſtification, or vnto our ſaluation. Well they may haue a ſhew and ſemblance of vantage vnto vs, but indeed they are no vantage vnto vs, either to prepare vs to the grace of iuſtification, or to moue the Lord to ſhew mercy on vs, and ſaue vs: for without faith it is impoſſible to pleaſe God; and without the knowledge of Chriſt there is no ſaluation: *for this is eternall life, to know God, and him whom he hath ſent, Ieſus Chriſt.* So that our works done before we beleeue, and before we be brought to the knowledge of Chriſt Ieſus, cannot be any way any merit why we ſhould be iuſtified, or why we ſhould be ſaued. *Heb.11.6. Ioh.17.3.*

Let this then teach vs to beware of ſuch deceiuers as tell vs that ſuch workes, though they ſuffice not to ſaluation, yet are acceptable preparatiues to the grace of iuſtification, and ſuch as moue God to mercy. For if they were ſuch preparatiues, or if they did moue God to mercy, how ſhould they not be ſome aduantage vnto vs? which the Apoſtle here plainly denieth. They talke I know of *Cornelius* his praiers and almeſdeeds, as if they had beene workes done before faith, and yet acceptable with God. But the text it ſelfe in that place is ſufficient to confute them: for there it is ſaid, that hee was a deuout man, and one that feared God with all his houſhold, and gaue much almes to the people, and praied vnto God continually. All euident arguments, that as a true proſelyte he beleeued in the Meſſias, howſoeuer he was not yet baptized, nor perfectly inſtructed. So that his praiers and his almeſdeeds were not preparations and diſpoſitions vnto faith and iuſtification, but they were the fruits of his faith and iuſtification already begunne. Of the like validitie are whatſoeuer arguments they bring to this purpoſe. Howſoeuer therefore they tell you that *Act.10.4.* 2.

workes

workes done before faith or iuſtification are acceptable vnto God, or diſpoſitions vnto grace, or motiues vnto mercy, or merits in congruitie, or whatſoeuer other aduantage, yet yee ſee that the Apoſtle is cleare in the point, that all the prerogatiues that any man hath, and all the good workes that any man doth before he know Chriſt, they are no vantage to him at all to iuſtification or ſaluation. Yea further know, that they who make other account of ſuch workes, thereby ſhew that indeed as yet they doe not truly know Chriſt: for this is a plaine teſtimonie that as yet they are not come vnto the true knowledge of Ieſus Chriſt, if as yet they count ſuch workes to be a vantage vnto grace, or life. Hearken therefore not vnto them, neither giue ye any place vnto their errour.

It followeth that hence alſo I ſhould obſerue, that ſuch workes are not only no vantage, but loſſe for Chriſt his ſake. But the generall in the verſe following comprehending this particular, I haue thought good only to ſpeake of it in the generall, and ſo to conclude the point touching workes.

Thirdly therefore, in that the Apoſtle ſaith in the next verſe, *Yea doubtleſſe I thinke all things but loſſe, &c. and do iudge them to be dung, &c.* I obſerue that generally all our workes done according to the Law, whether before or after faith and iuſtification, ſeeme they neuer ſo good, by repoſing any confidence of ſaluation in them, are not only no vantage, but loſſe, yea but dung, ſuch as were farre more meet that we ſhould be purged of them, then that wee ſhould repoſe any confidence in them. For that generally all workes are here to be vnderſtood, it is plaine by the Apoſtle in this place: firſt, becauſe hauing ſpoken in the former verſe of workes done before faith and iuſtification, here he vſeth a more generall word, compriſing both thoſe and what workes elſe ſoeuer, as if he had ſaid, yea doubtleſſe, now that I am growne vp in further knowledge of Chriſt Ieſus, I now thinke not onely things which either I had or did before I knew Chriſt, but euen all things generally, euen all my workes whatſoeuer, and whenſoeuer done, to be but loſſe for the excellent knowledge &c. to be but dung, that I might winne Chriſt. Secondly, becauſe the Apoſtle ſaith, that hee doth iudge all things to bee dung,

dung, that he might now winne Christ. He had already won Christ; but his meaning is, that to the end hee might more and more winne him, to the end that hee might more and more neerely be ioyned vnto him, hee counted all his owne righteousnesse euen which now he had by any present workes of his, to be but losse, to be but dung. So that all workes done either before or after that wee be iustified by faith, are here meant. What then? are all our workes whatsoeuer, and whensoeuer done, simply to be iudged losse and dung? No surely, not in respect of the substance of the workes that are done: for fasting, praiers, almesdeeds, righteousnesse, iudgement, mercy, and the like fruits of faith, are good workes, and pleasing vnto God, both commanded and rewarded by him. But both these and whatsoeuer our best workes are to bee iudged losse, and euen dung, that is, in comparison of the excellent knowledge of Christ Iesus, and of that righteousnesse which wee haue by faith in him: for what are all things in the world in comparison of the excellent knowledge of Christ Iesus? or what is mans righteousnesse, that it should be compared vnto the righteousnesse of Christ Iesus? Christ is our life, and to know him as hee is reuealed by the light of his glorious Gospell, is euerlasting life. What shall wee then compare vnto this excellent knowledge? Nay let vs not esteeme to know any thing saue Iesus Christ, and him crucified: in comparison of this knowledge let all things in the world seeme losse and euen dung vnto vs. Likewise what is mans righteousnesse in comparison of his righteousnesse? Surely as darknesse in respect of the Sunne in his brightnesse: for it is as himselfe, white and ruddie, and wholly delectable, without blemish, without spot, or wrinkle, or any such thing: and what else is our best righteousnesse but as the menstruous cloathes of a woman? full of filthinesse, and slurried with much vncleannesse. So that in comparison of Christ his righteousnesse it may well be counted losse, and compared vnto dung, fit for nothing but the dunghill. Secondly, in respect of any confidence to bee reposed in them, all our very best workes generally whatsoeuer are but losse, but dung. The reason is, because confidence in them staies vs from that confidence which we ought

Col.3.4.
Ioh.17.3.

to haue in Chriſt Ieſus: for the more that we reioyce and ſecure our ſelues in our owne righteouſneſſe which is by works, the leſſe we care for comming vnto Chriſt to be clad with his righteouſneſſe. Witneſſe the Apoſtle, where ſhewing the cauſe of the ruine of the Iewes, he ſaith that *they being ignorant of the righteouſneſſe of God, and going about to ſtabliſh their owne righteouſneſſe, ſubmitted not themſelues vnto the righteouſneſſe of God.* Whence it is plaine, that to ſooth vp our ſelues in a conceit of our owne righteouſneſſe, is the very way to ſtay vs from ſeeking the righteouſneſſe of God in Chriſt Ieſus. And what elſe meaneth that of our Sauiour vnto the *Phariſies*, where he telleth them that the Publicans and harlots ſhall goe before them into the kingdome of God? The meaning is not, that the wicked and lewd life of the Publicans and harlots did more commend them vnto God, then did the religious and ſtrict life of the Phariſies; but thereby our Sauiour giueth them to vnderſtand, that becauſe of their conceit and confidence in their owne righteouſneſſe, they were further from the kingdome of God then were the greateſt ſinners that were, ſo that there was more hope of the greateſt ſinners that were that they would ſooner come to repentance, and ſooner come vnto him, then would they that had confidence in their owne workes, and in their owne righteouſneſſe. The more confidence then that we haue in our owne workes, and in our owne righteouſneſſe, the more ſtrangers wee are from Chriſt and his righteouſneſſe. If wee cleaue wholly to our workes, as thinking to be iuſtified or ſaued by them, wee are wholly ſeparated from Chriſt Ieſus, and haue no part in that ſaluation which is by grace through faith in his name: or if wee cleaue in part vnto our workes, then doe wee diminiſh the glory of Chriſt Ieſus. Nay I ſay more, if wee cleaue in part vnto our workes, wee haue no part in Chriſt, or in ſaluation by him. Which (I take it) is plaine by that of our Apoſtle, verſe 3. of this chapter, where hee ſaith, *Wee reioyce in Chriſt Ieſu, and haue no confidence in the fleſh*: as if he ſhould haue ſaid, If we ſhould haue confidence in the fleſh, then ſhould wee not reioice in Chriſt Ieſus. The concluſion then muſt needs be, that all our workes by repoſing confidence in them, how good ſoeuer

Rom. 10 3.

Matt. 21 31.

ſoeuer they ſeeme to be, are indeed loſſe and hurtfull vnto vs. For what more hurtfull then to withhold vs from comming vnto Chriſt? vnto theſe of the Apoſtle let mee adde a 3. reſpect, wherein alſo euen all our workes generally are but loſſe and dung, which is in reſpect of the quality of our works in themſelues. For if our beſt workes ſhould be weighed in the ballance of the ſanctuarie, they would be found too light: if they ſhould be examined after the ſtrict rule of Gods iuſtice they would make vs lift vp our voices with *Dauid*, and ſay, *enter not into iudgement with thy ſeruant ô Lord, for in thy ſight ſhall no man liuing be iuſtified.* Pſa. 143. 2. *For who can bring a cleane thing out of filthineſſe? there is not one that can do it.* Iob. 14. 4. How good therefore, how righteous, and holy ſoeuer we be, yet muſt we know *that all our righteouſneſſe is but as filthy clouts* out of the Prophet. Eſ. 64. 6. Whether therefore we compare our workes, and our righteouſneſſe by workes with the knowledge of Chriſt, and the righteouſneſſe which we haue by faith in his name, or whether we reſpect the repoſing of any part of our confidence in them, or whether we reſpect our workes in themſelues if they ſhould be examined by the Law of God: we ſee that they are no vantage, but loſſe, and as the Apoſtle tearmeth them, dung. Which doctrine how true, and likewiſe how neceſſary it is, the Apoſtle his inſiſting and beating vpon it doth euidently ſhew. For ye ſee that the three ſeuerall repetitions hereof taketh vp this whole verſe almoſt.

What then? doe we condemne good workes? doe we make this account of them that ſo we may baniſh them out of the country? So ſome tell you: but moſt vntruely. For in all places wee exhort all men that they abound in euery good worke, and we giue all encouragement thereunto. Wee tell you that good workes are the way which God hath ordained that we ſhould walke in vnto heauen, and that without holineſſe of life no man ſhall ſee the Lord; wee tell you that God commandeth them, that God rewardeth them, that God is well pleaſed with them, and that they are truely good workes, though they be not perfectly good workes: yea wee tell you that they are accounted vnto vs as perfectly good, becauſe whatſoeuer imperfection is in them is for Chriſt his ſake co-

couered, and not imputed vnto vs. Thus wee haue learned, and therefore thus we tell you. Alſo we tell you that yee are not to repoſe any confidence of your ſaluation in them, but all in Chriſt Ieſus, that they are to bee counted but lotſe and dung in compariſon of the excellent knowledge of Chriſt Ieſus, and of his righteouſneſſe, that our workes be they neuer ſo good doe not make vs righteous before God, that wee are ſaued not of workes, but by grace through faith in Chriſt Ieſus, and that none of all our workes can abide the ſeueritie of Gods iudgement, much leſſe merit any grace at Gods hands. Thus alſo we haue learned, and therfore thus alſo we tell you. And doe we condemne good workes, becauſe wee teach you the truth touching good workes? We deſire and we pray that ye may abound in all knowledge, and in euery good worke; but we are iealous that ye ſhould not grow to an ouerweening conceit of them. Good workes muſt be done, but we muſt not truſt to be iuſtified or ſaued by them, becauſe that honour onely belongeth vnto God.

Let this teach vs to renounce all confidence in our owne workes, and in our owne righteouſneſſe whatſoeuer, and to beware of them that tell vs that our workes are meritorious and worthy of heauen. For if wee flatter our ſelues with a proud and phariſaicall conceit of our owne righteouſneſſe by our workes, we ſhall depart home iuſtified as the Phariſie. We muſt therefore come vnto Chriſt, as the Publican, confeſſing our owne vnrighteouſneſſe, and acknowledging our owne nakednеſſe in our ſelues if we will be cloathed with the long white robe of his righteouſneſſe. For hee filleth the hungrie with good things, but ſendeth away the rich emptie. Hee came not to call or to clothe the righteous in their own conceit, but he iuſtifieth the wicked, and clotheth the naked. For hee reſpecteth the humble and lowly, but for the proud he beholdeth them a farre off. Let vs therfore humble our ſelues in our ſelues, and only reioyce in Chriſt Ieſus. If we do any thing that is good, it is not of our ſelues, but onely from grace; and if we receiue a reward for any good that we doe, it is not for the merit of the worke, but of the mercie of the Lord: for we muſt ſtill hold that rule of our Sauiour, that when wee haue done

Luc. 18. 14.

done all that we can, yet muſt we ſay, *we are vnprofitable ſeruants, we haue done that which was our dutie to doe.* Now vnprofitable ſeruants what merit they? Or, they which onely doe their duty, what merit they? Surely other merit of any works we know none, but of death. If therefore we will bee made righteous before God, let vs renounce all merit of grace by our owne workes, all confidence in our owne righteouſnes. Let vs abound in euery good worke: but for righteouſneſſe, and ſaluation let vs runne vnto our Chriſt, *for he is made of God vnto vs wiſedome, and righteouſneſſe, ſanctification, and redemption.* Let vs be ready to doe good, and to diſtribute, and to procure things honeſt both before God and men, and let vs aſſure our ſelues that a cuppe of cold water giuen in Chriſt his name ſhall not loſe his reward. But let no man ſay in his heart, or thinke with himſelfe that it is for his righteouſneſſe and the merit of his workes. For if he ſo iuſtifie himſelfe, the Lord ſhall condemne him, and iudge him wicked. To ceaſe to doe euill, to learne to doe well, to ſeeke iudgement, to relieue the oppreſſed, to iudge the fatherleſſe, to defend the widow, to faſt, to watch, to pray, to be iuſt, mercifull, and liberall, to feed the hungrie with our morſells, to cloth the naked with our fleece, to comfort the ſicke, and to helpe the troubled in their diſtreſſe, are all good workes, odours that ſmell ſweete, ſacrifices acceptable and pleaſant vnto God. Let our faith worke by ſuch loue, and let our knowledge bee filled with ſuch fruits of righteouſneſſe. Such workes God accepteth well at our hands, though he doe not accept vs for our workes, but onely in his well-beloued ſonne Chriſt Ieſus. In a word, let vs alwaies bee occupied in doing that which is good, but let vs not repoſe any confidence of our ſaluation at all in any good that we doe.

Luc. 17. 10.

1 Cor. 1. 30.

The laſt thing which I obſerue is the reaſon why the Apoſtle counted all outward things whatſoeuer but loſſe and dung, which was for Chriſt his ſake, for the excellent knowledge of Chriſt Ieſus, that he might winne Chriſt, and that he might be found in him &c. Here was his vantage, here was his gaine, here was his merit, and for the gaining of this pearle he would willingly ſell or looſe all that euer he had. But I muſt

deferre to ſpeake of this point at this time.

O Lord our God graunt vnto vs we humbly beſeech thee, the grace of thy holy ſpirit, that the bright beames thereof ſhining into our hearts all myſts of blindneſſe, darkneſſe, and ignorance may be expelled thence, and we enabled to ſee the myſteries of thy will, and the wondrous things of thy law. Humble vs ô Lord in our ſelues, we humbly beſeech thee, that we ſeeing and knowing our owne vnworthineſſe and vnrighteouſneſſe, may ſue from our ſelues, vnto thee, and in thee may finde reſt vnto our ſoules. Encreaſe ô Lord our knowledge in thee, and our obedience vnto thee, that our knowledge being filled with the fruits of righteouſneſſe, and our faith working by loue wee may be knowne truely to belong vnto thee.

LECTVRE LIV.

PHILIP. 3.

Verſ. 9. *And that I may be found in him, that is, not hauing mine owne righteouſneſſe which is of the Law, but that which is through &c.*

IT remaineth now that wee ſee what it was that the Apoſtle counted vantage vnto him, for which hee counted all things elſe in the world but loſſe and dung. It was the excellent knowledge of Chriſt Ieſus his Lord that he counted vantage vnto him, for which hee counted all things elſe but loſſe and dung. For the excellent knowledge of Chriſt Ieſus, that hee might winne him, and that he might be found in him, hee thought all things loſſe, and iudged all things to bee dung. Where 1. let vs ſee what is meant by the excellent knowledge of Chriſt Ieſus. 2. How all things elſe are to be iudged loſſe for the excellent knowledge ſake of Chriſt Ieſus. 3. What the excellencie

excellencie and vantage is of the excellent knowledge of Christ Iesus.

Touching the 1. we must vnderstand that there is a threefold knowledge of Christ: One by the law in the old Testament; another by the Gospell in the new Testament, and a third in heauen, when we shall see him face to face. In the law Christ was figured by the heauenly Manna, by the Rocke in the wildernesse, by the brasen Serpent, by the paschall lambe, by the rites, and ceremonies, and sacrifices of the law. Of his comming *Iacob* spake in the blessing of *Iudah*, *Gen.* 49. 10. and *Balaam* likewise in his prophecie of the great prosperitie that should come vnto *Israel*, *Num.* 24. 17. Of his incarnation, and birth of a virgin *Esay* prophecied, *Esay* 7. 14. Of his conception by the holy Ghost *Daniel* is thought to haue prophecied, *Dan.* 9. 24. Of the place of his birth *Micah* prophecied, *Micah* 5. 2. Of his kingdome and gouernment *Esay* prophecied, *Esay* 9. 6. 7. Of his preaching and office as he was a Prophet *Esay* also prophecied, *Esay* 61. 1. 2. 3. Of his infirmities and sorowes, and of his oblation and sacrifice of himselfe as hee was our Priest *Esay* likewise prophecied, *Es.* 53. Yea so full fraught with arguments touching Christ were both the books of *Moses*, and the writings of the Prophets, especially of *Esay*, that in this respect it may be well said, as I thinke, that *the Law was a schoole-master to bring vs vnto Christ*. So that ye see Christ might be knowne by the Law in the old Testament. But this knowledge of Christ is compared by the Apostle *Peter*, vnto *a light*, or *candle that shineth in a darke place*. An obscure knowledge it is, and such as in comparison of the knowledge of Christ by the Gospell, is as darknesse in comparison of light. The second knowledge then of Christ is by the Gospell of Christ in the new Testament, where we see plainely that fulfilled which before was prophecied of Christ Iesus. There wee know not his person onely, that he is the euerlasting sonne of the Father, that he is both God and man, that he is very God of very God, begotten before all worlds, & that he is very man of the substance of his mother, borne in the world; perfect God, and perfect man, subsisting of a reasonable soule, and humane flesh: but there also we know that he came from the bosome

Gal 3. 24.

2 *Pet.* 1. 19

bosome of his father for vs, that he made himselfe of no reputation, and tooke on him the forme of a seruant for vs, that in infirmities, and sorowes, and sufferings, and affections, and passions of the minde, and in all things he was like vnto vs, sin only excepted, that he might be mercifull vnto vs, that hee humbled himselfe, and became obedient vnto the death, euen the death of the Crosse for vs, that he ouercame the powers of death, and rose againe, and ascended into heauen for vs, that he hath paied the price for our sinnes, and freed vs from the bondage of sinne, death, and the Deuill, that he as our Priest liueth for euer, and sitteth at the right hand of his father to make continuall intercession for vs, that he as our King continually protecteth, and preserueth vs, that hee as our Prophet by his word, the word of our saluation teacheth vs, that in him we are accepted and beloued, that for him Gods blessings are showred downe vpon vs, that he is made of God vnto vs wisedome, and righteousnesse, and sanctification, and redemption, that there is no condemnation vnto them that are in Christ Iesus, and that by faith in him, we are made one with him, and he with vs: all this and much more touching Christ we know by the glorious light of the Gospell which hath shined in our hearts. 2 Pet. 1. 19. And this is that knowledge which the Apostle here calleth the excellent knowledge of Christ Iesus. Excellent indeed aboue all other knowledge, and excellent euen as much as our life and saluation is worth. And this knowledge of Christ is compared by the Apostle *Peter* vnto *the day starre*. An excellent knowledge, and such as is so much more glorious then the knowledge of Christ by the law, as is the light and brightnesse of the day-starre more glorious then the light and brightnesse of a candle. The third knowledge of Christ is in heauen, when wee shall see him face to face, which is the most excellent knowledge of Christ of all the rest. For then shall we see him as he is, then shall we enioy the continuall fruition of his presence, then shall we see the name written vpon his thigh, *The King of Kings, and Lord of Lords*; then shall that knowledge which is now onely in part be fully perfited. And this knowledge of Christ is compared vnto the Sunne in her brightnes, and

is as much more excellent then the ſecond, as the ſecond is then the firſt. Now the knowledge of Chriſt Ieſus of which the Apoſtle here ſpeaketh, is not this laſt, nor the firſt knowledge of Chriſt, but the ſecond, which he calleth excellent, both in it ſelfe, and in reſpect of his firſt knowledge of Chriſt. For he had before a generall and obſcure darke knowledge of Chriſt by the bookes of *Moſes*, and the writings of the Apoſtles, being brought vp at the feete of *Gamaliel*: but that was nothing in reſpect of this: this was the excellent knowledge, and for this excellent knowledge ſake he counted both his former knowledge, and all things elſe to be but loſſe and dunge.

Now how all things are to be iudged loſſe and dunge for the excellent knowledge ſake of Chriſt Ieſus, that is in the next place to be conſidered. Birth, kinred, nobilitie, wealth, learning, knowledge, holineſſe of life, righteouſnes, temperance, ſobriety, and the like; euen all outward things, and all our workes whatſoeuer, are all to be iudged loſſe and dunge for the excellent knowledge ſake of Chriſt Ieſus. What then? Muſt we renounce birth, kinred, nobilitie, and the like? Muſt we make away our wealth and riches, and vow a voluntarie pouertie? Muſt we remit all care of learning and knowledge, and in ſtead thereof imbrace ignorance? Muſt we leaue of to follow after holineſſe of life, righteouſneſſe, temperance, ſobriety, and the like? Muſt we ceaſe from good workes, if we will be partakers of the excellent knowledge of Chriſt Ieſus? No ſuch matter. *Paul* needed not to renounce his tribe, his kinred, his noble parentage, neither was he to grow diſſolute, or negligent in the obſeruation of the commandements and ordinances of the law, that he might come to the knowledge of Chriſt. His circumciſion was commanded, his tribe and kinred were worthy prerogatiues, and his workes done according to the law were very commendable. He was not therefore ſimply to renounce, or clearely to abiure all thoſe things, but onely to renounce all confidence in theſe things, if he would be a Chriſtian. Right ſo it is to be ſaid generally. Is any man noble and great by birth and parentage? So were many godly kinges of Iſrael and Iudah. But therein we may not

not ſecure our ſelues, as if therefore we needed to feare no euill. Is any man rich and wealthy? So was *Abraham*, and *Lot:* but *if riches increaſe*, let no man *ſet his heart vpon them*, let no man *truſt in vncertaine riches*. Is any man holy, righteous, which feareth God, and aboundeth in euery good worke? So were the Saints of God, therefore renowned in the holy ſcriptures: and let him that is ſuch be ſuch ſtill. *He that is holy let him be holy ſtill, and he that is righteous let him be righteous ſtill.* Yea let euery man labour and ſtriue ſtill more and more to increaſe in all knowledge and vnderſtanding in euery good thing, and in euery good worke. But let no man reioyce, or put any confidence of his ſaluation in theſe things, but as it is written, *He that reioyceth let him reioyce in the Lord.* How then are all theſe outward things to be iudged loſſe and dunge? Certainely not in reſpect of the ſubſtance of the things, or of the good workes which are done: For the things ſuch as we haue ſpoken of, as honour, riches, wiſdome, learning, knowledge, and the like are the good gifts and bleſſings of the Lord thankfully to be enioyed and vſed to his glory: and likewiſe good works are commanded, and rewarded by God, and are well-pleaſing in his ſight, as the Apoſtle witneſſeth where he ſaith, *To doe good and to diſtribute forget not; for with ſuch ſacrifice God is pleaſed.* Heb. 13. 16. It is not then in reſpect of the ſubſtance of theſe outward things, that they are to be iudged to be loſſe & dunge: but they are to be iudged loſſe and dung in reſpect of any confidence to be repoſed in them: for better it is that we wanted them, then that we ſhould repoſe any truſt or confidence in them. For beſides that they are as a ſtaffe of reede, on which if a man leane it will breake into ſhiuers, and hurt him, confidence in them doth ſtay vs and hinder vs from comming vnto Chriſt, and repoſing that confidence in him which we ought to haue in him. Which is plainely proued by that of the Apoſtle, and that of our Sauiour which I mentioned the laſt day. For the Apoſtle maketh this the reaſon why the Iewes ſubmitted not themſelues vnto the righteouſneſſe of God, becauſe they went about to ſtabliſh their owne righteouſneſſe. Rom. 10. 3. *They* (ſaith he) *being ignorant of the righteouſneſſe of God, and going about to ſtabliſh their owne righteouſneſſe, ſubmitted*

mitted not themſelues to the righteouſneſſe of God. What was the cauſe of their blindneſſe and ignorance of the righteouſneſſe of God? What was the cauſe why they ſubmitted not themſelues vnto the righteouſneſſe of God? Here it was, they went about to ſtabliſh their owne righteouſneſſe: they had a great conceit of their owne workes done according to the Law; they thought themſelues righteous by them, and therefore they cared not for comming vnto Chriſt, nor ſought not after the righteouſneſſe of God in him. And this was the very cauſe why our Sauiour told the Phariſies, that the Publicans, and the harlots ſhould goe before them into the kingdome of God. The Phariſies had a proud conceit, and a very great confidence in their owne righteouſneſſe; inſomuch that they iuſtified themſelues aboue all other men. And therfore our Sauiour hereby giues them to vnderſtand that they are farther from the kingdome of God then the greateſt ſinners that are; becauſe there is more hope of the greateſt ſinners that are that they will ſooner come to Chriſt, and ſooner to repentance than thoſe that haue ſuch a conceit of their works, and ſuch a confidence in their owne righteouſneſſe by the workes of the law. Such an enemy vnto Chriſt is confidence in any outward thing without Chriſt. It ſtaies vs from comming vnto Chriſt, from the knowledge of Chriſt, and from confidence in Chriſt Ieſus: for if we ſecure our ſelues, and reſt our ſelues in our ſelues we come not vnto Chriſt, comming not vnto him we know him not, knowing him not we repoſe not the confidence of our ſaluation in him. In reſpect therefore of any confidence to be repoſed in them, we muſt iudge them loſſe and dunge. This qualitie of confidence in them, of truſt to be made righteous by them is that that the Apoſtle diſputes againſt, and that that we muſt quite renounce. Touching all outward things therefore without Chriſt whatſoeuer I ſay vnto you, ſet not your hearts vpon them, ſecure not your ſelues in them, ſet not your affections vpon them, repoſe no confidence in them. Wealth, honour, ſtrength, wiſdome, knowledge, righteouſneſſe, and holineſſe are the good gifts and bleſſings of the Lord; inioy them thankfully, and vſe them to the honor & glory of our God: but be not puffed vp with

Mat 21. 31.

any

any conceit of merit or confidence in these things. For how soeuer they might happily seeme sometimes vantage vnto you, yet if yee become to the true knowledge of Christ Iesus ye must iudge them to be losse & dunge in respect of any confidence to be reposed in them. Abound then in euery good worke to the glory of almighty God, but repose no confidence of your saluation at all in any good that yee doe, but onely in Christ Iesus.

2. They are to be iudged losse and dunge in comparison of the excellent knowledge of Christ Iesus. For such is the excellent knowledge of Christ Iesus, that to gaine that we should sell all that euer we haue, nay if we loose all that euer we haue we should not care if we gaine that. The man yee know that is tossed and turmoyled with the troublesome stormes of the seas, when it comes to that that either he must wracke and neuer come vnto the hauen, or else he must disburden his ship of hir lading, he quickly makes his choice, and casts all into the sea, and counts all but losse in comparison of his life. So we see in *Pauls* dangerous voyage towards *Rome*, when he and they that were with him were tossed with
Act.27.18. 19. an exceeding tempest, they lightned the ship, and cast out with their owne hands the tackling of the ship, choosing rather to lose all their wares, and all that was in the ship, then to lose their liues. So wee in comparison of this excellent knowledge of Christ Iesus, whom to know is life euerlasting, must account of nothing that we haue in the world, but in each comparison of all other things with this we must count them all but losse in comparison of this; yea we must make this account that it is better for vs vtterly to be despoiled and depriued of all things, then of this one thing, the knowledge of Christ Iesus. Nay we must goe farther then the mariner or merchant: for he casteth out his wares, because he had rather liue though poorely, then perish with his wares in the waters: but he is so farre from contemning his wares or his wealth, that when he comes vnto the hauen he sorrowes for his wealth perished in the waters. But wee must contemne all other things, and count them not onely as losse, but as dung, and most vile and abiect in comparison of the excellent knowledge

dge of Christ; and when wee haue loſt all things if ee haue this excellent knowledge of Christ Ieſus, wee uſt ſtill ſo reioyce herein as that wee make no other count of all other things than traſh and naught. Albe- therefore it bee not alwaies needfull quite and vtterly to ſpoſſeſſe our ſelues of all outward things that we may come the excellent knowledge of Christ Ieſus, yet muſt we be us affected both towards the one and the other, as that we oth more care for this than for all things elſe, and con- emne and count all things elſe but dunge in compariſon f this.

Which account that we may the rather make, let vs in the ird place ſee what the excellencie, and the vantage is of the nowledge of Christ Ieſus. *Many daughters haue done vertu-* Pro.31.29. *ly*, ſaith *Salomon* deſcribing the conditions of a vertuous nd godly woman, *but thou ſurmounteſt them all.* So I ſay of nowledge, many knowledges of many things are moſt ex- ellent, and of rare commendation, and to be ſought after more than the moſt precious things elſe whatſoeuer: but the nowledge of Christ Ieſus farre excelleth, and farre ſurmoun- eth them all. This our Sauiour Christ plainely witneſſeth, here he ſaith vnto his Diſciples, *Verily I ſay vnto you, that ma-* Mat.13.17 *y Prophets and righteous men haue deſired to ſee thoſe things hich yee ſee, and haue not ſeene them, and to heare thoſe things hich yee heare and haue not heard them.* The Prophets and other holy men of God had ſeene long before in the ſpirit, and by faith thoſe things which the Diſciples then ſaw: for it is ſaid that *Abraham ſaw Chriſt his day and reioyced*; he ſaw it Joh.8.56. a farre of with the eyes of faith, and reioyced. But our Sau- our farre preferreth the ſight and hearing of him which now his Diſciples had after his comming in the fleſh, before that which the Prophets and other holy men of God had of him before his comming in the fleſh. Which plainely ſheweth that the knowledge of Christ Ieſus by the light of the glorious Goſpell farre excelleth that knowledge in the old Teſtament, and much more all knowledge elſe whatſoeuer. Much to the ſame purpoſe is that teſtimonie of our Sauiour touching *Iohn Baptiſt*, where he maketh him the greateſt of them that went before

Mat.11.11

before him, but the least in the kingdome of heauen to
greater then hee was. Whereas the meaning is, that t
preaching of *Iohn Baptist* was much better and clearer tha
the preaching of the Prophets, because he pointed at th
lambe of God now ready to be offered vp as a sacrifice for th
sins of the whole world: and yet the preaching & message o
euery Minister in the new Testament is better and clearer the
the preaching and message of *Iohn Baptist*, because that b
their message and ministerie the knowledge of Iesus Christ
better and more clearely opened. Yea, and that which ye
more commendeth the excellencie of the knowledge o
Christ Iesus, is that the Angels themselues desire to behold
this mysterie of mans redemption and saluation by Christ
Iesus, which yet they see not but we see into by the knowledge
of Christ Iesus reuealed in his glorious Gospell. What shall I
speake of those manifold titles giuen herevnto in the new
Testament, as that it is called the mysterie of God, the myste-
rie of the kingdome of God, the mysterie of Christ, the my-
sterie of God the Father & of Christ, the mysterie kept secret
from the beginning of the world &c. All which doe wonder-
fully commend the excellencie of this knowledg, being made
knowne vnto none, but vnto whom the Father doth reueale
it by his spirit: *For no man knoweth the Sonne but the Father,*

Mat.11.27

and he to whom the Father doth reueale him by his spirit. I will
not farther stand to amplifie the excellencie of this know-
ledge, either by speaking of that ignorance which is opposite
vnto this knowledge, or by comparing of this knowledge
with any other knowledge whatsoeuer. Through the igno-
rance of this knowledge of Christ Iesus are the Gentiles *stran-*

Eph.4.18.

gers from the life of God. Excellent then is this knowledge
whereby we liue in God, and God in vs. Againe, the know-
ledge of God in the old Testament in comparison of this
knowledge by the Gospell in the new Testament is but as
darknesse in comparison of the light. For as *Moses* shewed
the law, the Iewes eyes were not lightned but blinded, but by
the light of the Gospell all darknes is driuen from our eyes,

2 Cor. 3.

as the Apostle sheweth. What then is any knowledge that it
should be compared with the excellent knowledge of Christ
Iesus?

Iesus? Not therefore to compare it with any, as being incomparably beyond all, euen in it selfe yee see it is most excellent, desired of the Prophets and holy Patriarchs, desired of the holy Angels, and reuealed vnto none but vnto whom the Father doth reueale it by his holy spirit. But most excellent it is to bee iudged by vs in respect of that vantage which it is vnto vs.

What is then the vantage of the knowledge of Christ Iesus vnto vs? Surely euen as much as our life and saluation is worth. For *this is eternall life*, saith our Sauiour in his prayer vnto his Father, *to know thee to be the onely very God, and whom thou hast sent Iesus Christ.* Where the meaning is, that the knowledge of Christ Iesus entreth vs into the possession of eternall life. For this we must know that howsoeuer we haue a name that we liue, yet indeed in respect of the life of God we are dead, vntill such time as God that commanded the light to shine out of darknes shine in our hearts, and bring vs by the light of the glorious Gospell vnto the knowledge of Christ Iesus: and then when we come vnto the knowledge of Christ Iesus by the illumination of Gods spirit, then we take entrance of the possession of eternall life. Which I take it our Sauiour Christ also signifieth where he saith, *Verily, verily I say vnto you, the houre shall come, and now is, when the dead shall heare the voice of the sonne of God, and they that heare it shall liue.* For when he saith, the dead shall heare the voice of the sonne of God, he meaneth that before such time as we heare the voice of the sonne of God, whereby we come vnto the true knowledge of him, we are dead spiritually, we liue not the life of God. And againe when he saith, that *they that heare it shall liue*, his meaning is that then onely we begin to liue the life of God, and to take possession of eternall life when we heare his voice, and thereby come to the true knowledge of him. A notable vantage that this knowledge of Christ Iesus brings vnto vs. But what knowledge of Christ Iesus is it that is this aduantage vnto vs? Not the knowledge of his person onely, but what he is made of God vnto vs, which I called before the second knowledge of Christ. To know that he was borne, liued and died for vs, to know that he is our wisdome, and righte-

Ioh. 17. 3.

Ioh. 5. 25.

righteouſneſſe, our ſanctification and redemption, to know the virtue of his death and reſurrection, to know that he is the reconciliation for our ſinnes, that he is the ſaluation of our ſoules, that by him, and for him we haue and receiue all the good bleſſings of God, whether belonging to this life, or that that is to come, to know that in him are hid all the treaſures of wiſedome, and knowledge, and ſaluation, ſo that hauing him we haue all riches, and wanting him, whatſoeuer riches we ſeeme to haue, we haue nothing, thus to know him is a vantage vnto vs: for if we thus know him, we beleeue in him, we loue, and we keepe his commandements; and herein is life, and without this is nothing elſe but death.

Is this then the excellencie, and is this the vantage of the knowledge of Chriſt Ieſus? what diligence ſhould this ſtirre vs vp vnto after the meanes whereby we may come vnto this knowledge of Ieſus Chriſt? what reuerence and attention ſhould it worke in vs when the myſterie of this knowledge is opened vnto vs by the miniſterie of his ſeruants? And yet behold how where the light of this knowledge ſhineth moſt clearely, men do yet loue darkeneſſe better than light? It may be ſpoken to the ſhame of this whole Towne, it may be ſpoken to the ſhame of a great many of this congregation, that they loue darkneſſe better than light, that they had rather lie drowned in the ignorance of Chriſt Ieſus, than be taught in the knowledge of Chriſt Ieſus; for what frequenting is there by them of thoſe places where they ſhould be taught in this knowledge? Three or foure Sermons may commonly be heard weekely. Of ſo many thouſands as are in this Towne, how many hundreths, nay how many ſcores come to heare them weekely, nay come to heare any of them weekely? If it ſhould be ſaid as it was to *Abraham* at the deſtruction of Sodom, *if there be fiftie religious men within the Citie that hearken vnto my voice, and thirſt after the word of their Saluation as the Hart thirſteth after the Brooks, if 45, if 30, if 20, if 10, I will ſpare it and remoue from it my ſore plagues of famine, and ſickneſſe*, would we not thinke it a hard matter if ſo many ſhould not be found in this Citie, which might well be as *Goſhen*, where *there ſhould be light though darkeneſſe were round about it*? I ſay not that ſo

many

many cannot be found: for I do not know so much. But this I say, that too few such there are to be found amongst vs. In this congregation what slackenesse, and negligence is there in a great many either of frequenting other places, or this? Beloued the holy Patriarches, and the Prophets desired that knowledge of Iesus Christ, which now ye may haue: and care yee not for it? yea the Angels doe euen yet desire to looke into it, and will ye not? what is the matter? doth this word of your saluation distaste in your mouthes? doe ye not relish it? It is a token that ye are sick; and ye had neede to looke vnto it: for the sicknesse is vnto death, euen vnto the second death: Haue ye surfeited of it, and had too much of it? quaisie stomackes, and quickly surcharged. Soone we haue too much of that whereof we can neuer haue enough. When our Sauiour had told the woman of *Samaria*, that whosoeuer should drinke of the water that he gaue him, should neuer be more a thirst; *sir* (saith she) *giue me of the water that I may not thirst nor come hither to draw.* Beloued we haue told you that the word which we bring vnto you is the word of life, the word of your Saluation, the word of your reconciliation: and yet what slackenesse and negligence is there in comming to the hearing of this word? few there are that come to beg this heauenly Manna, few that come to take it when we reach it out vnto them. Beloued, againe we tell you, that the knowledge of Christ Iesus, wherein our hearts desire is to instruct you, is your enterance into the possession of eternall life and Saluation, it is as much as your life & Saluation is worth: will you liue the life of God in this life and for euer in the life to come? come then, and learne to know Christ Iesus: come and learne to know what great things he hath done for you, and what duetie againe he doth require of you. If you be rich in this knowledge ye are rich indeed; if ye be instructed in this knowledge, ye are learned indeed; if ye be mightie in this knowledge, ye are mightie indeed: If ye haue this, ye want nothing; if ye want this, ye haue nothing. O ye that will be rich and wealthy, seeke after these riches; ye that will be wise and learned, seeke after this learning; ye that will be great and mightie, seeke to be mightie in this knowledge. Whatsoeuer other wealth and riches ye haue,

Ioh. 4. 14. 15.

haue, whatſoeuer other wiſedome or learning, whatſoeuer other might or power, all things are but loſſe and dung in compariſon of the excellent knowledge of Chriſt Ieſus: know him, and know all things; know not him, and know nothing. As therefore ye loue your ſaluation in Chriſt Ieſus, ſo labour to come vnto, and to grow vp in the knowledge of Chriſt Ieſus. To know him is life eternall, not to know him is death eternall. Why will ye die, when by the power of him ye may liue? If yee know not, ye ſhall die; but know and liue. One word of that which is added.

Of Chriſt Ieſus my Lord.] What doth the Apoſtle meane to call Ieſus Chriſt his Lord? Was he his Lord alone? Was he not their Lord alſo to whom he wrote? Why doth he not ſay of Ieſus Chriſt our Lord? If hee had liued now, and ſpoken thus, hee ſhould haue had many ſuch queſtions as theſe, and he ſhould haue beene ſure of many ſharpe cenſures for thus appropriating this title of Ieſus Chriſt the Lord vnto himſelfe. But thus he ſpake in the vehemencie of his affection. And if hee had now liued, would hee haue ſpoken otherwiſe? No, though he had beene called Puritan for his paines. I obſerue it the rather, to note what a ſtrange humour wee are now growne vnto: for if any man ſhall now ſay, Forſake mee not O Lord my God, Be mercifull vnto mee O Lord my God, I thanke my God for his mercies, I thinke all things loſſe for the excellent knowledge of Chriſt Ieſus my Lord, is hee not nicked in the head by and by, and noted for ſuch a man? Yea now it is almoſt come to paſſe that let a man be religious, deuout in praier, reuerent in hearing the word, carefull to meditate thereon afterwards, one that feareth an oath, one that cannot patiently heare corrupt communication, one that will not runne into the ſame exceſſe with others, a Puritan I warrant him. A pitifull caſe, that a man ſpeaking as the holy Ghoſt ſpeaketh, and doing as all men are commanded to doe, ſhould be branded with an odde and odious name. I wiſh that we would all of vs both frame our ſpeeches as the Holy Ghoſt hath taught vs, and our actions as the Holy Ghoſt hath commanded vs more than we doe. If any ſhall ſeeme vnto himſelfe pure and holy, the Lord ſhall iudge him wicked and impure.

impure. But let euery one of vs ſtudy to be pure & holy in all our words, and in all our workes: and let euery one of vs labour by all meanes to haue this teſtimonie ſealed vnto our ſoules that Ieſus Chriſt is our Lord.

O Lord our God we humbly thanke thee for that knowledge of thy Son which thou haſt already vouchſafed vnto vs. Vouchſafe we beſeech thee to encreaſe in vs this knowledge daily more and more. Open our dime eies we beſeech thee, that we may daily more and more ſee the excellencie, and the vantage of this knowledge, that ſo we may daily more and more grow vp in all loue thereof: Purge vs we beſeech thee of all ſuch affections as may be any hinderances hereunto, that ſo growing vp daily more and more in thee, at length we may reigne with thee in the kingdome of thy ſonne Chriſt Ieſus for euer.

LECTVRE LV.

PHILIP. 3.

Verſe 9. *And that I may be found in him, i. not hauing mine owne righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, &c.*

NOw the Apoſtle goeth on, beating ſtill vpon the ſame reaſon why he counteth all his workes whatſoeuer and whenſoeuer done, and all outward things whatſoeuer to be but loſſe and dung. *I doe iudge them*, ſaith he, *to be dung*, euen contemptible and loathſome, being ſo farre from being loth to loſe them, as that I deſpiſe and loath them: why? that I may winne Chriſt, that is, that I may haue the fruition and the poſſeſſion of Chriſt in this life by faith, and that I may be found in him in that laſt and great day: how found in him? to wit, not hauing mine owne righteouſneſſe, not clothed with mine owne righteouſneſſe, which

which is of the Law, that is, by the obſeruation and workes of the Law, but being clothed with that righteouſneſſe which is not through workes, but through the faith of Chriſt, euen the righteouſneſſe which is of God through faith, that is, which God doth impute vnto mee through faith in Chriſt Ieſus. So that yee ſee the Apoſtle ſtill runs vpon Chriſt, Chriſt, Chriſt; for Chriſt, for the excellent knowledge ſake of Chriſt, that he may winne Chriſt, that he may be found in Chriſt: he thinkes all his workes, all things abſolutely to be loſſe, and iudgeth them to be dung. *I iudge them to be dung.* Here he plainly renounceth all confidence in all things without Chriſt whatſoeuer, and plainly diſclaimeth all vantage, all merit, all righteouſneſſe by his workes. *That I may winne Chriſt:* Here is the cauſe why he diſclaimes all righteouſneſſe by his workes, becauſe otherwiſe he could not winne Chriſt; for he doth it that he may winne Chriſt, and may be found in him. This alſo is a part of the cauſe why hee diſclaimes all righteouſneſſe by his workes, becauſe otherwiſe he could not be found in Chriſt in that day. Why not? What is it to be found in Chriſt? The Apoſtle ſhewes that to be found in Chriſt, is to bee found not clothed with his owne righteouſneſſe which is by the workes of the Law, but clothed with that righteouſneſſe which is Chriſts, and only ours through faith in Chriſt, euen that righteouſneſſe which God doth impute vnto vs through faith in his name. So that he that will be found in Chriſt in that day, muſt diſclaime his owne righteouſneſſe, and renounce it as dung and rottenneſſe, and muſt cleaue onely vnto the righteouſneſſe of Chriſt Ieſus, which God doth impute vnto him through faith in him. The ſumme then of that which the Apoſtle tels the *Philippians* in theſe words, is, that hee now at this preſent in the ſtate wherein hee now ſtands, doth iudge all things, euen his very beſt preſent workes, to be ſo farre from any part of his righteouſneſſe, as that he iudgeth them to bee dung, euen vile and contemptible, ſo that hee doth diſclaime all righteouſneſſe by them, that he may winne Chriſt, that is, that he may be more and more neerely incorporated into him, and poſſeſſed of his righteouſneſſe by faith, and that hee may be found in that laſt and great day not in *Moſes*, but in Chriſt,

Christ, that is, not hauing his owne righteousnesse which is of the Law, as his garment to stand before the Lord withall, but hauing that righteousnesse to be clothed with which is indeed Christs, and his through the faith of Christ, euen that righteousnesse which God doth impute vnto him through faith in Christ his name. This, I say, I take to be the summe of that which the Apostle tels the *Philippians* in these words.

So that yee see here is first a disclaiming of his owne righteousnesse by workes, in that he iudgeth them to be dung: 2. A reason why hee so iudgeth them, and so disclaimes them, that he may winne Christ, and may be found in him: thirdly, an explication what it is to be found in Christ, by a distinction of righteousnesse, into his owne, and Christs, where hee saith, *not hauing mine owne, &c.* Now let vs see what obseruations may hence be gathered.

First, it is not vnworthy our noting, that the Apostle goeth ouer and ouer these points so often, as if he could neuer satisfie himselfe with disclaiming all righteousnesse by any works, and proclaiming Christ alone to be all his righteousnesse. In the former verse hee disclaimeth all his workes done before his conuersion, as no vantage, but losse vnto him, and maketh Christ all his vantage either for righteousnesse or saluation. In this verse three seuerall times he disclaimeth all his workes generally, whether done before or after his conuersion, as touching any righteousnesse by them; and againe so many times auoucheth in effect Christ Iesus alone to bee all his righteousnesse. Whence I obserue both the difficultie, and the necessitie of enforcing these points. A difficult and hard matter it is when we haue done any thing well, when we haue walked faithfully in our calling, when we haue releiued the oppressed, iudged the father-lesse, defended the widow, when wee haue humbled our selues in praier, chastened our selues with fasting, absteined from the delights of the world, or pleasures of the flesh &c. a difficult and hard matter, I say, it is herein not to please our selues, not somewhat to be puffed vp with these things, not to haue some conceit of merit and righteousnesse by these things. A difficult matter to perswade vs that these things are no vantage vnto vs vnto iustification or saluation.

A difficult matter to perſwade vs that theſe things are but loſſe and dung, things vile and contemptible. And yet neceſſarie it is that we be thus perſwaded of theſe and the like things as touching any confidence of our righteouſneſſe or ſaluation by them, and that we count Chriſt alone all our righteouſneſſe, and the horne of our ſaluation. And therefore the Apoſtle knowing both the difficultie, and yet the neceſſitie of perſwading this, beateth vpon it twiſe, thriſe, often, that he did thus and thus, and therefore the *Philippians* ſhould doe ſo.

This ſhould teach vs with great diligence to obſerue and marke the things that are ſo much and ſo often beaten vpon, as things which either we are dull to comprehend, or vnwilling to yeeld vnto, and yet things which are as moſt certaine for their truth, ſo moſt neceſſarie for their vſe: for albeit all the things in the whole booke of God be of ſuch importance as that they are moſt worthie of our due meditation and diligent obſeruation, as able to make vs wiſe vnto ſaluation, yet when things are ſo much vrged, and ſo often beaten vpon, we are to thinke that it is not without great cauſe that they are ſo preſſed, and therefore that they are with greater attention and heedfulneſſe to be marked by vs. As therefore we are with all diligence to obſerue whatſoeuer is written, becauſe all things are written for our learning, ſo let vs with all diligence obſerue the things ſo often vrged. It may be that they are ſo often vrged becauſe of our dulneſſe to comprehend them, it may be becauſe of our vnwillingneſſe to yeeld vnto them, it may be becauſe of the vnfeined aſſent that we ſhould yeeld vnto the truth of them, it may be becauſe of the neceſſarie vſe that there is of them. Surely they are not ſo much vrged without great and vrgent cauſe. And ſo for theſe points heere beaten vpon, let vs aſſure our ſelues both that it is moſt true that our works are no part of our righteouſneſſe, but Chriſt our whole righteouſneſſe, and that it neceſſarily behoueth vs to be throughly perſwaded thereof. How good ſoeuer therefore our workes ſeeme vnto vs, and how difficult ſoeuer it be to perſwade vs that our very beſt workes are to be iudged but loſſe and dung, yet ſeeing the Apoſtle ſo often tels vs that he iudged ſo of his beſt

beſt workes, let there be the ſame minde in vs that was in him, and let vs iudge ſo to.

2. In that the Apoſtle ſaith, *and doe iudge them to be dunge*, I note the Apoſtles preſent iudgement of his preſent workes. He now at this preſent in the ſtate wherein he now ſtands doth iudge all things euen his very beſt preſent workes to bee ſo farre from being any part of his righteouſneſſe, as that hee iudgeth them to be dung, euen vile and contemptible, ſo full of pollution and vncleaneſſe as that there is no reckoning to be made of them in reſpect of any righteouſneſſe by them, but rather they are to be contemned as vncleaneſſe. Whence I obſerue that our very beſt workes, ſuch as are wrought after our knowledge of Chriſt Ieſus, and faith in his name, are no part of that righteouſneſſe whereby we are accounted righteous before God. Great difference I know there is betweene the workes which go before, and the workes which follow after faith. For thoſe are euill, theſe are good workes, thoſe proceede from an impure heart, theſe from an heart purified by faith, thoſe cannot pleaſe God, theſe are pleaſing and acceptable vnto God, thoſe are in iuſtice rewarded with death, theſe are in mercy rewarded with life, thoſe, euen the very beſt of them haue the nature of ſinne, and are wholly vnholy, theſe are in part holy, and may truely be called our inherent righteouſneſſe. But for any part in that righteouſnes whereby we are made righteous before God euen theſe workes which are the fruits of faith, they haue no part at all in it. They cannot hide or put away our ſinnes, they cannot endure the ſeueritie of Gods iudgement: here they muſt giue place, here they are to be iudged loſſe and dung. The reaſon then why our very beſt workes are no part of our righteouſneſſe before God is, becauſe that in euery ſuch view and examination of them they are to be iudged loſſe, and euen dung. So the Apoſtle counted ſuch workes as he did euen then when he wrote theſe things: and therefore much more are we to make the ſame account of whatſoeuer good workes we doe after that our hearts be purified by faith in Chriſt Ieſus.

The exception which is taken againſt this doctrine from this place by ſome is this, they ſay the Apoſtle doth not here

ſpeake of ſuch workes as he did after he beleiued, but onely of ſuch workes as he did before he beleiued, before his conuerſion vnto Chriſt; and therefore that hence nothing can be gathered againſt iuſtification by workes done after faith in Chriſt Ieſus. But how peruerſly they falſifie the meaning of the Apoſtle your ſelues may eaſily iudge by that which already hath beene ſpoken. For the Apoſtle hauing ſpoken in the former verſe of ſuch workes as he did before he beleiued, affirming of them that howſoeuer they ſeemed vantage vnto him before his conuerſion vnto Chriſt, yet afterwards hee counted them no vantage, but loſſe for Chriſt his ſake; doth in this verſe ſpeake not onely of them, but of all his workes generally whatſoeuer and whenſoeuer done, ſaying, *yea doubtleſſe I thinke all things but loſſe &c.* It cannot be denied, but that he ſpake in the former verſe of ſuch works as he did before he beleiued. And when he addeth vnto that this generall terme, yea doubtleſſe I thinke all things but loſſe, doth he ſpeak only of ſuch workes as he did before? Nay hauing ſpoken before of workes onely done before faith, in this generall tearme he includeth all workes both done before and after faith, and iudgeth them all to be but loſſe and dung. Againe, as he ſaid before that when once he came to the knowledge of Chriſt Ieſus he counted thoſe things loſſe which before ſeemed vantage vnto him; ſo now he ſaith in the preſent that hee doth thinke all things but loſſe, that he doth iudge all things to bee dung. Which cannot otherwiſe be meant then of his preſent opinion and iudgement touching ſuch workes as now preſently he did. Neither can it be ſaid that is his preſent iudgement indeed, but of ſuch workes only as he did before he beleiued. For it is, as himſelfe ſaith, his preſent iudgement as of ſuch workes, ſo of all workes generally, the generall tearme being therefore added to compriſe not onely thoſe which hee had ſpoken of before, but all others alſo. For reply vnto which anſwere they crie out vpon vs for blaſphemie, and aske queſtion vpon queſtion to make ſome ſhew that they iuſtly charge vs with blaſphemie. For whereas we ſay that good workes done after faith are here meant by the Apoſtle, and are iudged by him to be but loſſe and dung, they aske whether we call the

fruits

fruits of the spirit dung? whether *Paul* gloried of dung when he said, *I haue fought a good fight, I haue finished my course, I haue kept the faith; from henceforth there is laid vp for me a crowne of righteousnesse which the iust iudge shall giue me in that day?* What crowne of righteousnesse is due vnto dung? what iust iudge will vouchsafe to giue a crowne vnto dung? what thankes wee owe vnto God for creating vs in Christ Iesus vnto good works if they be nothing else but dung? And for conclusion they say that if the good workes of the faithfull be but losse and dung, then are not good workes to be done or liked, but to be disliked and neglected. Thus they triumph in their inglings, and make a shew as if all they spake were Gospell, & whosoeuer said otherwise did nothing else but blaspheme. But will ye see how they deceiue the world with a vaine shew of words wherein there is no substance. All this faire flourish which they make is quickly beaten downe by that one distinction whereof I haue often told you, and whereof they are not ignorant. In good workes therefore we must vnderstand that there are 2. things to be respected; the one their substance, the other their qualitie. The substance of the work I call the action it selfe, as iudging the fatherlesse, relieuing the oppressed, defending the widow, feeding the hungrie, and the like. The qualitie of the worke I call the confidence which men haue to be made righteous before God, and to be saued by such workes. Now these workes I say according to their substance are good, as to iudge the fatherlesse, to relieue the oppressed, to defend the widow, to feed the hungrie and the like, are good workes, holy workes, workes commanded by God, and workes rewarded by him. But in respect of any confidence to be iustified before God by them or the like, or to be saued by them, they are to be iudged but losse and dung. because, as it is written, *he that reioyceth must reioice in the Lord*, which being so, the answere to their demands is as possible, as they thinke it impossible, i. most easie.

2 Tim. 4.

1. Therefore where they aske, whether we call the fruits of the spirit dung? we answere, no. But we say that those good workes which according to the substance of the action are the fruits of the spirit are in respect of any merit, or confidence to be

be repoſed in them of righteouſneſſe or ſaluation by them to be iudged loſſe and dung. Secondly, where they aske whether *Paul* gloried of dung, when he ſaid, I haue fought a good fight &c. we anſwere no. He glorieth in his faithfulneſſe and conſtancie in the worke of his miniſterie, not as putting any confidence of his righteouſneſſe or ſaluation in them: (for ſo they ſhould be but dung) but becauſe he knew that his labour ſhould not be in vaine in the Lord. Thirdly, where they aske, what crowne of righteouſneſſe is due vnto dung? we anſwere, none: for the crowne of righteouſneſſe is due vnto our good workes, not as they are from vs, but as they are the worke of Gods ſpirit in vs, neither ſo for any merit in them, but only for his promiſe ſake, who both worketh in vs, and crowneth his one workes in vs. Fourthly, where they aske, what iuſt iudge will vouchſafe to giue a crowne vnto dung? we anſwere, none will doe it: But the moſt righteous iudge, the Lord of heauen and earth, becauſe he is righteous and keepeth promiſe for euer, giueth a crowne vnto our good workes, not as they are dung, not as they are poiſoned tempered with that qualitie of confidence in them, but as they are the worke of his ſpirit in vs. 5. Where they aske, what thanks we owe vnto God for creating vs vnto good workes, if they be nothing elſe but dung? we anſwer that it is their ſhamefull abuſing of the world to ſay that we iudge thē to be nothing elſe but dung. In reſpect of that qualitie we ſay that they are to be iudged loſſe & dung, but in reſpect of their ſubſtance we ſay that they are good, and that we are to glorifie God by walking in ſuch good works as he hath ordeined vs to walke in. Laſtly, where they ſay, that if the good workes of the faithfull be but loſſe and dung, then are not good workes to be done or liked, but to be diſliked & neglected, we ſay the ſame. But who are they that ſay that the good workes of the faithfull are nothing elſe but loſſe and dung? Becauſe we do not inueſt them into the glory of Chriſt Ieſus, becauſe wee doe not make them any part of our righteouſneſſe before God, becauſe we ſtand not vpon any merit of ſaluation by them, doe we therefore ſay that they are nothing elſe but loſſe and dung? Thus indeed they beare the world in hand, and thus they lead captiue many poore and ignorant

ſoules

ſoules into many grieuous and noiſome errors. But marke men and brethren what it is that we ſay: we ſay that good works in reſpect of the ſubſtance of the action are good works, a ſweet ſmelling odor, a ſacrifice acceptable and pleaſing vnto God, and ſuch as God hath ordeined vs to walke in vnto life and ſaluation; only in reſpect of any merit or confidence of righteouſneſſe or ſaluation we ſay they are to be iudged but loſſe and dung. See then and iudge betweene vs and them, whether we ſay ſimply that they are but loſſe and dung. Theſe are they that with fained words make marchandize of your ſoules, whoſe iudgement long agone is not farre of, and whoſe damnation ſleepeth not. By this iudge of the reſt, and as they deſerue in this, ſo let them be credited in the reſt. By the circumſtance of the place ye ſee the neceſſarie collection of the Doctrine deliuered, and how the gaine-ſayers doe falſifie the meaning of the Apoſtle.

Let this then ſerue to inſtruct vs in the true vſe of good workes. They are the way which God hath ordained that we ſhould walke in to the glory of his name, and to the ſaluation of our owne ſoules: as both that exhortation of our Sauiour proueth, where it is ſaid, *let your light ſo ſhine before men that they may ſee your good workes, and glorifie your father which is in heauen*; and likewiſe that ſaying of the Apoſtle, where he ſaith, *that we are the workeman-ſhip of God created vnto good workes, which he hath ordained that we ſhould walke in them.* But they are no part of that righteouſneſſe whereby we are made righteous before God. For *Chriſt alone it is that is made of God vnto vs wiſedome, and righteouſneſſe, ſanctification, and redemption*: it is the blood of Chriſt Ieſus that cleanſeth vs from all ſinne. *Our very beſt workes, and all our righteouſneſſe* (as the Prophet witneſſeth) *is but as filthie clouts*: and touching them, when we haue done all that we can, we muſt ſay, as our Sauiour willeth vs, *we are vnprofitable ſeruants*; we haue done that which was our dutie to doe. *Let vs therefore walke before the Lord in holineſſe and in righteouſneſſe all the daies of our life. For without holineſſe of life no man ſhall ſee the Lord.* But let no man be puft vp with any conceit of his owne righteouſneſſe by his holineſſe: for if he iuſtifie himſelfe, his owne mouth ſhall condemne him, and

Matt.5.16.

Eph.2.10.

1 Cor.1.30
1 Ioh.1.7.

Eſa.64 6.

Luk.17.10.

Heb.12.14.

Iob 9 20.

and if he ſay that he is perfect, the Lord ſhall iudge him wicked. Our good workes are the fruits of our faith, and the effects of our iuſtification by faith, declaring and teſtifying that we are iuſtified before God. Let vs therefore abound in euery good worke that we may haue the teſtimonie of our faith, and of our iuſtification ſealed vp vnto our ſoules. But let vs not ſo pleaſe our ſelues in all the good that we do as that we count our ſelues righteous thereby: for in many things we ſinne all: and he that faileth in one point of the law, he is guiltie of all. If we will be righteous before God, we muſt lay away all Phariſaicall conceit of our owne righteouſneſſe by workes, and in ſtead thereof we muſt take vp the praier of the poore Publican, and crie, *O God be mercifull vnto me a ſinner.* And of this let vs aſſure our ſelues that the more holy, and the better that any man is, the more readily he confeſſeth his ſins vnto the Lord, and acknowledgeth his vnrighteouſnes in his ſight. It is moſt damnable pride that makes vs ruſh into part with Chriſt, and to part ſtakes with him. Let vs therefore with the Apoſtle make Chriſt all our righteouſneſſe, and account our owne righteouſnes which is by works to be but loſſe & dung, and no vantage at all either vnto iuſtification, or ſaluation.

Jam 3. 2. 2. 10.

Luk 18. 13.

Thirdly, in that the Appoſtle ſaith, that he iudgeth them to be dung that he may winne Chriſt: I note the reaſon why he iudgeth all things to be dung, which is, that he might win Chriſt, as if he ſhould ſay, that vnleſſe he iudged all things to be dung, hee could not winne Chriſt, hee could not be throughly engraffed into Chriſt to be partaker of his righteouſneſſe. Whence I obſerue that either we muſt diſclaime all righteouſneſſe by any workes of our owne, or elſe we cannot be partakers of the righteouſneſſe of Chriſt Ieſus, either we muſt iudge our owne workes whatſoeuer to be loſſe and dung, or elſe we cannot winne Chriſt. This alſo the Apoſtle ſheweth in another place, where he ſaith, that *vnto him that worketh not, but beleeueth in him that iuſtifieth the vngodly his faith is counted for his righteouſneſſe*: to him that worketh not. i. to him that dependeth not on his workes, to him that ſtandeth not vpon the merits of his workes, to him that make not his workes his righteouſneſſe, to him his faith is counted for righteouſneſſe.

Rom. 4. 5.

teouſneſſe. But to him that worketh, the wages is not counted by fauour, but by debt: to him that worketh, that is to him that dependeth on his workes, that ſtandeth vpon the merit of his workes, and thinkes to be iuſtified by them, his wages is not counted by fauour, but by debt, and is not iuſtified by grace through faith. Who then are iuſtified by faith? euen they that diſclaime righteouſneſſe by workes. And who are they that are not iuſtified by grace through faith? euen they that ſtand vpon their righteouſneſſe by their workes. Wilt thou be pertaker of Chriſt his righteouſneſſe by faith? thou muſt diſclaime all righteouſneſſe by thy workes. Wilt thou ſtand vpon thy righteouſneſſe by thy works? thou canſt not be pertaker of the righteouſneſſe of Chriſt by faith: For there is no communion or fellowſhip betwixt them, but as the Apoſtle ſaith of the election of the *Iewes*, ſo I ſay of our iuſtification by the righteouſneſſe of Chriſt Ieſus: if we be pertakers of Chriſt his righteouſneſſe, *if we be iuſtified by grace, then not of workes, or elſe were grace no more grace; but if of workes, it is no more grace, or elſe were worke no more worke.* Rom. 11.6. Wee muſt therefore diſclaime all righteouſneſſe by workes, if we will lay any claime vnto righteouſneſſe by Chriſt, we muſt iudge all our workes to be loſſe and dung if we will winne Chriſt.

Let this then teach vs to beat downe euery thought and euery imagination of our hearts that exalteth it ſelfe againſt God, and to bring into captiuitie euery thought vnto the obedience of Chriſt. Let vs not thinke of the beſt workes that we doe aboue that is meet, neither let vs beare our ſelues vpon them aboue that wee ought. Let vs be filled with the fruits of righteouſneſſe, but let vs not thinke them any part of our righteouſneſſe before God. If wee will be righteous before God, we muſt be clothed with Chriſt his righteouſneſſe. We cannot lay any claime vnto Chriſt his righteouſneſſe, vnleſſe we will diſclaime our owne righteouſneſſe. Let vs therefore humble our ſelues before God, let vs acknowledge our ſelues to be ſinners, and the beſt things that wee doe to be ſo full of pollutions and imperfections, that they cannot poſſibly abide the triall of Gods iudgement. And ſeeing wee cannot winne Chriſt, and be partakers of his righteouſneſſe, vnleſſe we iudge all

all things without him to be but losse and dung, let vs with the Apostle iudge them to be dung, that wee may win Christ; let vs disclaime all righteousnesse by them, that wee may bee clad with the righteousnesse of Christ. So shall our vnrighteousnesse be hid, and our sinnes couered, and whatsoeuer imperfection is in vs, it shall not be imputed vnto vs.

Fourthly, in that he addeth, *and may be found in him*, I note that another branch of his reason why hee iudgeth all things, and so all his workes to be dung, is, that he might be found in Christ, that is, that when God shall come to iudge both the quicke and the dead, and enquirie shall be made what euery man hath done in his body, hee may be found in Christ, not in *Moses*, not in the flesh, not in any thing but in Christ. Whence I obserue, that either wee must renounce all confidence in our owne righteousnesse, and iudge euen our very best workes in that respect to be but losse and dung, or else we shall not be found in Christ in that last and great day. For that which our Sauiour Christ spake in the dayes of his flesh vnto his Disciples then present with him, hath now also his vse to this our purpose. *If any man*, saith hee, *will follow me, let him forsake himselfe, and take vp his crosse, and follow me. Let him forsake himselfe*, that is, let him forsake all that hee hath, as *Luke* expoundeth it, all outward prerogatiues touching the flesh. In which place he signifieth, that he that would bee his disciple must put off all carnall affections, and renounce all carnall confidence, and so reioyce in him alone, as that no crosse, nor any thing shall take his reioycing from him. And euen so, he that will be found in Christ in that day, he must so reioice in Christ alone, as that he haue confidence in nothing else, but iudge them all to be losse and dung. Otherwise as well might he be Christ his disciple, which did not forsake all, as hee may bee found in Christ in that day, which doth not iudge all his workes to be losse and dung in respect of any righteousnesse by them.

Mat. 16.24

Luk. 14.33.

Let this also be another motiue vnto vs to disclaime all righteousnesse by our workes: for as there is no righteousnesse by faith vnto him that claimeth righteousnesse by his workes, as before wee heard; so is there no saluation in that day vnto him

him that repoſeth any confidence of his righteouſneſſe in his workes. *There is no condemnation,* ſaith the Apoſtle, *to them that are in Chriſt Ieſus.* Which as it is true in this life, that they that are ingrafted into him by faith, are freed from the Law of ſinne, and of death, and ſo of condemnation; ſo is it true that they that ſhall bee found in Chriſt Ieſus in that day, ſhall bee freed from the ſentence of condemnation. That therefore we may bee found in him, and ſo freed from condemnation in that day, let vs with the Apoſtle iudge euen our beſt workes to be but loſſe and dung, and diſclaime all righteouſneſſe by our workes. And ſurely this hath ſo preuailed with many great maintainers of iuſtification by workes, that when death hath ſummoned their iudgement and appearance, they haue diſclaimed all their owne works, and all righteouſneſſe by them, and with heart and voice deſired to be found in Chriſt in that day. I ſhould now ſhew how wee may bee found in Chriſt in that day.

Rom. 8. 1.

O Lord our God, open our eyes wee beſeech thee, that we may daily more and more ſee and behold thoſe infinite treaſures of righteouſneſſe and ſaluation which are laid vp for vs in thy Sonne Chriſt Ieſus. As thou haſt vouchſafed to make him vnto vs righteouſneſſe and ſaluation, ſo giue vs an heart to acknowledge him our whole righteouſneſſe, and the horne of our ſaluation, that diſclaiming all righteouſneſſe by any works of our owne, wee may daily more and more grow vp in thy Sonne, and in that laſt and great day may be found in him.

LECTURE

LECTVRE LVI.

PHILIP. 3.

Verſe 9. *Not hauing mine owne righteouſneſſe which is of the law, but that which is through the faith of Chriſt, euen the righteouſneſſe, &c.*

NOw the Apoſtle goeth forward, and hauing made this one branch of his reaſon why hee iudged all his workes generally to be dung, that hee might bee found in Chriſt in that day, now hee explicateth that phraſe and manner of ſpeech, and ſhewes what it is to be found in Chriſt in that day, which is, to be found not hauing his owne righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, &c. Why then doth the Apoſtle iudge all things to be dung? He doth ſo, that he may be found in Chriſt in that day. Yea but what needed him ſo to iudge for this? Could hee not be found in Chriſt in that day, vnleſſe he ſhould iudge all things to be dung? No, hee could not: for to be found in Chriſt, is to be found not hauing his owne righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, &c. If therefore hee would be found in Chriſt, hee muſt put off all confidence in his owne righteouſneſſe, and iudge it to be dung, and reioyce onely in the righteouſneſſe of Chriſt Ieſus. Thus ye ſee the reaſon and the meaning of the Apoſtles ſpeech in generall.

Now to open theſe words yet a little more particularly, ye ſee the Apoſtle here ſpeakes of two ſorts of righteouſneſſe; the one his owne, the other Chriſts. His owne righteouſneſſe he calleth that righteouſneſſe which is of the Law, that is, which ariſeth from the obſeruation of the commandements and ordinances of the Law, euen from the performance of thoſe things which God in his holy Law requireth. Chriſts righteouſneſſe hee calleth that righteouſneſſe which is through the faith of Chriſt, that is, that righteouſneſſe which being pro-

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perly inherent in Christ, is imputed vnto him through faith in him, euen the righteousnesse which is of God through faith, that is, that righteousnesse which God doth impute vnto him because he beleeueth in him, and in him whom he hath sent, Christ Iesus. His owne righteousnesse, which is commonly called mans inherent righteousnesse, yee see he describeth by the Law, that is, by the obseruation of those things which God requireth in his Law, not only ceremoniall, or iudiciall, but morall also: for so he said before, that hee was vnrebukeable before men touching the righteousnesse which is in the Law, that is, which the whole Law required. Christs righteousnesse, which is commonly called mans imputed righteousnesse, yee see he describeth by faith, which is the instrument whereby wee take hold of this righteousnesse, by Christ, in whom alone this righteousnesse is inherent, and by God, who of his owne mercy imputeth Christ his righteousnesse vnto vs through faith. This righteousnesse hee saith is through the faith of Christ, therefore not ours, but as by faith in Christ wee take hold of it: through the faith of Christ, therefore not by the works of the Law; through the faith of Christ, therefore not inherent in vs. Againe, this righteousnesse hee saith is of God through faith, therefore not of the law through workes: of God through faith, therefore the gift of God vnto him that beleeueth in him that iustifieth the vngodly: of God through faith, therefore not inherent in vs, but onely imputed vnto vs. Againe, he saith not of this, that it is his, as he said of the other, but of this he saith, that it is through the faith of Christ, euen of God through faith, therefore it is anothers righteousnesse, the righteousnesse of Christ by his perfect obedience vnto the Law, euen vnto death, which being onely inherent in him, God in mercy imputeth vnto vs through faith in Christ Iesus, whereby wee lay hold on that righteousnesse which he hath fulfilled in vs, and for vs. Now then when the Apostle signifieth that hee would be found in that day not hauing his owne righteousnesse, but Christs, his meaning is not that he would be found in that day without all holinesse or righteousnesse of his owne, but hee would bee found not hauing his owne righteousnesse, as to be iudged by his

his owne righteousnes: he would not be iudged by his owne righteousnesse, but he would be clothed with Christs righteousnesse to be iudged by it. The summe then of all in briefe is this. It is as if the Apostle had thus said: I doe now iudge all things, euen all my works whatsoeuer, to be dung, that I may winne Christ by faith, to be partaker of his righteousnesse, and that I may be found in that last and great day, when enquirie shall be made into euery mans workes, not in *Moses*, but in Christ, that is, that I may be found not hauing mine owne righteousnesse, which is by the obseruation of the commandements and ordinances of the Law, as to be iudged of the Lord by that righteousnesse, but that I may be found in that righteousnesse which is indeed onely inherent in Christ, and which God doth impute vnto mee through faith in Christ Iesus, that my sinnes being couered by his righteousnesse, I may be iudged by it. This I take to be the Apostles meaning in these words. Now let vs see what obseruations may hence be gathered for our vse.

Not hauing, &c.] Where first I note the antithesis and opposition that is betweene the righteousnesse of workes by the Law, and the righteousnesse of Christ through faith: which two the Apostle doth so carefully and diligently seuer the one from the other, as that thereby hee plainly shewes that there can be no confusion or mixture of the one with the other. The like opposition betwixt these two sorts of righteousnesse, and like seperation of the one from the other, our Apostle hath in his *epistle* to the *Romans*. Where shewing the cause of the ruine of the *Iewes*, he saith, *that they being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, submitted not themselues vnto the righteousnesse of God.* And afterwards he describeth out of *Moses* the righteousnesse which is of the Law thus, that the man which doth these things, shall liue thereby; and then he sheweth what the righteousnesse of faith is. So likewise in his epistle to the *Galathians*, *Know* (saith the Apostle) *that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ.* And againe, *Whosoeuer are iustified by the Law, yee are fallen from grace: For we through the spirit wait for the hope of righteousnesse through faith.* Many such like places

Rom. 10.3.

Gal. 2.16. 5.4. 5.

places moe might be produced where these two sorts of righteousnesse are so opposed the one vnto the other, and so distinguished and seuered the one from the other, as that thence it is most plaine that there is no communion or fellowship of the one with the other.

Whence I obserue, that if iustification be by the righteousnesse of workes, then is it not by the righteousnesse of faith; and if it be by the righteousnesse of faith, then is it not by the righteousnesse of workes. Thus also our Apostle vpon the same ground reasoneth in his epistle to the *Romans*: for hauing in the third chapter plainly distinguished righteousnesse by the workes of the Law, and righteousnesse of God by the faith of Iesus Christ, and opposed reioycing in the one vnto reioycing in the other, in the next chapter hee taketh vp the example of *Abraham* the father of the faithfull, and proouing that *Abraham* was iustified by faith, and not by workes, he beginneth his disputation thus: *If Abraham* (saith he) *were iustified by workes, he hath wherein to reioyce, but not with God*; hee hath wherein to reioyce, to wit, with men, but not with God. Which is in effect as if he should haue said, If *Abraham* were iustified by workes, then was he not iustified by faith. Againe, that place in the eleuenth chapter to the *Romans* is plaine to this purpose, where it is said, *If it be of grace, it is no more of workes, or else were grace no more grace: but if it be of workes, it is no more grace, or else were worke no more worke.* For albeit the Apostles speech there be of the election of the Iewes, and not of the matter of iustification, yet the Apostles reason being drawne from the nature of grace, and workes, it holdeth as well in the one as in the other, euen generally: for speake of election, speake of iustification, speake of saluation, or the like, still it holdeth; *If it be of grace, it is no more of workes, or else were grace no more grace: but if it be of workes, &c.* For if it be of grace, whether it be righteousnesse, or saluation, or whatsoeuer it be, it is giuen freely: but if it be of workes, then is it giuen not by fauour or freely, but by debt, the nature of grace and the nature of worke inforcing either of them so much. The reason why if our righteousnesse be of workes, it is not of faith, and if it be of faith, it is not of workes, is because the one of

Rom. 3. 20. 21. 27.

Rom. 11. 6.

Gal. 5. 4. of theſe excludes the other: for as the Apoſtle ſaith, *Whoſoeuer are iuſtified by the Law, yee are fallen from grace.* As if he ſhould haue ſaid, Iuſtification by the Law excludes iuſtification by grace. And againe the Apoſtle ſaith, that our *reioicing is excluded by the Law of faith.* As if he ſhould haue ſaid, we are iuſtified by faith, and that excludes all our reioycing in any righteouſneſſe by our workes. So that yee ſee plainly that if our iuſtification be by the righteouſneſſe of workes, then is it not by the righteouſneſſe of faith; and if it be by the righteouſneſſe of faith, then is it not by the righteouſneſſe of workes.

Rom. 3 27.

This may ſerue to inſtruct and to arme vs againſt their damnable errour, that tell vs that we are iuſtified and accounted righteous before God partly by faith in Chriſt Ieſus, and partly by our good workes done here in the body. For if they may be thus mixt, as they tell vs, the one with the other, if our righteouſneſſe before God may be both by faith, and by workes, then why doth the Apoſtle ſo oppoſe the one againſt the other? why doth hee alwayes ſo carefully ſeuer the one from the other? why would hee be found in that day not hauing his owne righteouſneſſe, but onely the righteouſneſſe which is through the faith of Chriſt? why may not righteouſneſſe be counted both by fauour, and by debt? why may not righteouſneſſe be before God both by grace and by workes? why ſhould our reioicing be excluded by the law of faith? For what elſe are all theſe things but ſo many inuincible arguments that wee cannot be iuſtified before God both by faith and by workes? Shifts I know they haue whereby they deceiue themſelues, and many other vnſtable ſoules, whom they leade into the ſame pernicious errours with themſelues. But let vs hearken what the ſpirit ſaith; neither let vs couple together the things which the ſpirit hath ſundred. If the ſpirit haue told vs, that the wages is not counted both by fauour and by debt, that righteouſneſſe is not both by grace and by workes, let it ſuffice vs that the ſpirit hath ſaid ſo, and only let vs ſeeke whether it be by grace or by workes that we are counted righteous before God.

Secondly, I note that the Apoſtle would be found in that laſt and great day not hauing his owne righteouſneſſe which

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is of the Law, that is, not hauing that righteouſneſſe which is his by the performance of thoſe things which the Law required, as his cloke to be couered withall when hee ſhall ſtand in the iudgement, and in the congregation of the righteous. For that the Apoſtle expoundeth to be the righteouſneſſe of the Law, which is by performance of the workes of the Law, according as it is ſaid, *The man that doth theſe things ſhall liue thereby.* Whereupon it is alſo called *the Law of workes*, the Law which commandeth thoſe workes, by the obſeruation whereof a man is called righteous. The Apoſtle would bee found not hauing this righteouſneſſe which is by the workes of the Law. What then? would he be found in that day without any good workes, without all holineſſe of life, without all righteouſneſſe by the Law? Was it his deſire to be found a ſinner in that day? Did hee thinke it would be better for him if he ſhould be found vnrighteous, then if he ſhould be found righteous in that day? No ſuch matter. Nay when he was now ready to be offered vp vpon the ſacrifice and ſeruice of their faith whom he had wonne vnto the faith, when the time of his departing out of the body was at hand, hee reioyced that hee had fought a good fight, that hee had finiſhed his courſe, that he had kept the faith. And when hee laboured in the worke of his miniſterie more abundantly then all the reſt, he had reſpect vnto his reioycing in the day of Chriſt, that he had not runne in vaine, nor laboured in vaine. He knew that the ſentence in that day would paſſe thus, *Come yee bleſſed of my Father, inherit yee the kingdome prepared for you from the foundations of the world: for I was an hungred, and yee gaue me meat, &c.* And againe, *Depart from mee yee curſed into euerlaſting fire, &c.* He knew that his watchings, his faſtings, his ſtripes, his impriſonments, his perils, his labours, his care of all the Churches, ſhould not be in vaine in the Lord. He deſired therefore (no doubt) to be found in that day filled with the fruits of righteouſneſſe, and abounding in euery good worke: hee deſired (no doubt) in that day to heare that voice, *It is well done good ſeruant and faithfull: thou haſt beene faithfull in little, I will make thee ruler ouer much: enter into thy maſters ioy.* How then would he be found not hauing his owne righteouſneſſe which is of the

Rom. 10. 5
Rom. 3. 27.

Mat. 25. 34. 35. 36. 37. 38. &c.

Mat. 25. 21

the law? 1. for righteouſneſſe by the ceremoniall law he cared not at all for that, he iudged that ſimply to be but loſſe, to be but dung. 2. for righteouſnes by the morall law, by the obſeruation of the duties commanded in the firſt and ſecond table touching the loue of God, and of his neighbour, he iudged that alſo to be dung in reſpect of any merit if hee ſhould bee iudged by it. He would therefore be found in that day not hauing his owne righteouſnes which is of the Law, euen of the law morall, as to be iudged of the Lord by it, by the merit of it. He would haue righteouſnes, and holineſſe, and good workes in that day, that in the iudgement he might receiue reward according to them; but he would not haue them to be iudged by them in that day, to offer them in that day vnto Chriſt as a due deſert of his Maſters ioy, to receiue his ſentence for them in that day.

Hauing then before ſeene that we cannot be accounted righteous before God both by faith, and by workes, both by the righteouſneſſe of Chriſt, and by our owne righteouſnes; hence I obſerue that our owne righteouſneſſe by workes is no part of that righteouſneſſe whereby we are accounted righteous before God. For if it were, how ſhould we deſire with the Apoſtle to be found in the day of Chriſt not hauing our owne righteouſneſſe? An argument indeed impregnable, yet doe thoſe euill workers make a ſhew of anſwere hereunto. They ſay the Apoſtle in this place and elſewhere calleth that a mans owne iuſtice which he chalengeth by the workes of the law, or nature, without the grace of Chriſt; and therefore nothing can hence be concluded againſt that righteouſneſſe which is by workes after grace. But what a ſhift this is rather then an anſwere was ſhewed the laſt day. For that by mans own righteouſneſſe he meaneth that righteouſnes which man chalengeth by ſuch workes as he ſpake of imediately before, themſelues will grant; and that he ſpake before as of workes done before faith, and without the grace of Chriſt, verſ. 7. ſo of all workes generally whatſoeuer, verſ. 8. I ſhewed both by the generall tearme there vſed which muſt needes comprehend more then he had ſpoken of before, and likewiſe by that he ſaith, that he doth now at this preſent iudge all things to bee dung.

Rhemenſes in hunc locum.

dung, which cannot otherwiſe be meant then of his preſent iudgement touching ſuch workes as now preſently he did. Againe, why ſhould not the Apoſtle by mans owne righteouſneſſe meane that whole righteouſneſſe which is in man by workes whenſoeuer done, whether before or after faith, whether without or with the grace of Chriſt? Doth that righteouſneſſe which is in vs by workes done after faith by grace any way preſent vs righteous before God, ſo that we ſhould deſire to be found hauing it to be iudged by it? Shall any thing that is vncleane enter into his preſence? Or can any man bring a cleane thing out of filthineſſe? is there any man that being aſſiſted, and preuented, and followed with the grace of Gods ſpirit doth good, and ſinneth not? Is it not ſo with the beſt man that liues vnder the cope of heauen, that if the Lord would diſpute with him he could not anſwere him one thing of a thouſand? Is mans beſt righteouſneſſe better then *Eſay* confeſſeth of his and the reſt of the Churches, is it not as filthy clouts? Surely all his workes whatſoeuer done in the body of his fleſh are ſo poluted with the contagion of the fleſh as that they are not able to endure the ſeuerity of Gods iudgement: but that he had neede with the Prophet *Dauid* to lift vp his voice, and to pray, *Enter not into iudgement with thy ſeruant O Lord, for in thy ſight ſhall no man liuing be iuſtified.* Is then euen that righteouſneſſe which is in vs by workes done by grace after faith ſo full of imperfections, ſo full of vncleanneſſe by reaſon of the contagion of our fleſh, as that we ſhould deſire not to be iudged by it? why then ſhould not the Apoſtle by mans owne righteouſneſſe in this place meane that righteouſneſſe which is in vs by workes done by grace after faith? The circumſtance of the place proouing it, and nothing being able to be brought againſt it, it is to bee concluded that by mans owne righteouſneſſe is here meant euen that righteouſneſſe which is by workes after grace. See then that wee ſhould deſire with the Apoſtle to bee found in the day of Chriſt not hauing our owne righteouſneſſe, and ſeeing all our owne righteouſneſſe by any workes whatſoeuer is ſo full of imperfection and vncleaneſſe by reaſon of the contagion of our fleſh as that we ſhould deſire not to be iudged by it, hence

Pſa. 143. 2.

I take it, it is cleare that our owne righteouſnes is no part of that righteouſnes whereby we are accounted righteous before God.

This may teach vs how to deſire to be found in that day hauing, or not hauing our owne righteouſneſſe, which is by our workes. We are to deſire to be found in that day filled with the fruites of righteouſneſſe, and abounding in euery good worke, full of holineſſe towards God, and righteouſnes towards men, becauſe then we ſhall receiue the things which are donein our body according to that we haue done whether it be good or euill. The wicked & they that forgate God, and would not walke in his waies, howſoeuer they crie vnto the mountaines fall on vs, and vnto the rockes couer vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe, yet ſhall the hand of the Lord find them out, and as he ſhall finde them he ſhall iudge them, he ſhall recompence them according to the wickedneſſe of their waies, and they ſhall be turned into hell. But if then we ſhall be found to haue hated iniquity, to haue followed after peace, holineſſe, and righteouſneſſe, to haue had our conuerſation honeſt &c. The moſt righteous Iudge both of heauen and earth he will paſſe by our ſinnes and iniquities, and in his great mercy towards vs he will reward vs according to the good that we haue done; not reſpecting the merit of our workes, but becauſe he is mercifull, and keepeth promiſe for euer, nor ſuffering our labour to be in vaine in the Lord. We are therefore to deſire to be found in that day not without holineſſe of life, or good workes, but hauing ſuch righteouſnes of our owne that in the iudgement the Lord in mercie may reward vs according to it, and not according to our ſinnes. But we are to deſire to be found in that day not hauing our owne righteouſnes to be iudged by it, or to receiue reward for it, or according to the merit and worth of it. For albeit it ſhalbe rewarded, yet ſhall not the reward be giuen for it; and albeit the reward ſhall be giuen according to it, yet not for the merit of the worke, but onely for his promiſe and mercies ſake who accepteth that graciouſly which is his, and pardoneth that graciouſly which is amiſſe. For all that euer we do, or all that

euer

euer we ſuffer is not worthy of that glory which ſhalbe ſhewed vnto vs. But with the Prophet *Dauid* we muſt turne our voice vnto the Lord, and ſay euen of our beſt righteouſneſſe, *If thou O Lord ſtraightly marke what is amiſſe, euen in the beſt thing that we doe, O Lord who ſhall ſtand?*

The 3. thing which I note is, that the Apoſtle would bee found in that laſt and great day hauing that righteouſneſſe which is through the faith of Chriſt &c. he would be clothed in that day with Chriſt his righteouſneſſe imputed vnto him by God through faith, that he might be iudged by it, and receiue his reward according to the merit of it. This righteouſneſſe is ſometimes called the righteouſneſſe of faith, becauſe by faith in Chriſt we are made partakers of this righteouſnes; ſometime the righteouſneſſe of God, becauſe it is the meere gift of God, who doth impute it vnto vs through faith in Chriſt; ſometimes the righteouſneſſe of Chriſt, becauſe it is his, and onely inherent in him. Hee would be found in that day hauing this righteouſneſſe. Hence then I obſerue, that the righteouſneſſe whereby wee are accounted righteous before God is the righteouſneſſe of Chriſt, or of faith, or of God, which ſoeuer ye will make it. This alſo the Apoſtle hath euery where: *We are iuſtified freely by grace through the redemption that is in Chriſt Ieſus, whom God hath ſet forth to be a reconciliation through faith in his bloud.* Againe, *know that a man is not iuſtified by the workes of the Law, but by the faith of Ieſus Chriſt.* Againe, *that no man is iuſtified*, ſaith the Apoſtle, *by the Law, it is euident, for the iuſt ſhall liue by faith.* And againe, *by grace are ye ſaued through faith; and that not of your ſelues, it is the gift of God, not of workes, leſt any man ſhould boaſt himſelfe.* Yea euery where almoſt the holy Ghoſt witneſſeth that we are accounted righteous before God, not for our owne workes or deſerts, but onely by grace through faith for the merit and obedience of our Lord and Sauiour Chriſt Ieſus. This then is our righteouſnes before God, that God through faith in Chriſt Ieſus imputeth not our ſins vnto vs, but imputeth Chriſt his righteouſneſſe vnto vs, reckoning the righteouſneſſe of his obedience vnto the Law vnto vs, as if wee had fulfilled the righteouſneſſe of the Law in our fleſh, and for the merits of his ſuf-

Rom. 3. 24. 25.
Gal. 2. 16. 3. 11.
Eph. 2. 8. 9.

ferings,

ferings wiping all our sinnes out of his sight & remembrance. So that Christ his righteousnesse alone is our righteousnesse before God, which because God doth impute vnto vs freely by his grace through faith, therefore the Apostle saith, *it is God that iustifieth*. God then iustifieth, his grace onely moueth him, not any of our workes: Christ, and his righteousnes is the righteousnesse whereby we are iustified, faith is the instrument whereby onely wee are made partakers of his righteousnesse.

I know that there are dogges which barke against this truth, affirming that the righteousnesse whereby we are iustified, is not only imputed vnto vs, but inherent in vs. But this one place may serue to descrie this their madnesse. It is of God imputed by him vnto vs, therefore not inherent in vs. It is through faith, therefore not inherent in vs. It is through the faith of Christ, therefore really inherent onely in Christ. It is not our owne, but onely by faith in Christ, therefore not really inherent in vs. If they vrge the Apostle *Iames* his authoritie to proue that the righteousnesse whereby we are iustified is inherent in vs, because he saith *that a man is iustified by workes*: we answere that the Apostle there speaketh not of that righteousnesse whereby man is made righteous before God, but only sheweth that by a mans workes hee is knowne and declared to be iustified by faith; so that the Apostle maketh not workes in that place the causes, but onely the fruites and effects of iustification. If they reply that it is a sufficient proofe that we are iustified by workes, because we are iustified by faith which is a worke; we answer that iustification is attributed to faith, because of Christ, and his righteousnesse which it receiueth, not because it is a worke of ours. For as it is a worke of ours, so it is not without some doubting, but is imperfect, as also our knowledge, and loue are, and so iustification is not attributed vnto it, but onely as it taketh hold vpon Christ Iesus, and his righteousnesse which is our perfect righteousnesse. Whatsoeuer therefore they say, let vs know that the righteousnesse whereby we are accounted righteous before God is only inherent in Christ Iesus, and is not ours but only by imputation, inasmuch as God doth impute it vnto vs through

through faith in Christ Iesus.

Let this teach vs to beware of such Deceiuers as tell vs that we are not iustified before God by Christ his righteousnesse alone, but by workes also. And seeing it is Christ his righteousnesse alone whereby we are made righteous before God, let vs reioyce in Christ Iesus alone; and let vs iudge all our best workes whatsoeuer to be dung, that we may be found in that day, not hauing our owne righteousnesse &c. Why should it be thought iniurious vnto man to giue all the glory of our righteousnesse or saluation vnto Christ Iesus? Why should it not rather be thought iniurious vnto Christ Iesus to giue any part of our righteousnesor saluation vnto mans works or merits? Too much cannot be taken from man, neither can too much be giuen vnto Christ, for he is all in all vnto vs, our wisedome and righteousnesse, our sanctification and redemption: he is the reconciliation for our sinnes; by him, and through him, and for him we haue all that we haue; and vnder heauen there is no name giuen whereby wee may be saued but onely by the name of Christ Iesus. Let vs therefore giue vnto him that which is due vnto him, & let not man rob him of his honour. Let vs follow after peace, and holinesse, and righteousnes, and euery good worke; and let vs know that our labour shall not be in vaine vnto vs in the Lord. But let vs know that it is God alone that iustifieth vs by grace through faith, not imputing our sinnes but Christ his righteousnesse vnto vs, and so making his righteousnesse ours, as our sinnes were made his, to wit, by imputation only.

Rom. 8.1.

To knit vp the last obseruation in a word, will you know how to be found in Christ in that day? A matter worthy your knowledge. For there shall be no condemnation vnto them that then shall be found in him. If then wee will be found in Christ in that day we must bee found righteous to be iudged by it. And thus farre the matter goeth hard with vs all, being all of vs full of vnrighteousnesse and vngodlinesse. What is then the righteousnes wherein we must be found to be iudged by it in that day? Not our owne: for that would sinke vs deep: but the righteousnesse of Christ Iesus. How shall we be found in this righteousnesse in that day? If wee renounce all confi-

dence

dence in our owne righteousnesse as losse and dung, and trust perfectly on the grace of God that is brought vnto vs by the reuelation of Iesus Christ. Let this then be our comfort that we shall not be iudged in that day by our owne righteousnes, but by the righteousnesse of Christ Iesus, whose whole obedience in suffering death, and fulfilling of the Law shall bee the couering of our sinnes, and the cloke of our righteousnesse. And let it teach vs to iudge all our workes in respect of that righteousnes whereby we are made righteous before God to be but losse and dung, that we may be found in Christ, not hauing our owne &c.

O Lord our God as thou hast vouchsafed to instruct vs in our true righteousnesse, so vouchsafe by a true and liuely faith in thy sonne Christ Iesus to make vs partakers of that righteousnes. Iudge not O Lord in that day by our own righteousnesse, which is full of vnrighteousnes and vncleannesse, but passing by our sinnes and our iniquities, accept the righteousnes of thy sonne Christ Iesus for our vnrighteousnes, that we being clothed with his righteousnes may be of the number of those vnto whom it shall be said, *Come yee blessed of my Father, &c.*

LECTVRE LVII.

PHILIP. 3.

Vers. 10. *That I may know him, and the vertue of his resurrection, &c,*

NOw the Apostle goeth forward, and sheweth other reasons why he renounced all his owne merits as losse and dung, and reioyced only in Christ Iesus, 1. as we haue heard he did so, that hee might gaine the righteousnesse of Christ by faith: that was the first and principall gaine that he reckoned vpon by doing so. 2. He did so for other aduantages that he reckoned vpon by doing so: as 1. he did

did ſo that he might know Chriſt: 3. That he might know the vertue of his reſurrection: 4. That hee might know the fellowſhippe of his afflictions, and be made conformable vnto his death: 5. That he might attaine vnto the reſurrection of the dead. What is the reaſon then why the Apoſtle hauing cauſe of confidence and reioycing in the fleſh, and in things without Chriſt, doth renounce all things without Chriſt, and reioyce only in Chriſt Ieſus? The reaſon is, becauſe reioicing in the fleſh, and in things without Chriſt is vnprofitable, and hurtfull; and contrariwiſe the renouncing of all things without Chriſt, and reioycing onely in Chriſt Ieſus is moſt profitable. Why, what profit comes thereby? 1. Chriſts righteouſneſſe which is by faith: 2. The knowledge of Chriſt: 3. The knowledge of the vertue of his reſurrection: 4. The knowledge of the fellowſhippe of his afflictions &c. 5. The attaining vnto the reſurrection of the dead. All theſe vantages the Apoſtle reckoned vpon to follow his renouncing of all things without Chriſt, and his reioycing onely in Chriſt Ieſus. For ſo he ſaith, that he iudgeth all things loſſe and dung that he may winne Chriſt, and may be found in him &c. as if theſe things could not be vnleſſe he ſhould do ſo. All which vantages doe ſo follow the renouncing of all confidence in the fleſh, and reioycing onely in Chriſt Ieſus, as that theſe foure laſt doe iſſue and ſpring out of the firſt. For being iuſtified by faith in Chriſt Ieſus, wee know Chriſt, we know the vertue of his reſurrection &c. Theſe being fruits iſſuing and growing out of that righteouſneſſe which is through the faith of Chriſt. Thus much for the generall drift and meaning of theſe words.

Now for the more particular opening of theſe words, wee muſt know, that by the knowledge of Chriſt is here meant not ſuch a knowledge as wherby we are able to talke of Chriſt, of his birth, of his life, of his doctrine, of his death and paſſion &c. but ſuch a knowledge as whereby we feele and proue in our ſelues, and in our owne ſoules that hee is indeed our redemption, our reconciliation, our ſaluation, and whatſoeuer elſe we haue heard, or read, or beleiued of him in the Scriptures: not a contemplatiue & knowing knowledge of Chriſt, but

but a liuely and experimentall knowledge of Christ in our owne soules. Againe, by the vertue of Christ his resurrection the Apostle meaneth that regeneration; i. that dying vnto sinne, and liuing vnto righteousnesse which is wrought in vs by the power of his resurrection. 3. By the fellowshippe of Christ his afflictions, the Apostle meaneth that partaking which Gods Saints haue with Christ, of his afflictions for the glorie of Christ, and the good of the Church, and their owne conformitie vnto the death of Christ. Lastly, by attaining vnto the resurrection of the dead, the Apostle meaneth that eternall weight of glory in the heauens which onely they obtaine that in this life know Christ by experience in their owne soules, and by the power of his death and resurrection die vnto sinne, and liue vnto righteousnesse, and constantly endure such afflictions as the Saints of God are partakers of, that so they may be conformable vnto the death of Christ, who was consecrated through afflictions. The summe of all is this, the Apostle tells the *Philippians*, that he hath no confidence in his merits or workes, but onely reioyceth in Christ Iesus, that so he may be iustified before God by Christ his righteousnesse; and that being iustified by his righteousnesse through faith in his name, he may know Christ by a liuely feeling of him in his owne soule, and may by the power of his resurrection die vnto sinne, and liue vnto righteousnesse, and may constantly with Gods Saints suffer such afflictions as Christ hath suffered, and may be made conformable vnto Christ his death, and at length may be receiued into that glory which is prepared to be shewed in the resurrection of the iust. Thus then yee see that both these are the fruits of the righteousnesse of faith, and that both the righteousnesse of faith, and these fruits issuing out of it are all vantages which the Apostle counteth he hath by renouncing all confidence in the flesh, and reioycing onely in Christ Iesus. Now let vs see what obseruations we may gather hence for our vse.

That I may know him] This is one end wherefore the Apostle would bee found in Christ hauing his righteousnesse through faith, and consequently wherefore he renounced all his owne merits and works, and onely reioyced in Christ Iesus,

Iesus, euen that he might know Christ. For why iudged he his owne righteousnes to be but losse and dunge? That he might winne Christ, and be found in him not hauing his owne righteousnesse, but the righteousnes of Christ through faith. And why would he be found in Christ his righteousnesse through faith? that he might know Christ. This is the fruit of the righteousnes of faith, and both of them are vantages which follow the renouncing of all confidence in the flesh, and the reioycing in Christ Iesus. But what? Did not *Paul* know Christ? Had he preached Christ so many yeares, & yet knew not Christ? Had he planted so many Churches in the faith of Christ, and yet knew he not Christ? For answer herevnto; (to omit that knowledge which is by vision in heauen, when we shall see him face to face) we must vnderstand that there are two sorts of knowledge of Christ here on earth: the one, a contemplatiue and knowing knowledge, .i. such a knowledge as whereby we know that Christ is the onely begotten sonne of God, that he was sent into the world to saue sinners, that he was crucified, that he died, that he was buried, that he was declared mightily to be the sonne of God by his resurrection from the dead, that he was highly exalted, and had a name giuen him aboue euery name &c, and whatsoeuer else the scriptures of God doe storie of him. Such a knowledge of Christ was that which the *Samaritans* had by the saying of the woman, which testified of him, saying, *he hath told me all that euer I did:* and such a knowledge the Physitian hath of his physicke, and the vertue thereof by relation of others, and by reading in his bookes. The other knowledge of Christ is an experimentall and feeling knowledge of Christ, whereby we feele & know in our own soules that he is such a one as the scriptures describe him to be, that he is made of God vnto vs wisdome, and righteousnesse, sanctification, and redemption, that he died for our sinnes, and rose againe for our iustification. Such a knowledge of Christ was that which the *Samaritans* had when they had heard Christ themselues, and so knew that this was indeede the Christ, the Sauiour of the world: and such a knowledge of *Salomons* wisdome and prosperitie the Queene of *Sheba* had when shee had seene it with her eies, and

Ioh. 4. 39.

42.

and heard it with her eares; and such a knowledge the Physitian hath of his physicke, and of the vertue thereof, when he hath had experience of it in himselfe. Now when the question is here asked, whether *Paul* did not know Christ, because he saith, *that I may know Christ*, we must vnderstand that the Apostle doth not here speake of the former sort of the knowledge of Christ: for it is out of all question that he that had preached Christ among the Gentiles so many yeares, that had planted so many Churches in the faith of Christ knew whatsoeuer the scriptures of God did witnesse of Christ. But the Apostle here speaketh of that experimentall and feeling knowledge of Christ, whereby we feele and know in our own soules that such as the scriptures describe him to be such he is vnto vs. What then? Had not the Apostle this experimentall and feeling knowledge of Christ? It is not to be doubted but that this holy and elect vessell of God had this same feeling knowledge of Christ Iesus. How then would he be found hauing the righteousnesse of Christ which is through faith, that he might know Christ? It is not simply meant that he would be so found that he might haue that feeling knowledge of Christ, but that he might grow vp daily more and more with all godly increasing in that feeling knowledge of Christ. He would be found righteous with the righteousnesse which is of God through faith, that he may daily grow vp with all godly increasing in this feeling knowledge of Christ.

Whence first I obserue what knowledge of Christ it is which all Christians should principally long and thirst after: and that is, that they may know Christ with such a feeling knowledge as that they feele and know by experience in their owne soules the infinite treasures of wisdome, and knowledge, and saluation that are hid in him for them: for this is the sauing knowledge of Christ to know him not onely to be a Sauiour, but to be our Sauiour. Many there are that know Christ to be the sonne of God, to be the Sauiour of the world, to haue payed the price of mans sinnes by his one oblation of himselfe, and to be hee that is appointed iudge both of the quicke and dead in that day. Many there are that can and do speake of his praises in the great congregation, that preach

vnto

vnto others the infinite treasures of wisdome, & knowledge, and saluation that are hid in him, that talke of his saluation from day to day, that speake as if they had all knowledge, and vnderstanding, and knew Christ as well as the best. Many I say such there are, and I wish that the number of them were far greater then it is. But yet here is not all that knowledge of Christ that we should long and thirst after. For thus farre many come, whose knowledge is nothing else but the increasing of their iudgment and condemnation: as the Apostle plainely witnesseth where he saith, that *it is impossible for them which were once lightened, and had tasted of the heauenly gift &c:* and likewise the Apostle *Peter* where he saith, *that if they that haue once escaped from the filthinesse of the world through the knowledge of the Lord, and of the Sauiour Iesus Christ be yet againe tangled therein, and ouercome, their latter end is worse then the beginning.* By both which places it is plaine that men may haue a good measure of the knowledge of Christ, whose end notwithstanding is death and damnation. We must therefore long and thirst after a farther knowledge of Christ. This is the sauing knowledge of Christ Iesus, that we know that wee are the sonnes of God, that he died for our sinnes, and rose againe for our iustification, that he is made of God vnto vs wisdome, and righteousnesse, and sanctification, and redemption, that he is the reconciliation for our sinnes, that he sitteth at the right hand of God to make request for vs; that an inheritance immortall, and vndefiled, and that fadeth not away is reserued in heauen for vs. To haue such a feeling knowledge of him, as that by our owne experience in our soules we finde in our selues the fruits of his sufferings, the comforts of his promises, the riches of his mercies, knowing by the testimonie of the spirit witnessing vnto our spirit, that what righteousnesse hee hath fulfilled for his children he hath fulfilled for vs, what benefits of saluation he hath purchased for his children he hath purchased for vs, what promises he hath made vnto his children belong vnto vs, what ioyes he hath prepared for his children are reserued for vs, this is that knowledge which passeth all knowledge, this is that knowledge which is that sauing knowledge, & this is that knowledge which we must long and

Heb. 6. 4, 5, 6.

1 Ioh. 3. 14. thirst after. By this knowledge it is that *Iohn* saith, *We know that we are translated from death vnto life, because we loue the* 5. 15. *brethren:* and againe, *We know that he heareth vs in whatsoeuer we aske, and we know that we haue the petitions that we desire of* 19. *him:* and againe, *We know that we are of God, we know that the* 20. *sonne of God is come, and hath giuen vs a minde to know him which is true.* How knew the Apostle these things? He felt the comforts of these things in his owne soule, his owne heart did leape within him reioycing at these things.

O my brethren try and examine your hearts how many of you haue this knowledge of Christ, and withall see and consider with your selues what a longing and thirsting desire you should haue after this knowledge of Christ. The knowledge of Christ Iesus euen by hearing, and by reading, and by faith is (as not long since we heard) the most excellent knowledge that is: but this experimentall knowledge of Christ, to know by experience in our owne soules that he is such as by the word we beleeue him to be, this is the most sweet and most comfortable knowledge, euen so sweet and so comfortable as passeth all vnderstanding. If yee haue this knowledge of Christ, yee are already entred in part into those ioyes which are reserued in heauen for you. If yee haue it not, ô thirst after it, and giue your soules no rest till yee come vnto this knowledge of Christ. Giue all diligence vnto the reading and hearing of the word of life, & pray alwaies with all manner of prayer and supplication in the spirit that yee may know Christ with a feeling knowledge, and with a sweet experience in your owne soules that whatsoeuer yee haue heard and beleeued of him is most true.

The second thing which here I note is, from what roote this experimentall and feeling knowledge of Christ ariseth and springeth, and that is, from the righteousnesse of faith. For so we are to vnderstand this knowledge of Christ to be a vantage following the renouncing of our owne righteousnes, and reioycing in the righteousnesse of Christ by faith, as that this vantage springeth from the righteousnesse of faith. Hence then I obserue that onely they know Christ by this experimentall knowledge, who being iustified by faith, doe by a true and liuely

liuely faith apply the righteousnesse and obedience of Christ Iesus vnto themselues. For then doe we begin to haue this feeling knowledge of Christ in our owne soules, when by faith we lay hold on the righteousnesse of Christ Iesus to be iustified thereby; and the more sure hold that we lay by the hand of faith on the righteousnesse of Christ Iesus, the more wee grow vp in this feeling knowledge of Christ Iesus. *We beleeue,* saith *Peter* vnto Christ, *and know that thou art the Christ the Sonne of the liuing God.* We beleeue, saith he, and know, as if he should haue said, we beleeue, and in our owne soules by the testimonie of the spirit witnessing it to our spirit we know that thou art the Christ the sonne of the liuing God. Faith then in Christ Iesus is the roote whence this feeling knowledge of Christ commeth, and the more stedfastly we beleeue, the greater feeling of this knowledge doth the spirit of God worke within our soules. Many of vs I feare me want this feeling knowledg of Christ, many of vs that say & thinke that we know him, know him not by experience in our owne soules; many of vs that haue heard and read of him, know not that he is made of God vnto vs wisdome, or righteousnesse, sanctification, or redemption; many of vs know not what treasures of wisdome, or knowledge, or saluation are laid vp in him for vs; many of vs I feare mee feele not in our selues the sweetnesse of Christ, the fruits of his sufferings, the comforts of his promises, the riches of his mercies; many of vs I feare me onely know Christ as we heare of Christ, and read of Christ, but know him not by his comfortable presence in our owne soules. And what is the cause of all this? Surely we haue no roote in our selues; we want that true and liuely faith whence such knowledge should spring. Wee deceiue our selues, flattering our selues, and saying, we beleeue in Christ, we know Christ, when as we neither beleeue in him, nor know him. A smattering faith, and a smattering knowledge of Christ we haue: but a iustifying faith, or sauing knowledge we haue none. Is then a iustifying faith the roote whence a feeling and sauing knowledg doth spring?

Ioh. 6. 69.

Let this then teach vs to vse with all religious reuerence those meanes which the Lord hath ordained for the begetting,

ting, and increasing of faith in vs, that we may beleeue, and know, and growing in faith we may grow also in the knowledge of Christ Iesus. Let vs with reuerence hearken vnto the word preached, and celebrate the holy Sacraments, two ordinarie meanes which the Lord vseth thereby to beget, and to increase faith in vs. For faith comes by hearing, as the Apostle witnesseth where he saith, *Faith is by hearing, and hearing by the word of God.* Seeing therefore wee cannot know Christ vnlesse we beleeue in him, and seeing we cannot beleeue in him vnlesse we heare his word preached, that we may beleeue in him, and know him, let vs willingly flocke as doues vnto the windowes vnto the house of the Lord to heare the word preached. Againe, as by the word preached, so likewise by the vse of the Sacraments the Lord as by meanes strengthneth and increaseth our faith in vs. In the Lords Supper the bread is broken for vs, giuen to vs, we take it, and eat it, and digest it, and it is made one substance with vs: the wine likewise is powred out for vs, giuen vnto vs, we take it, and drinke it, and it is made one with vs. All which rites and actions what else are they but so many pledges and seales for the strengthning and increasing of our faith in the benefits of our saluation purchased by the death and passion of our Lord and Sauiour Christ Iesus. The bread that is broken for vs in that Supper, and the wine that is powred out for vs, they are so sure pledges vnto vs that Christ his bodie was broken for vs, and his bloud shed for vs as that we ought as stedfastly to beleeue the one by faith, as we clearely see the other with our eyes. So likewise the bread and the wine that are giuen vnto vs by the Minister in the Supper, they are so sure pledges vnto vs that Christ by his Spirit giueth vs his bodie, and his bloud euen then in the supper, as that we ought as stedfastly to beleeue the one by faith, as we clearely see the other with our eyes. So likewise the bread which with the hand of our bodie we take, and eat, and the wine which with the hand of our bodie we take and drinke are so sure pledges vnto vs that by faith our soules doe feede vpon the bodie and bloud of Christ, as that we ought as stedfastly to beleeue the one by faith, as we clearely see the other with our eyes. Lastly, the bread

Ro. 10. 17.

bread and wine which being digeſted are turned into our ſubſtance, and made one with vs, and we with them are ſo ſure ſeales vnto vs that by a myſticall vnion and ſpirituall coniunction we are made one with Chriſt, and Chriſt with vs, members of his bodie, fleſh of his fleſh, and bone of his bones, as that we ought as ſtedfaſtly to beleeue this by faith, as we perfectly know that by ſenſe. Such are the helps which we haue by this holy ſacrament of the Lords Supper for the ſtrengthning and increaſing of our faith. Many things yee ſee here are fully to aſſure our faith that we ſhould not doubt, but as ſurely as we receiue the bread and wine into our bodies to become wholly ours, ſo withall our ſoule receiueth Chriſt together with his paſſion and righteouſneſſe to be wholly ours, as ſurely as if we had wrought them in our owne perſons. Yea ſuch aſſurance our faith groweth vnto by the vſe of this holy Supper, as that now we know by the powerfull operation of Gods holy ſpirit within vs that God is in vs indeed, and that now Chriſt is ours, and we Chriſts, and that together with Chriſt we haue all things, euen all the benefits of our ſaluation. And the more that our faith is ſtrengthned hereby, the more alſo is this feeling knowledge of Chriſt increaſed in vs, ſo that together with the growth of our faith there is a growth of this knowledge. Seeing therefore this knowledge of Chriſt groweth as our faith in Chriſt groweth, and ſeeing our faith is ſo ſtrengthned and increaſed by the holy vſe of this holy Supper, let vs ſo often as we are called vnto this holy table prepare our ſelues with all holy reuerence and feare to the celebration of theſe holy myſteries. Great is the benefit that here we doe receiue if we eat of this bread, and drinke of this cup worthily: for then we eat ſpiritually the fleſh of Chriſt, and drinke his bloud; then we dwell in Chriſt, and Chriſt in vs, we are one with Chriſt and Chriſt with vs, and theſe things are ſo ſenſibly repreſented vnto our eyes and taſte, as that our faith is fully aſſured thereof; ſo that henceforth we know by the working of the ſpirit that Chriſt is ours, together with whatſoeuer is his. But if we preſent our ſelues at theſe holy myſteries without due preparation and examination of our ſelues, we haue no ſuch benefit, but rather we are guilty of the

bodie and bloud of our Lord and Sauiour. Proue therefore your ſelues whether you are in the faith, whether yee feele your hearts aſſured by the ſpirit of God that the puniſhment of your ſinnes is fully diſcharged in Chriſt, and that whatſoeuer Chriſt hath done pertaineth not onely to others, but euen to you alſo. If you beleeue theſe things, and know theſe things, though it be not without ſome doubts, and without ſome imperfections, behold by the vſe of this Supper your weake faith, and imperfect knowledge ſhall be ſtrengthned and increaſed. But if as yet yee haue no ſuch faith in Chriſt, no ſuch knowledge of Chriſt, then may yee not preſume to preſent your ſelues at this holy table. The vſe of this Supper is for the confirmation and ſtrengthning of our faith, it is not for the begetting of faith in vs, but that being begotten by the word, is by the word and the vſe of the Sacrament thus confirmed.

The laſt thing which hence I obſerue is, that if we will haue this experimentall knowledge of Chriſt in our owne ſoules by faith in Chriſt Ieſus, then muſt wee renounce all confidence in our owne merits and in our owne righteouſneſſe whatſoeuer. For wherefore is it that men truſt in their owne merits, and in their owne righteouſneſſe? Wherefore is it that men make reckoning to be iuſtified and ſaued by the worth of their owne workes? Wherefore is it that men grow to a phariſaicall pride and conceit of themſelues, as if they had ſomewhat in themſelues that might abide the tryall? Surely it is becauſe of the want of this feeling knowledge of Chriſt: They neuer felt in their owne ſoules the ſweetneſſe of Chriſt, the comforts of Chriſt, the treaſures of Chriſt. They know not by experience in their owne ſoules that Chriſt is all in all vnto them: they know not what Chriſt is made of God vnto his children. They haue a knowledge of Chriſt, but the knowledge of Chriſt hath not ſeazed vpon their ſoules; and therefore they doe not know the full ſweetneſſe of Chriſt, and the full worth of Chriſt. For if they knew in their owne ſoules that Chriſt were made of God vnto them wiſdome, and righteouſneſſe, ſanctification, and redemption, they would onely reioyce in Chriſt Ieſus, and haue

haue no confidence in the flesh. But therefore they reioyce in the flesh, and haue confidence in their owne workes, and in their owne righteousnesse, because they know not Christ. If therefore we will know Christ with a sauing knowledge, and a feeling knowledge of him in our selues, we must vtterly renounce all confidence in our owne merits, and all trust in our owne righteousnesse whatsoeuer.

What shall we say then vnto them that stand vpon the merit and worth of their owne workes, and of their owne righteousnes? Surely euen thereby they shew that howsoeuer they say they know Christ, yet they haue not this experimentall knowledge of him in their owne soules: for if they had, they would know such infinite treasures of all spirituall graces to be hid in him as that they would minde nothing without him. To conclude this point therefore, let these trust in their merits, let those follow their vaine delights and pleasures, let these seeke after riches, let those spend their whole time in the studie of humane knowledge: but let vs studie to know Christ. If we haue this feeling knowledge of him in our owne soules, then come pouertie, come sickness, come famine, come sword, come persecution, come affliction, come aduersitie, come what crosse can come, our soule notwithstanding all these is at quiet rest, and in him we haue comfort enough against all these. In him because we know him, we know that treasures enow; and comforts enow are hid for vs whatsoeuer trouble or aduersitie we finde in the world. Let vs therefore studie to know him, and because faith is the roote of this knowledge, let vs vse with all religious reuerence those meanes whereby faith is either wrought, or confirmed. And because confidence in our owne merits and righteousnes is an enemie to this knowledge, let vs renounce all such confidence, and reioyce onely in Christ Iesus that we may know him &c.

LECTVRE LVIII.

PHILIP. 3.

Verse 10. *And the vertue of his resurrection, and the fellowship of his afflictions &c.*

THAT I may know him, and the vertue] That is, and that I may know the vertue of his resurrection, .i. that I may daily more and more feele in my selfe the vertue of Christ his death & resurrection, .i. that I may daily more & more die vnto sinne, and liue vnto righteousnesse by the power of the spirit which raised vp Christ Iesus from the dead. For by resurrection in this place I vnderstand both Christ his death and resurrection: and by the vertue of Christ his death and resurrection, I vnderstand not that power whereby Christ ouercame death, and rose againe from the dead, but that regeneration, that dying vnto sinne, and liuing vnto righteousnesse which the Holy Ghost worketh in vs by the power of Christ his death, and resurrection. The third vantage then which the Apostle reckons vpon by disclaiming al righteousnes by his own works, and reioycing onely in Christ Iesus is, that hereby he shall know the vertue of Christ his resurrection in himselfe, whereby he shall daily more and more die vnto sinne, and liue vnto righteousnesse, which vertue of his resurrection he greatly desired to know, and which otherwise he could not know. So that it is as if the Apostle had thus said: I doe iudge all my owne workes whatsoeuer to be but dung, and quite renounce all confidence in my owne righteousnesse, to the end that being iustified by the righteousnesse of Christ through faith in him, I may know, and daily more and more feele in my selfe by the powerfull operation of the Holy Ghost the vertue of Christ his death and resurrection, whereby I may die vnto sinne, and liue vnto God in righteousnes and true holinesse.

Thus

Thus much for the ſenſe. Now for the obſeruations.

And that I may know the vertue.] Here firſt I note the Apoſtles great deſire to know and to feele in himſelfe by the worke of the holy Ghoſt the vertue of Chriſt his death and reſurrection. He reckoned this knowledge amongſt the chiefe vantages which he had in Chriſt Ieſus, and for this vantage ſake he made no reckoning at all of his owne righteouſneſſe by any workes that hee had wrought. Such a longing and thirſting deſire hee had to know the vertue of Chriſt his death and reſurrection. He knew Chriſt his death and reſurrection, that he died, and was buried, and that hee roſe againe the third day; but hee deſired to know the vertue of his death and reſurrection. He knew likewiſe this vertue of Chriſt his death, that thereby he had vanquiſhed ſinne, death, and the deuill, and this vertue of his reſurrection, that thereby hee had purchaſed for him righteouſneſſe, life, and euerlaſting ſaluation: but he deſired to know and to feele in himſelfe the death of ſinne by the vertue of his death, and the life of righteouſneſſe and holineſſe by the vertue of his reſurrection. This vertue alſo of Chriſt his death and reſurrection he knew, in that hee felt in himſelfe by the power of the ſpirit a dying vnto ſinne, and a liuing vnto righteouſneſſe: but hee deſired to feele this vertue of his death and reſurrection in himſelfe daily more and more, that hee might daily more and more die in the old man, and be quickened in the new man, that in euery combat betweene the fleſh and the ſpirit, the fleſh might daily more and more be ſubdued to the ſpirit.

Whence I obſerue, what a vehement and earneſt deſire there ſhould be in vs all to know and to feele in our ſelues the vertue of Chriſt his death and reſurrection, and in whom there is ſome feeling thereof, to know and to feele it in themſelues daily more and more. Wee all of vs know that Chriſt died for our ſinnes, and that he roſe againe for the full accompliſhment of our iuſtification: wee know that by the power of his death wee are deliuered from the firſt and from the ſecond death, from the death of ſinne in this life, and from the death of damnation for ſinne after this life, and that by the power of his reſurrection wee haue our part both in the firſt and in the

the ſecond reſurrection, in the firſt reſurrection from ſinne vnto righteouſneſſe, and in the ſecond reſurrection from the power of the graue vnto life euerlaſting. Wee know that wee are buried with Chriſt by baptiſme into his death, that like as he was raiſed vp from the dead by the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life. We know that if we be grafted with Chriſt to the ſimilitude of his death, dying vnto ſinne by the power of his death, euen ſo wee ſhall be to the ſimilitude of his reſurrection, liuing vnto God by the power of his reſurrection. Theſe things (I ſay) wee know, at leaſt we ſhould know, and I wiſh that they were farre better and more knowne then they are. But there is a further knowledge of the vertue of Chriſt his death and reſurrection, which in our ſoules wee muſt long and thirſt after. This is the vertue of Chriſt his death and reſurrection that we muſt long and thirſt after, to know and to feele in our ſelues the death of ſinne, and the life of God, to know and to feele in our ſelues that the ſtrength of ſinne is abated in our fleſh, and that the life of God is renewed in the ſpirit of our minde, to know and to feele in our ſelues a loathing of ſinne, and a loue of righteouſneſſe, to know and to feele in our ſelues a mortification of the fleſh with the affections and the luſts, and a quickening in our ſpirit by the fruits of the ſpirit, to know and to feele in our ſelues that delight which ſometimes wee tooke in vnrighteouſneſſe, in vncleanneſſe, in couetouſneſſe, in pride, in crueltie, in contention, or the like ſinnes, to be cooled, and a deſire to liue righteouſly, and ſoberly, and godly in this preſent world, to bee kindled in vs. For hereby we know in our ſelues the vertue of Chriſt his death and reſurrection, if we feele in our ſelues this mortification of the old man, and this quickening in our inner man: when his death workes the death of ſinne in vs, when his reſurrection workes the life of God in vs, then wee know in our ſelues the vertue of his death and reſurrection. The ſacrament hereof is the ſacrament of baptiſme: for when wee are baptized, wee are baptized into the ſimilitude of his death, that like as he died once for ſinne, ſo we ſhould euer die vnto ſinne, and into the ſimilitude of his reſurrection, that like as he roſe from the dead, ſo wee which were dead in ſinne

ſhould

ſhould not henceforth ſerue ſinne, but liue vnto God in righteouſneſſe and true holineſſe. Euen our baptiſme doth witneſſe vnto vs, that ſo many of vs as are baptized into Chriſt Ieſus, wee ſhould die vnto ſinne, and liue vnto God in righteouſneſſe and true holineſſe. Which death vnto ſinne, and life vnto God, ſeeing the holy ſpirit of God doth worke in vs by the power of Chriſt his death and reſurrection, how ſhould we not moſt earneſtly deſire to know and to feele in our ſelues the vertue of Chriſt his death and reſurrection?

But doe wee deſire to know and to feele in our ſelues the vertue of Chriſt his death and reſurrection? Doe we with our Apoſtle in this place reckon this knowledge amongſt our chiefeſt vantages? Nay alas we know it not, neither care we to know it: for what dying vnto ſinne and liuing vnto God is there amongſt vs? In whom is the ſtrength of ſinne abated, and the life of God renewed in the ſpirit of his minde? Doth the Atheiſt leaue his Atheiſme, and embraee godlineſſe? Doth the couetous perſon leaue off to ſet his affection on the things which are on the earth, and ſet his affection on the things which are aboue? Doth the cruell oppreſſor leaue off to grinde the faces of the poore, and beginne to be mercifull? Doth the vſurer leaue off to lend his money vpon vſurie, and beginne to lend freely? Doth the ſwearer leaue off to ſweare, and beginne to feare an oath? Doth the filthy whore-monger and adulterer leaue off his vncleanneſſe, and beginne to liue chaſtly? Doth the contentious perſon leaue off to brawle and contend with his neighbour, and beginne to loue quietneſſe? Doth the drunkard leaue his drunkenneſſe, and beginne to liue ſoberly? &c. Doth any prophane and wicked perſon leaue off his prophaneneſſe and wickedneſſe, and beginne to liue righteouſly and godly in this preſent world? Nay ſo farre are wee from dying vnto ſinne, and liuing vnto God, that contrariwiſe wee liue vnto ſinne in ſinne, and wee are dead in reſpect of the life of God. If wee would denie it, yet doe the iudgements of God teſtifie it vnto our faces. Hath not the ſword beene ſhaken againſt vs by the hand of a cruell and mercileſſe enemie now a long time? Hath there not beene leanneſſe of teeth in all our cities, ſcarceneſſe of bread in all our

our places, euen a great dearth and famine throughout this whole land now a long time? Hath not grieuous ſickneſſe and mortalitie, great plagues and ſtrange diſeaſes taken away many thouſands of our people? And is not the hand of the Lord ſtill ſtretched out againſt vs? Doe not dearth and famine on one hand, and ſickneſſe and mortalitie on another hand, ſtill deuoure our people? And are not theſe the meſſengers of Gods fierce wrath againſt vs for our ſinnes? Yes certainly euen for our ſinnes and iniquities are all theſe things come vpon vs. And becauſe he hath ſmitten vs, and wee are not healed, becauſe hee hath laid his puniſhing hand vpon vs, and wee haue not turned from the wickedneſſe of our wayes vnto him, therefore his wrath is not turned away, but his hand is ſtretched out ſtill. No man knoweth the vertue of Chriſt his death, or careth to know it, but euery man walketh after the wayes of his owne heart, and drinketh iniquitie like water. No man knoweth the vertue of Chriſt his reſurrection, or careth to know it, but euery man in ſtead of riſing vp vnto holineſſe of life, riſeth vp to eat, drinke, and play, and therefore doth the hand of God lie ſtill ſo heauie vpon vs. O my brethren, at length let vs follow the counſell of the Apoſtle, let vs mortifie our earthly members, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe which is idolatrie, and let vs bring forth the fruits of the ſpirit. Let vs crucifie the fleſh with the affections and the luſts, and walke in the ſpirit: Let vs put off the old man which is corrupt through the deceiueable luſts, and let vs put on the new man which after God is created in righteouſneſſe and true holineſſe. For this let vs all know, that whoſoeuer in this life dieth not this death which is vnto ſinne, no man ſhall deliuer his ſoule from the hand of the ſecond death after this life: and whoſoeuer hath not his part in the firſt reſurrection, which is from ſinne vnto righteouſneſſe, he ſhall haue no part in the ſecond reſurrection, which is vnto glory and life euerlaſting. And ſuch as doe know and feele in themſelues the vertue of Chriſt his death and reſurrection, them I exhort in the bowels of Chriſt Ieſus, that with the Apoſtle they deſire and labour to know and to feele this vertue in themſelues daily more and

more.

more. Stand fast against all the assaults of the deuill, and quit your selues like men: embrace holinesse, and follow after righteousnesse. While yee liue, the flesh will rebell against the spirit, but striue daily more and more to subdue the flesh vnto the spirit. Consider with your selues with all godly care what sinne it is that most doth haunt you, couetousnesse, or licentiousnesse, or pride, or hatred, or swearing, or lying, or the like, and fight against that, labour daily more and more against that, seeke daily more and more to crush that in the head. Againe, consider with your selues what good thing yee are too dull and slacke vnto, hearing of the word, or liberalitie to the poore, or patience in aduersitie, or the like, and labour daily more and more vnto that, follow daily more and more after that, seeke daily more and more after that. In a word, stirre vp euery good grace of God in you, and refraine your feet from euery euill path, that ye may know and feele in your selues the vertue of Christ his death and resurrection, and doe this daily more and more, that ye may feele in your selues this vertue daily more and more.

The second thing which here I note, is, from what root this knowledge of the vertue of Christ his death and resurrection issueth and springeth, and that is, from the righteousnes of faith: for still wee must remember that these foure last vantages whereof the Apostle speaketh, doe so follow the renouncing of all our owne workes, and the reioicing only in Christ Iesus, as that they all issue from the first vantage that we haue thereby, namely from the righteousnesse of Christ through faith. Whence I obserue, that only they that are iustified by the righteousnesse of Christ through faith, doe feele in themselues by the powerfull operation of the holy Ghost the vertue of Christ his death and resurrection, whereby they die vnto sinne, and liue vnto God in righteousnesse and true holinesse. And to this the Apostle seemeth to giue witnesse, where hee saith, that our hearts are purified by faith: for it is as if hee should haue said, wee are purified and purged from dead workes to serue the liuing God: but how is it? It is by faith in Christ Iesus. So that the Apostles meaning is, that only they that are iustified by faith in Christ Iesus, are purged from dead workes

Act. 15. 9.

workes to ſerue the liuing God. For if this purification bee by faith, then only they that haue faith are thus purged. So our Iob.15.4. Sauiour alſo ſaith, *As the branch cannot beare fruit of it ſelfe, except it abide in the vine, no more can yee except yee abide in mee.* Whence it is moſt plaine, that they onely that are ingrafted into Chriſt Ieſus by a true and liuely faith in him, whereby they take hold of his righteouſneſſe, bring forth the fruits of the ſpirit, dying vnto ſinne, and liuing vnto God in newneſſe and holineſſe.

Why is it then that there is ſo little knowledge amongſt vs of the vertue of Chriſt his death and reſurrection? The reaſon is, only the faithfull children of God know it. The reſt they haue no root in themſelues, they want that true and liuely faith whence ſuch knowledge ſhould ſpring. Let this then ſerue to rowſe vs out of the dead ſleepe of ſinne, and to awake vs vnto righteouſneſſe. That the death and reſurrection of Chriſt worke no better vpon vs, that wee ſubdue not the fleſh vnto the ſpirit, that we ſerue ſinne, and giue not our members ſeruants vnto righteouſneſſe in holineſſe, it is a plaine argument of the want of faith in vs. And therefore our Sauiour made it an argument againſt *Iudas* that hee beleeued not, be- Iob.6.64. cauſe he would betray him. *But there are ſome of you*, ſaith our Sauiour, *that beleeue not: For* (ſaith the Euangeliſt) *Ieſus knew from the beginning who they were that beleeued not, and who ſhould betray him.* Where the argument is that *Iudas* had a traiterous heart, therefore he beleeued not. In like manner let vs make the argument againſt our ſelues: Our hearts are ſett on miſchiefe, we drinke iniquitie like water, wee die not vnto ſinne, but wee ſuffer ſinne to raigne in our mortall bodies, wee liue not vnto God in righteouſneſſe, but wee giue our members ſeruants vnto vnrighteouſneſſe; wee feele no vertue at all of Chriſt his death or reſurrection in our ſelues, therefore we beleeue not. The concluſion is hard; but if it bee altered, the premiſſes muſt be altered. Let vs ceaſe to doe euill, and learne to doe well; let vs die vnto ſinne, and liue vnto God; let vs mortifie our earthly members, and be filled with the fruits of righteouſneſſe, and then ſhall wee haue a good teſtimonie vnto our ſelues of our righteouſneſſe by faith. In a word, iuſtification

ſification which is by faith, and regeneration which is by the ſpirit killing our old man, and quickening our new man are ſo linked the one with the other, as that they are affirmed, and denied both together. For if we be iuſtified by faith, then are we regenerate by the ſpirit, and if wee be regenerate by the ſpirit, then are we iuſtified by faith: And againe, vnleſſe wee be iuſtified by faith wee are not regenerate by the ſpirit, and vnleſſe we be regenerated by the ſpirit, we are not iuſtified by faith. As therefore we deſire to haue our iuſtification by faith ſealed vnto our ſoules, ſo let vs deſire to know and to feele in our ſelues the vertue of Chriſt his death and reſurrection, by dying vnto ſinne, and liuing vnto God in righteouſneſſe and true holines. It followeth.

And the fellowſhippe of his afflictions &c.] This is the next vantage which the Apoſtle reckons vpon by renouncing all his owne workes as lotſe and dung, and reioycing onely in Chriſt Ieſus, the knowledge in himſelfe of Chriſt his afflictions, euen ſuch as he did ſuffer in the daies of his fleſh, and ſuch as he doth daily ſuffer in his members. And the reaſon he addeth why he would know in himſelfe the fellowſhip of Chriſt his afflictions, namely ſo to be made conformable vnto Chriſt his death. It is then as if the Apoſtle ſhould haue ſaid, I make no reckoning of mine owne righteouſneſſe by workes, but my deſire is, that being iuſtified by the righteouſneſſe of Chriſt through faith, in ſuch afflictions as Chriſt ſuffered in his owne perſon for the glory of God and the good of his Church, and ſuch as ſtill hee ſuffereth in his members for his owne glory, & the good of his Church. I may haue fellowſhip and bee partakers with them, becauſe I deſire to be made comformable vnto Chriſt his death, i. like vnto Chriſt who is dead, and through many afflictions is entred into his kingdome. What then? did the Apoſtle deſire outward afflictions in his body? yea hee counted it a great vantage to ſuffer afflictions ſuch as Chriſt had ſuffred in his own perſon, and ſuch as hee did ſuffer in his members, for the glory of Chriſt, and the good of his Church.

Hence then I obſerue that affliction and trouble for Chriſt his ſake, and the good of his Church ſhould not ſeeme grie-

uous

uous vnto God his children, but rather they ſhould count it a vantage vnto them to be afflicted for his ſake. Thus the holy Ghoſt almoſt euery where teacheth vs. *Reioyce*, ſaith our Sauiour, *and be glad when men reuile you, and perſecute you, and ſpeake all manner of euill ſayings againſt you for my ſake falſly.* And the Apoſtle *Iames*, *Count it exceeding ioy when ye fall into tentations*, i. afflictions and tribulations whereby ye are tempted. And the Apoſtle *Peter*, *Thinke it not ſtrange concerning the fiery triall, which is among you to proue you, but reioyce, inaſmuch as ye are partakers of Chriſt his ſufferings &c.* And leſt the holy Ghoſt ſhould ſeeme without all reaſon to will vs to reioyce in afflictions, and to count them vantage vnto vs, hee hath ſet downe many reaſons why afflictions ſhould not daunt vs, or ſeeme grieuous, but rather ioyous vnto vs. As 1. affliction hath been alwaies the lot of Gods children. It beganne we ſee euen with *Abell*, whom his brother *Caine* ſlew. *Iacob*, and *Ioſeph*, the children of *Iſraell*, *Dauid*, *Iob*, the Prophets, the Apoſtles of Chriſt what afflictions ſuffered they? *Reioyce*, ſaith our Sauiour, *when they perſecute you: for ſo perſecuted they the Prophets which were before you:* yea ſuch perſecutions and afflictions both Patriarches, and Prophets, and Apoſtles, and all the holy men of God haue ſuffered. 2. Afflictions are profitable inſtruments which God vſeth thereby to draw vs to the obedience of his will. For ſo ſaith the Lord by his Prophet, *In their affliction they will ſeeke mee diligently.* So ſaith *Ieremy*, that *before the Lord corrected and chaſtiſed him by afflictions he was as vntamed calfe.* And *Dauid*, *before I was afflicted I went wrong, but now I keepe thy word*: And againe, *it is good for mee that I haue beene afflicted, that I may learne thy ſtatutes.* 3. Afflictions are a token of Gods loue and fauour towards vs. For as the Apoſtle ſaith, *Whom the Lord loueth he chaſteneth, and he ſcourgeth euery ſonne that he receiueth.* Sometimes we wander aſtray out of the right way wherein we ſhould walke, and then as a good ſhepheard he ſends his dog after vs to pinch vs, and to ranke vs in our right order againe. 4. Afflictions make vs like vnto Chriſt, as both the Apoſtle ſheweth here, and in the Epiſtle to the Romanes, for as *Eſay* had prophecied of him, ſo he was full of ſorowes: he wanted no ſorowes, but he was full

Mat. 5. 12.
Iam. 1. 2.
1 *Pet.* 4. 13
Gen. 4 8.
Hoſ. 5. 15.
Ier. 31. 18.
Pſ. 119. 67 71.
Heb. 12. 6.
Rom. 8. 29.

of

ffsorowes. 5. The afflictions of Gods children they are
hrist his afflictions: whereinsoeuer they suffer hee suffereth
ith them. And therefore when *Saul* persecuted them that
alled vpon his name he called vnto him from heauen, say-
g, *Saul, Saul, why persecutest thou me?* because he persecuted
s children he counted that he persecuted him. 6. It pleaseth
e Lord through afflictions to bring his children vnto the
ingdome. For it is ordained that through many afflictions
e should enter the kingdome. *No chastising*, saith the Apo- Heb. 12. 11
le, *for the present seemeth to be ioyous, but grieuous, but afterward
bringeth the quiet fruite of righteousnesse vnto them which are
rebie exercised.* And againe *Peter* speaking to this purpose
ith, *Wherein ye reioyce, though now for a season ye are in heaui-* 1 Pet. 1. 6.
sse, *that the triall of your faith being made much more precious* 7.
an gold that perisheth, though it be tried with fire, may bee found 4. 13.
*to your praise, and honour, and glory, at the appearing of Iesus
Christ.* These and many moe reasons the holy Ghost com-
endeth vnto vs in the holy Scriptures wherefore wee should
ioyce in afflictions, and why wee should count them a van-
ge vnto vs.

Art thou then afflicted and brought low through any op-
ression, through any crosse or trouble? There hath no ten-
tion taken thee, but such as appertaineth to the children of
od: If thou belong vnto him he thus afflicteth thee that he
ay keepe thee in obedience vnto his will, that hee may trie
hy faith and thy patience, that thou maist know his loue to-
ards thee, that thou maist be made like vnto him, and that
fter thou hast suffered with him thou maist also reigne with
im. Wheat by the flaile is purged from the chaffe, flowre
y the seiue is purged from the branne, and gold by the fire
purged from the drosse. If we will be good wheat for the
Lord his barne, the flaile must go ouer vs, and wee must be
winowed. If we will be fine floure wee must be boulted and
ifted: if we will be pure gold we must bee purged in the fire.
Onely let our care be that we suffer not as euill doers, but as
Christians for Christ his sake, & for the good of his Church
O Lord as thou hast by the death of thy Sonne destroyed
the death of sinne, and by his. &c.

LECTVRE LIX.

PHILIP. 3.

Verſ. 10. 11. *And the fellowſhippe of his afflictions, and be made conformable to his death, if by any meanes I may attaine &c.*

OH, but thou wilt ſay that thine afflictions, thy troubles, and thy ſorowes are exceeding great and vnſupportable. Looke vpon Iobs afflictions in his goods, in his children, in his owne perſon. He had 7000. ſheepe, and 3000. Camels, and 500. yoke of oxen, and 500 ſhe aſſes: and of all theſe he was quickly depriued, ſome the *Shebeans*, ſome the *Chaldeans* tooke away violently, and ſome the fire of God conſumed and burnt. He had alſo ſeuen ſonnes, and three daughters, and a very great familie: and theſe all were ſlaine at once by the fall of a houſe. Himſelfe likewiſe was ſmitten with ſore boyles from the ſole of his foote vnto his crowne, ſo that he ſate downe in the aſhes, and tooke a potſheard to ſcrape himſelfe withall. His wife which ſhould haue beene his helper, bid him blaſpheame God and die. His friends which ſhould haue comforted him encreaſed his ſorowes; ſo that euery way he was moſt grieuouſly afflicted. Compare now then thine afflictions and ſorowes with his, and ſee what compariſon there is betwixt them for greatneſſe and grieuouſneſſe. And if the Lord bleſſed his laſt daies more then the firſt in goods, and in children, and in euery good bleſſing; then let not thy great affliction trouble thee, but hope thou in the Lord, and abide patiently on him, and he ſhall make thy way to proſper. Againe, looke vpon Chriſt, perſecuted Chriſt, euen from his birth, forced to flie euen then into Egypt for feare of *Herod*; tempted Chriſt, by the Deuill in the wildernes; poore Chriſt, not hauing a houſe to put his head in; betrayed Chriſt, by the hands of one of his owne Diſciples; afflicted Chriſt, ſo that his ſweat was like drops

drops of bloud, trickling downe to the ground; punished Christ, so that he cried, *my God, my God, why hast thou forsaken me*; crucified Christ, euen between two theeues. What are thine afflictions, & thy sorowes in comparison of thy Christs? He hath seasoned all thine afflictions and thy sorowes with his, so that be they neuer so great thou shouldest not be troubled therewith. Oh, but they come so thicke vpon thee one on the necke of another that thou art not able to looke vp. What? come they thicker vpon thee then vpon *Iacob* the Patriarch? Of whom we read, first that he fled to *Laban* least his brother *Esau* should kill him; when he was with *Laban* hee dealt ill with him, and changed his wages tenne times; when he went from *Laban*, *Laban* pursued him, and if the Lord had not forbid him would surely haue hurt him; when hee had escaped *Laban*, then he was againe in great danger by his brother *Esau*; when hee had escaped that danger, then his daughter *Dinah* was rauished, and his sonnes *Simeon* and *Leui* slew the *Shechemites*, and brought him into great danger there; when he went from thence, his wife *Rahel* in the way died in trauell; soone after *Reuben* his eldest sonne went vp vnto his fathers bed, and lay with *Bilhah* his fathers concubine. Could sorowes well come thicker vpon a man? *Iobs* sorowes likewise how thicke came they vpon him? A messenger came to *Iob*, and said, *the oxen were plowing, and the asses feeding in their places &c.* to vers. 20 Anon after this he was smitten with sore boyles in his owne person as we haue heard: when he was so his wife came and spake as we haue heard; and then after her came his miserable comforters. If thy sorowes then come thicke vpon thee, thou seest that nothing doth befall thee but such as appertaineth to the children of God. Tarie thou therfore the Lords leasure, be strong, and he shall comfort thine heart. Oh, but thou hast waited long, and yet dost finde no ease. What, longer then *Dauid* waited for the kingdome of *Israel* after that he was annointed King ouer *Israel* by *Samuel*? After he was annointed by *Samuel*, hee waited in great affliction, persecution, and perill many yeares before he reigned ouer *Iudah*, and after that hee waited seuen yeares and a halfe before he rigned ouer *Israel*. Hast thou waited longer then

Iob. 1. 14.

Chriſt himſelfe did? He was full of ſorowes all his life long. Thou maiſt not preſcribe God a time, thou muſt in patience poſſeſſe thy ſoule. Heauineſſe may endure for a night, but ioy commeth in the morning. And what if it come not the next morning? what if it come not the next week? the next moneth; the next yeare? nay what if thy daies bee conſumed with mourning? O in the morning when his glory ſhall appeare thou ſhalt be glad and reioyce. For the preſent thy faith and thy patience is exerciſed, and for the preſent it is grieuous, but afterwards it bringeth the quiet fruite of righteouſneſſe vnto thee that art exerciſed thereby. Oh, but thou wilt ſay, what comfort can I haue in the meane time ſeeing he afflicteth mee as the wicked, and maketh no difference betweene me and the wicked? Oh, but thou art much deceiued. He afflicteth thee, and he afflicteth the wicked, and it may be with like afflictions, but yet not in like ſort. Hee afflicteth thee as a father, him as a iudge, thee in mercy and in loue, him in anger and diſpleaſure, thee for thy correction and chaſtiſement, him for a plague and puniſhment. He chaſtiſeth thee with rodes, but he woundeth him with the ſwords of an enemie: thou by thy corrections art kept in a child-like awe, hee in a ſlauiſh feare; the effect of thine afflictions is, reformation of things paſt, and obedience afterwards to thy good; but the effect of his is hardnes of heart, and rebellion againſt the higheſt; the end of thine is ioy euerlaſting, the end of his is woe euerlaſting. Though therefore your afflictions ſeeme to be like, yet is the whole courſe of them altogether vnlike, in the beginning, in the manner, in the vſe, in the effect, and in the end. What then though thine afflictions be great? It is a token that he hath giuen thee great grace and ſtrength to ſtand. For *he will not ſuffer his to be tempted aboue that they be able, but will euen giue the iſſue with the tentation that they may be able to beare it.* What though thine afflictions be many? It is that, as gold purified ſeuen times in the fire, thou maiſt bee found more precious at the appearing of Ieſus Chriſt; what though thou haſt waited long? It is that thy patience may haue her perfect worke, and that thou maiſt be perfit, and entire, lacking nothing. What though there be no oddes vnto thine outward

1 Cor. 10. 13.

ſenſe

ſenſe betweene thy ſufferings and the wicked? It is that thou maiſt grow out of loue with that reſtleſſe and wretched life, and maiſt long after that life where there ſhall be no more death, nor ſorow, nor crying, nor paine, but life without death, ioy without ſorow, reſt without crying, and pleaſure without paine.

If this will not ſerue to make thee brooke thine afflictions be they great, or many, or whatſoeuer they be, then conſider theſe points Chriſtianly and with a wiſe heart. 1. Conſider what thou haſt deſerued if the Lord ſhould deale with thee in weight and meaſure. Are thine afflictions and thy troubles proportioned to the deſert of thy ſinnes? Nay if hee ſhould diſpute with thee thou couldeſt not anſwere him one thing of a thouſand: if he would ſtraightly marke thine iniquities, thou were not able to ſtand when he is angrie. No ſinne that thou committeſt in the whole courſe of thy life, but the wages of it is death, euen euerlaſting death both of body and ſoule without the Lords ſpeciall mercy. What are then thine afflictions vnto that that thou haſt deſerued? 2. Conſider how light and momentanie thine afflictions are. For what if they be for a yeare? what if for twentie? what if for thy whole life? when the Lord had puniſhed his people with 70. yeares captiuitie, *for a moment*, ſaith he, *in mine anger I hid my face from thee for a little ſeaſon, but with euerlaſting loue haue I had compaſſion on thee.* Seuentie yeares captiuitie it was but a little while, a moment in compariſon of his euerlaſting loue. Euen ſo the afflictions that thou ſuffereſt, if they be for ſeuenty, if for a 100. yeares, what is this in compariſon of eternity? Who would make account of taking very bitter potions, and very ſharpe phiſicke for three or foure daies together, in hope of health for euer after? What then if thy potions, if thy phiſicke, if thine afflictions be for 70. or 100. yeares? It is not ſo much as three or foure daies, nor ſo much as three or foure houres, nay nothing in compariſon of eternitie. And therefore the Apoſtle very well calleth the afflictions of this life light and momentanie afflictions in reſpect of that eternall weight of glory reſerued for them that ſtand faſt vnto the end. 3. Conſider what fruit in the end followes thine afflictions. *They bring*

Eſ. 54. 8.

2 *Cor.* 4. 17
Heb. 12. 11

bring, saith the Apostle, *the quiet fruit of righteousnesse vnto them that are thereby exercised.* And in another place he saith, 2 Cor. 4. 17. *that they cause vnto vs a farre most excellent, and an eternal weight of glorie.* Which is not so to be vnderstood as if by our afflictions we did merit an eternall weight of glory. Rom. 8. 18. For I count, saith the Apostle in an otherplace, *that the afflictions of this present time are not worthy of the glory that shall be shewed vnto vs:* but his meaning is that God in mercie rewardeth the light & momentanie afflictions of this life, with an eternall weight of glory, afflictions with glory, light afflictions with a weight of glory, momentany afflictions with eternall glory, light and momentanie afflictions with an eternall weight of glory.

Let not afflictions then daunt vs, but let vs rather with our Apostle desire to know in our selues the fellowship of Christ his afflictions, and let vs count them a vantage vnto vs. Pro. 3. 12 *For the Lord correcteth him whom he loueth, euen as the father doth the childe in whom he delighteth.* Heb. 12. 8. *And if we be without correction, whereof all are partakers, then are we bastards, and not sons.* The finest clothe yee know which a man weareth next vnto his skinne will sometimes be nastie and slurried, and then it must be beaten, and washed, and wrung, and if yet it be not cleane, then to it againe, and beat it, and wash it, and wring it till it be cleane, and fit to be worne next the skinne: but a sack-cloth, or haire-cloth we care not how blacke it be, neither doe we wash or wring it. Beloued we are so neere vnto Christ, as that we are not next vnto his skinne, but wee are flesh of his flesh, and bone of his bones. And therefore to purge vs and to make vs cleane he washeth vs, and hee wringeth vs with afflictions. Sack-cloth and haire-cloth be it as blacke as it will he cares not for the whiting and cleansing of it, because it shall neuer come neere vnto his skinne. Hee taketh no pleasure in it, and therefore he regardeth not the cleansing of it. Let vs not therefore be troubled at afflictions. They are nothing proportionable to that we deserue; they are but light and momentanie whatsoeuer they are, and in the end they cause vnto vs a farre most excellent, and an eternall weight of glory. Let vs therefore endure with patience, and let patience haue her perfect worke, that we may be perfect and entire, lacking nothing

thing. *For if we endure chaſtening, God offereth himſelfe vnto vs as vnto ſonnes: and bleſſed is he whom God correcteth.* It followeth. Heb. 12. 7. Iob. 5. 17.

And be made conformable &c.] Or as *Beza* readeth it, *whiles I am made conformable vnto his death*, i. vnto Chriſt being dead: and ſo the ſenſe is this; I iudge all things without Chriſt to be dung, as for other vantages, ſo for this, that whilſt I am made like to the image of Chriſt that is dead, by ſufferings, I may know and feele in my ſelfe the fellowſhippe of Chriſt his afflictions, ſuch as he ſuffered in his perſon, and doth now ſuffer in his members. Here then I note two reaſons why the Apoſtle reckoned afflictions a vantage vnto him; 1. Becauſe in afflictions he had fellowſhippe with Chriſt. 2. Becauſe by afflictions he was made like vnto Chriſt. Whence I gather theſe two obſeruations: 1. That in afflictions we haue fellowſhippe with Chriſt. 2. That afflictions make vs like vnto Chriſt. For the firſt, that in our afflictions we haue fellowſhip with Chriſt it is plaine, both becauſe he ſuffered the like afflictions before vs, and becauſe in all our afflictions he ſuffereth with vs. For what affliction is it that we ſuffer? Is it pouertie, perſecution, hunger; agonie in ſoule, puniſhment in body? Are we reuiled, ſlandered, mocked, tempted by the Deuill? Doth the wicked band themſelues againſt vs, vniuſtly accuſe vs, vniuſtly condemne vs, vniuſtly put vs to death? Are they of thine houſhold thine enemies? doe they that eate bread at table with thee lift vp their heeles againſt thee, and betray thee into the hands of the wicked and vngodly? All this way our Sauiour Chriſt hath walked before vs: he hath drunke of all theſe cuppes, and hath ſeaſoned them vnto vs. Neither did he onely ſuffer theſe and the like afflictions before vs, but as the head with the members ſtill hee ſuffereth theſe and the like afflictions with vs. How many, how great, how aboue meaſure were *Pauls* troubles, by ſea, by land, of friends, of enemies, in body, in ſpirit? yet calleth he them all the afflictions of Chriſt, becauſe in them all Chriſt ſuffered with him. *Lazarus* likewiſe in all his pouertie, ſickneſſe, ſores, griefes, and miſeries ſuffered nothing wherein Chriſt was not partaker of his griefe. And if all the paines and miſeries of that patient

Iob were now vpon any of vs, we ſhould feele nothing which Chriſt felt not with vs. For can any member of the body ſuffer, and not the head ſuffer with it? Nay ſo long as this myſterie is which is for euer, that Chriſt is the head, and we the body, ſo long if the body, or any member of the body be hurt, ſhall Chriſt which is the head be touched with the point of it.

O what a great comfort muſt this needes be vnto all the children of God: here is a notable ſeaſoning of all our afflictions. If we be poore, ſicke, perſecuted, impriſoned, baniſhed, whipped &c. in euery croſſe that we beare the loue of Chriſt is ſealed vnto vs, in euery ſuffering that we ſuffer Chriſt ſuffereth with vs. As therefore the Apoſtle exhorteth, *Let vs reioyce in all our ſufferings, inaſmuch as we are partakers of Chriſt his ſufferings.* For as *Paul* ſaith, *If we ſuffer with Chriſt, we ſhall alſo raigne with Chriſt, and if we beare about in our bodies the dying of the Lord Ieſus, the life alſo of Ieſus ſhall be made manifeſt in our mortall bodies.*

1 Pet. 4. 13

2 Cor. 4. 10.

My 2. obſeruation was, that afflictions doe make vs like vnto Chriſt. He was conſecrated the Prince of our ſaluation through afflictions. For taking our nature vpon him he filled it with the fulneſſe of miſeries, with all ſorowes of fleſh, with all anguiſh of minde, with perſecution, with death, with ſin, with condemnation, with hell: *And thoſe whom God hath foreknowne he hath alſo predeſtinate to be made like vnto the image of his ſonne*, like vnto him in many afflictions, that at the laſt they may be like vnto him in eternall glory. Do ſorowes then come thicke vpon vs? the moe the better, becauſe the moe, the liker vnto Chriſt, who was full of ſorowes, as *Eſay* had propheſied of him. Doe we in agonies and bitterneſſe of ſorowes deſcend into hell? Chriſt hath alſo deſcended, and herein we are like vnto him. If God haue giuen vnto vs pouerty, cold, nakedneſſe, and much affliction, if we feele many troubles to reſt vpon vs, if we feele that greateſt trouble of an affrighted ſoule, and a minde oppreſſed, let vs thinke with our ſelues; how good is God vnto vs, thus to make the image of his onely begotten ſonne to ſhine in vs, that wee carying his image in vs may die with him, and alſo reigne with him in the due time which he hath appointed. Let vs looke into all that

Rom. 8. 29.

euer

per we haue, euen into what thing ſoeuer pleaſeth vs beſt, to our goods, lands, poſſeſſions, buildings, riches, honour, ealth, fauour, authoritie, friendſhip, wife, children, and the e, in all theſe things we cannot behold the liuely image of hriſt, nor by any of theſe things are we made like vnto hriſt. Affliction and troubles, humiliations and croſſes, eſe are the things that make vs like vnto CHRIST, and he greater that our afflictions are the liker wee are vnto Chriſt.

Let this then teach vs with patience to beare whatſoeuer roſſes doe befall vs. We are full of griefe, but we are chaſtied of the Lord, becauſe we ſhould not be condemned with he world; we die with Chriſt, but becauſe we ſhould liue ith him; we ſuffer with Chriſt, but becauſe we ſhould reigne ith him; we weepe with Chriſt, but becauſe that Chriſt hould wipe all teares from our eyes; we are afflicted on eue- y ſide with Chriſt, but becauſe we ſhould be like vnto him in ll afflictions, and ſo be glorified with him in the day of glo- y. *Let vs therefore runne with patience the race that is ſet before s, looking vnto Ieſus the author and finiſher of our faith, who for oy that was ſet before him, endured the croſſe, and deſpiſed the hame, and is ſet at the right hand of the throne of God.* Let vs pproue our ſelues in much patience, in afflictions, in neceſſi- ies, in diſtreſſes, in ſtripes, in priſons, in tumults, in labors, nd let vs commit our ſoules vnto God in well-doing, as vnto a faithfull Creator. Yea let vs reioyce in afflictions, inaſmuch as they are a vantage vnto vs, inaſmuch as in our afflictions we haue fellowſhip with Chriſt, inaſmuch as afflictions make vs like vnto Chriſt.

Now if the queſtion be asked, whether, ſeeing afflictions are ſuch a vantage vnto vs as that therein we haue fellowſhip with Chriſt, and thereby we are made like vnto Chriſt, whether I ſay we are to wiſh and deſire afflictions and croſſes: I anſwer that we are to wiſh them, if by that meanes we may attaine vnto the reſurrection of the dead. For we are to wiſh, and we are to iudge all things without Chriſt to be but dung, that we may attaine vnto the reſurrection of the dead. If therefore by the meanes of affliction, or by any meanes we may

may attaine vnto the reſurrection of the dead, we are to wi
that meanes whatſoeuer it be. We are not therefore ſimp
to wiſh for afflictions and croſſes, being corrections and cha
ſtiſements for our ſinnes, but if the will of God be ſo that w
ſuffer afflictions, we are to reioyce inaſmuch as we are partā
ke r of Chriſt his ſufferings, & thereby made like vnto Chriſt
and we are to wiſh, if by that or any meanes we may attaine
vnto the reſurrection of the dead. When therefore the Apo-
ſtle ſaith here, *if by any meanes*, this (*if*) implieth not any
doubting in the Apoſtle, but an earneſt deſire in the Apoſtle
to attaine to the reſurrection of the dead. When he addeth
if by any meanes, he implieth that the fellowſhip of Chriſt his
afflictions is not the onely meanes whereby we attaine vnto
the reſurrection of the dead, but ſome without perſecution at
all, ſome not without perſecution, but without effuſion of
their bloud, and ſome by martyrdome attaine to the reſurre-
ction of the dead. Now the Apoſtle ſignifieth, that it is all
one to him, if by any meanes, the firſt, ſecond, or third, he
may attaine to the reſurrection of the dead. Laſtly, by the
reſurrection of the dead, the Apoſtle meaneth the glorious
reſurrection of the Saints vnto life euerlaſting. It is then as if
the Apoſtle had ſaid, I doe iudge all things without Chriſt to
be but dung, that I may winne Chriſt, that I may know Chriſt,
and the vertue of his reſurrection, and the fellowſhip of his
afflictions, and that I may attaine to the glorious reſurrection
of the Saints, if by any meanes, or deſiring by any meanes,
affliction, or any meanes to attaine and come vnto the glori-
ous reſurrection of the Saints, whereby they are raiſed vnto
glory, and life, and immortalitie. Now for the notes.

1. For the note of doubting which hence our aduerſaries
would gather, we ſhall haue occaſion to ſpeake of it in the
next verſe, by occaſion of thoſe words, *if that I may*.

2. I note, that albeit all the Saints of God attaine to the
glorious reſurrection of the dead by the reſurrection of Chriſt
Ieſus from the dead: for he was made *the firſt fruits of them*
that ſleepe: and his reſurrection is a ſure pledge of our reſur-
1 Cor. 15. 20 rection; yet doe not all the Saints of God attaine to the reſur-
rection of the dead by the ſame meanes. For ſome haue at-
rained

ined to the resurrection of the dead without any persecuti-
n that we read of; as that good old *Simeon* that tooke our Sa-
iour in his armes, and praised God, and said, *Lord now lettest* Luk. 2. 28.
thou thy seruant depart in peace according to thy word &c. Like- 29.
wise *Zacharias*, and *Elizabeth*, and *Anna*, and others. Others
haue attained to the resurrection of the dead not without per-
secution and manifold afflictions, but yet without martyr-
dome and effusion of their bloud, as *Iacob*, *Dauid*, and diuers
others. And others haue attained to the resurrection of the
dead, but not without martyrdome, and cruell effusion of
their bloud, as many of the *Prophets*, *Iohn Baptist*, *Steuen*,
James, *Paul*, *Peter*, and diuers others. All which were Saints
of God, and all which died in the Lord, and all of them no
doubt wished, as *Paul* did, to attaine to the resurrection of the
dead, if by any meanes they might attaine to the resurrection
of the dead.

Whence I obserue, 1. that the way vnto the heauenly Ieru-
salem is not onely by violent death inflicted by the hand of
the cruell and bloudy persecutor, but that very many also are-
gathered vnto their fathers in peace, and so sleepe in the Lord.
For as it is a blessing giuen vnto Gods children, not onely to
beleeue in Christ, but to suffer euen death for his sake, and so
to enter into glory; so it is also a blessing giuen vnto Gods
children to goe to their graue in peace, and so to be receiued
into the euerlasting habitationss. So it was reckoned vnto
Abraham for a blessing that he *died in a good age, an olde man,* Gen. 25. 8.
and of great yeares, and was gathered to his people. So it was
reckoned vnto *Dauid* for a blessing, that *he died in a good age,* 1 Chron. 29.
full of daies, riches and honour. So vnto *Iosiah*, that *he was put in-* 28.
to his graue in peace: and generally to goe to the graue in peace 2 Reg. 22.
is a blessing of God vpon his children. And therefore grosse 20.
and absurd was their error, who thinking martyrdome the
onely meanes to attaine vnto the resurrection of the dead, vo-
luntarily offered themselues as it were to the knife of the but-
cher. Onely this, if the will of the Lord be so, that by a vio-
lent death we shall glorifie his name, we are patiently to sub
mit our selues vnto his will: to which purpose is my second
obseruation hence.

Secondly,

Secondly, hence I obſerue that if we will attaine vnto the glorious reſurrection of the Saints that are dead and die in the Lord, if we will be partakers with Chriſt in his glory, then muſt we not refuſe to drinke of the ſame cup that he hath drunke, we muſt not refuſe to be partakers with him in his afflictions, but if by that meanes we may attaine vnto the reſurrection of the dead, we muſt patiently endure it. For (as ſaith the Apoſtle) *if we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence, ſhould we not much rather* Heb. 12. 9. *be in ſubiection vnto the father of ſpirits that we may liue? For* 10. *they verily for a few daies chaſtened vs after their owne pleaſure, but he chaſteneth vs for our profit, that we may be partakers of his* Act. 14. 22. *holineſſe. Wee muſt through many afflictions* (ſaith the Holy Ghoſt) *enter into the kingdome of God.* If therefore the Lord will that we come by the croſſe vnto the crowne, let vs take vp our croſſe and follow Chriſt. I vſe no other arguments to moue you herevnto then we haue already ſpoken of: they are a vantage vnto vs: in them all Chriſt ſuffereth with vs; they make vs like vnto Chriſt, therefore let vs not refuſe the chaſtening of the Lord, whereby he offereth himſelfe vnto vs as vnto ſonnes, and let vs reioyce, inaſmuch as we are partakers of Chriſt his ſufferings.

My laſt obſeruation hence is, that the glorious reſurrection vnto life euerlaſting is the marke whereat we are alwaies to aime in the whole courſe of our life. *If the dead be not raiſed* 1 Cor. 15. *againe, then is our preaching in vaine, and your faith is alſo vaine,* 14. ſaith the Apoſtle; and againe, *if the dead be not raiſed againe,* 30. *why are we in ieopardie euery houre?* and againe, *if I haue fought* 32. *with beaſts at Epheſus after the manner of men, what aduantage is* 19. *it me, if the dead be not raiſed vp?* and againe, *if in this life only we haue hope in Chriſt, then are we of all men the moſt miſerable.* All which albeit they be brought to proue the reſurrection of the dead, yet doe they likewiſe ſhew that the Apoſtle in his preaching, and in his ſuffering, and in all that he did euer reſpected the reſurrection of the dead. And ſo we ought in all things euermore to aime at the reſurrection of the dead. And this ought to make vs both do all things cheerefully, & ſuffer all things willingly, knowing that there ſhall be a glorious reſurrection

surrection of the iuſt, and that wee ſhall receiue reward through the mercies of God in Chriſt Ieſus for whatſoeuer good we haue done, and for whatſoeuer tentation we haue ſuffered, in the reſurrection of the iuſt.

LECTURE LX.

PHILIP. 3.

Verſe 12. *Not as though I had already attained vnto it, but one thing I doe, I forget that which is behinde, and endeuour my ſelfe, &c.*

THus wee haue heard how the Apoſtle for the confutation of thoſe falſe Teachers that were crept in among the *Philippians*, hath inſtructed them by his owne example in the point touching mans righteouſneſſe before God, namely that they were not to repoſe any confidence in their owne righteouſneſſe which is by workes, but to repoſe all their confidence in the righteouſneſſe of Chriſt, which is through faith: for he iudged all his owne workes to be but loſſe and dung in reſpect of any righteouſneſſe before God, and he reioyced only in Chriſt Ieſus, that he might winne Chriſt, that hee might know Chriſt, and the vertue of his reſurrection, &c. and therefore the *Philippians* were to doe ſo too, and wee ſo too.

Now the Apoſtle goeth forward, and as before by his owne example he taught them what to thinke of mans righteouſnes before God, ſo now by his owne example hee teacheth them ſtill to labour to increaſe in the way of godlineſſe, and in the knowledge of Chriſt Ieſus, and of the vertue of his reſurrection, &c. And he taketh occaſion ſo to doe vpon that which he had ſaid before: for he had ſaid before, that hee thought all things loſſe for the excellent knowledge ſake of Chriſt Ieſus, and

and that hee iudged all things to be dung that he might winne Christ, that he might know Christ, &c. Now hereupon happily it might be thought that hee was growne to an excellent knowledge of Christ Iesus, hee was perfect in the knowledge of Christ Iesus. Did he take such pleasure and comfort in the knowledge of Christ Iesus, that for it hee thought all things losse and dung? Here was perfection indeed, hee was come to the races end, he needed no more. No, no, saith the Apostle; for all this I am but in the way, I haue not yet attained to the perfect knowledge of Christ, I am not perfect in the knowledge of Christ, I follow and labour after it with all maine and might that I haue, I am entred the lists, I am in the way, and I neuer looke behinde mee, but still I goe forward; and albeit I be not at my races end, yet still I am looking toward the marke that is set before mee, and I make towards the marke as hard as euer I can. Thus the Apostle by his owne example sets an edge on them to runne forward in the race that they had begunne in Christ Iesus, and to labour still to increase in the knowledge of Christ Iesus. Which hee did the rather because of those false Teachers that were amongst them, that told them that they knew Christ well enough, and that they were come to great perfection in the knowledge of Christ Iesus, in that they know him to be the Messias, to bee God and man, to be the reconciliation for the sins of the whole world; and now they were to looke to the obseruation and keeping of *Moses* Law, and to ioyne it vnto Christ, so to be made righteous before God. Because of these (I say) the Apostle hauing taught them that not any thing is to be ioyned vnto Christ to be made righteous by it, doth now stirre them vp by his owne example to labour continually to increase in the knowledge of Christ Iesus. Thus much for the generall scope and meaning of these words.

Now let vs yet a little more particularly examine these words. *Not* (saith the Apostle) *as though I had already attained to it*: to it, to what? to the perfect knowledge of Christ: for the Apostle had said before, that *hee thought all things losse for the excellent knowledge sake of Christ*, and that *he iudged them to be dung that he might win Christ, that he might know Christ, &c.* and

and hereupon it might be thought that hee had already attained to the perfect knowledge of Christ, and of the vertue of his resurrection, &c. whereby he might attaine to the resurrection of the dead. But no, saith the Apostle, *I iudge all things to be dung, that I may know Christ; not as though I had already attained to the perfect knowledge of Christ.* Againe, it is to be obserued that he saith, *not as though I had already*, or, *not as though I had now attained to it*: whereby the Apostle signifieth, that as now his state stands, he hath not attained to the perfect knowledge of Christ. He addeth, *either were now perfect*, to wit, in the knowledge of Christ, and so of the vertue of his resurrection, &c. Hee addeth, *but I follow*, where the word doth not simply signifie to follow, but to follow as the persecutor that will not rest till he haue him whom he persecuteth, or to follow as the runner that will not rest till hee come to the goles end. By this then hee signifieth how greedily and incessantly he pursueth after the perfect knowledge of Christ, hauing it as it were in chase. *I follow*, saith he, *if I may comprehend that*, that is, desiring to catch hold of the knowledge of Christ Iesus, *euen as I also am comprehended of Christ Iesus*, that is, euen as Christ Iesus hath caught hold on mee: that is, desiring that as Christ hath perfectly caught hold of mee by his gracious mercy towards mee, so I may catch hold of the knowledge of Christ Iesus perfectly by the like his gracious mercy towards mee. And so I reade in this place, not as it is in our Bibles, *for whose sake*, but *euen as*, the phrase which the Apostle vseth suffering it, and the scope of the Apostle leading vnto it. It is then as if the Apostle should haue said, I thanke my God I know Christ, and the vertue of his resurrection, &c. and I take great comfort and pleasure in the knowledge of Christ, and I thinke all things but losse for this excellent knowledge sake; not as though I had now attained vnto this knowledge perfectly, or were now as I am now *Paul*, aged, and taught by God in the wayes of God, perfect in the knowledge of Christ; nay I now know him only in part, but I follow this knowledge euen with eagre and incessant pursuit, desiring that I may comprehend and catch hold of the knowledge of Christ Iesus, euen as perfectly, and in the like mercy that hee hath com-

διώκω.

ἐφ' ᾧ.

comprehended and caught hold of mee. This I take to be the true meaning of these words, and it is not my meaning now or at any time to trouble you with varieties and diuersities of expositions.

In these words then I note these points: first, the Apostles acknowledgement of his owne imperfection, in these words, *not as though, &c.* Secondly, the Apostles eagre pursuit after perfection, in these words, *but I follow, &c.* Now let vs see what obseruations wee may gather hence for our vse and instruction.

Not as though, &c.] Here you see that the Apostle acknowledgeth that as yet hee had not attained to the full knowledge of Christ, to a thorow-feeling of the vertue of Christ his death and resurrection in himselfe, to a perfect fellowship of Christ his afflictions. He laboured to attaine to the resurrection of the dead in glory, by communicating with Christ in his afflictions, by dying vnto sinne, and liuing vnto God through the power of Christ his death and resurrection, by knowing Christ with a feeling knowledge of him in his owne soule. But hee saith that he hath not yet perfectly attained vnto these things whereby he might attaine vnto the resurrection of the dead. And he amplifieth it by this particle *Now*, saying that now he had not attained vnto these things, now that hee had shaken off all impediments and hinderances vnto perfection in these things, now that he had renounced all confidence in his owne workes, and in all things without Christ, now that he laboured to attaine to the knowledge of Christ in his owne soule, to the knowledge of the vertue of Christ his resurrection, to the knowledge of the fellowship of Christ his afflictions in himselfe, if by any meanes he might attaine to the resurrection of the dead, yet not as yet he had attained to the full knowledge of Christ in himselfe, to a thorow-feeling of the vertue of Christ his resurrection in himselfe, to a perfect fellowship of Christ his afflictions.

My obseruation hence is, that all the faithfull children of God, how plentifully soeuer endowed with the knowledge of Christ, the hatred of sinne, the loue of righteousnesse, the fellowship of Christ his afflictions, yet only know Christ in this life

life in part, onely die vnto sinne, and liue vnto God, and are partakers of Christ his afflictions in part, not one that perfectly knoweth Christ, that perfectly feeleth the vertue of Christ his death and resurrection in himselfe, that is perfectly partaker of Christ his afflictions. For is it not a good reason? *Paul* that holy Apostle of Christ Iesus, that chosen vessell of God to beare Christ his name before the Gentiles, and Kings, and the children of *Israel*, aged *Paul*, that had begotten many in the faith and knowledge of Christ Iesus, that had now long borne in his body the dying of Christ Iesus, that had his conuersation in heauen, that had suffered more then all the rest, he (I say) knew Christ, and the vertue of his resurrection, and the fellowship of his afflictions onely in part, not perfectly, therefore none of all the faithfull children of God in this life either knowes Christ, or dies to sinne, or liues to God, or is conformed by afflictions and sufferings vnto Christ his death perfectly, but only in part. Yes surely the reason holds most strongly, *Pauls* prerogatiues being not any way inferiour to any of the best and most faithfull children of God. Now the reason why in this life our knowledge, our loue, our faith, our death vnto sinne, our life vnto God, our whole obedience, all our righteousnesse, all our holinesse is in part only, why these things in this life are not perfect in any of the children of God, the reason (I say) is because our regeneration and sanctification in this life are not perfect, wee are not perfectly renewed in the spirit of our mindes, God giueth vnto vs the spirit by measure: for vnto Christ alone hath God giuen the spirit without measure, but vnto euery one of vs hee hath giuen the spirit by measure. Hee is made of God vnto vs wisdome, and righteousnesse, and sanctification: in him dwelleth all the fulnesse of these things plentifully; and of his fulnesse we all receiue, not fulnesse of his fulnesse, but of his fulnesse of the spirit and all spirituall graces wee receiue as it were the first fruits of the spirit and of all spirituall graces, wherewith then only wee shall be filled, when mortalitie shall put on immortalitie, and when corruption shall put on incorruption. Which the Apostle also witnesseth, where hee saith, that *now wee see through a glasse darkly, but then shall wee see face to face: now wee*

Ioh. 3 34. *Rom.* 12.3.

1 *Cor.* 13.12

know in part, but then shall wee know euen as wee are known: now in this life in part and imperfectly, and then onely when wee shall see Christ face to face, shall we know him perfectly. For when that which is perfect is come, then shall that which is in part be abolished, but not before. Neither is it only so in our knowledge, but in our faith, in our loue, euen in our whole obedience. *Paul* himselfe while he liues shall haue messengers of Satan to buffet him, hee shall haue prickes in the flesh, and hee shall feele a law in his members rebelling against the law of his minde, and leading him captiue vnto the law of sinne which is in his members.

Here then first is notably confuted that imaginarie perfection which some dreame that the children of God may haue in this life. This holy Apostle attained not vnto the perfection either of the knowledge of Christ, or of obedience vnto his will: what perfection then can there be in any of Gods children in this life? They say that no man indeede can attaine to that absolute perfection either of that knowledge, or of that righteousnesse which shall be in heauen, but that they may attaine vnto such perfection as is required in this life. As if either God might not require of vs in this life such perfection as he gaue vnto vs in our creation, or as if where such remnants of sinne and ignorance are as stickefast vnto vs, there could be such perfection. For I demand, hath God concluded all vnder sinne? The Apostle *Paul* saith so; and *Iohn* likewise saith, that *if wee say wee haue no sinne, wee deceiue our selues, and the truth is not in vs.* What perfection then where there is such transgression? Againe, did not God create vs after his owne image in righteousnesse and true holinesse, without sinne, or ignorance, or any such thing? It is cleere, and cannot be denied? And what was our perfection then? Now that ignorance hath blinded vs, and sinne hath defiled vs, haue we such perfection now? Or may not God require such perfection of vs now in this life? How did wee lose it? Was it not by our owne default? And may not then God require it of vs? True it is, he cannot haue it of vs because we haue lost it. But because wee haue lost it, should wee not haue it? Yes surely: wee haue lost it, but wee should haue it, and therefore he may require

Gal. 3. 22.

1 *Ioh.* 1. 8.

require it of vs: wee should haue it, but wee haue lost it, therefore is the punishment due vnto vs for it. True it is, wee are often exhorted to be perfect, but those exhortations onely shew vnto vs what perfection should be in vs, not what perfection is in vs. Yea the whole Law is a perfect rule not of that wee doe, but of that wee should doe, and of that which God may require of vs. All our perfection is only in Christ Iesus, who hath perfectly fulfilled that which wee should, but could not, and for whose sake all our imperfections are couered, and not imputed vnto vs. He is our perfection, wee are full of imperfections, and in his perfection are all our imperfections hid and couered.

Againe, here is a notable comfort for all such of Gods children as feele in themselues any imperfections, any wants of those things after which their soule longeth. The blessed Apostle had not now when he wrote these things attained to the perfection of the knowledge of Christ, of the vertue of his resurrection, or of the fellowship of his afflictions. Why art thou then troubled, and why is thy soule disquiered within thee for such imperfections as thou feelest in thy selfe? Thou knowest not thy Christ as thy soule desireth: thou findest not that sweetnesse of his word in thy selfe that thou shouldest: thou feelest not thy flesh so subdued vnto the spirit as it should be: thou doest not walke in that obedience vnto thy God that thou shouldest: thou art not so zealous in all holy duties as thou shouldest be: thou doest not take such pleasure in the things that belong vnto thy peace as thou shouldest do. None of all the children of God that come not farre short of that they should in all these things: and the more holy that they are, the more they see their wants. How often doth *Dauid* pray vnto the Lord to teach him his statutes, to open his eyes that he may see the wondrous things of his Law, to stablish his word in him, to incline his heart vnto his testimonies, and not vnto couetousnesse, to quicken him in his righteousnesse? reade the 119. Psalme, where thou shalt finde that that holy Prophet hath euen powred out his soule in many such praiers. But thou doest not onely feele in thy selfe the want of such perfections as thou shouldest haue, but thou feelest such im-

Psal 119.

perfections as thou ſhouldeſt not haue. Thou art dull, and ſluggiſh, and heauie, and lumpiſh; there is no edge in thee vnto the things that belong vnto thy peace. Doeſt thou know and feele in thy ſelfe theſe imperfections? This ſame is a peece of thy perfection, to ſee, and know, and acknowledge thine
Luk. 18. 11 imperfections. The proud Phariſie hee talkes of nothing but
12 his perfections: it is the poore Publican that feeles his imper-
13 fections, and that not daring therefore to lift vp ſo much as his eyes to heauen, ſtrikes his breaſt, ſaying, *O God be mercifull vnto mee a ſinner.* And what is it that makes thee feele thine imperfections? It is the life of God in thee that makes thee that thou ſeeſt thy dulneſſe, and lumpiſhneſſe, and that thou canſt not abide it, but grieueſt at it. Them that are dead in their ſinnes thou ſeeſt to goe on in the wickednеſſe of their wayes, neither are they euer touched with any remorſe or feeling of their wants and imperfections. Yea *Dauid* ſo long as he lay dead as it were in that ſinne which hee had committed in the matter of *Vriah*, he neuer felt any remorſe. But when once the life of God beganne to awake in him by the word of *Nathan*, then he ſaid, *I haue ſinned againſt the Lord.* This then, that thou feeleſt and acknowledgeſt thine imperfections, is a token of the life of God in thee. The greateſt imperfection that the young man in the Goſpell had, was the great conceit which he had of his perfection. *All theſe commandements*, ſaith
Mat. 19. 20 he, *I haue obſerued from my youth vp, what lacke I yet?* He could not ſee any imperfection in himſelfe till Chriſt bade him ſell all that he had, and giue to the poore, &c. and then he ſaw it, but the text ſaith nothing of his acknowledging it with remorſe for it. To ſtand then vpon our perfection is our greateſt imperfection, and to ſee and acknowledge our imperfection with remorſe, is a great point of our perfection.

Let not then thine imperfections diſmay thee. It is well that thou feeleſt them; it is a point of thy perfection, and it is a token of the life of God in thee, and if thou feltſt them not, thy diſeaſe were a great deale more dangerous. O but therefore thou art troubled becauſe thou feeleſt thine imperfections more then thou waſt wont. O but comfort thy ſelfe rather in thoſe mercies that thou waſt wont to finde: for he that hath

hath begunne a good worke in thee, will performe it vntill the day of Iesus Christ. He is immutable, and so is his loue immutable: for whom he loueth once, hee loueth vnto the end. It was *Dauids* case, as himselfe witnesseth, where hee thus saith, *I called to remembrance my song in the night, I communed with mine owne heart, and my spirit searched diligently. Will the Lord absent himselfe for euer, and will he shew no more fauour? Is his mercy cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be mercifull? hath hee shut vp his tender mercies in displeasure?* Where the Prophet sheweth how hee was wont to praise the Lord in the night season for his louing mercies. But now the Lord had seemed to shut vp his tender mercies in displeasure. And this he saith in the next verse was his death, euen the want of the feeling of Gods goodnesse he saith was his death: *yet* (saith he) *I remembred the yeeres of the right hand of the most high.* Where he signifieth that he recouered himselfe by remembring the former times wherein God had manifested his goodnesse towards him. Let not then thy present want disquiet thee, but comfort thy selfe in the remembrance of his former goodnesse towards thee. Though hee seeme for a little to hide his face from thee, yet will hee not leaue nor forsake thee, but in his good time he will perfect his good worke in thee.

Phil. 1.6.
Ioh. 13 1.
Psal. 77.6.
7.
8.
9.
10.

But I follow] Here I note the Apostles eager pursuit after perfection. He had not yet attained vnto it, but he followed as eagerly after it, as the persecutor who will not rest till he haue him whom he persecuteth; or as the runner, who will not rest till he come at his goales end. He was so desirous to grow daily more and more in the knowledge of Christ, and of the vertue of his resurrection &c, that he shooke of all impediments and letts which might hinder him in that course, and laboured daily more and more in all things to grow vp into him, which is the head, that is Christ. Whence I obserue a necessarie dutie for all Christians, which is that they labour daily more and more to grow vp in the knowledge of Christ, in obedience to his will, in holinesse and righteousnesse, and in all things to aime euermore at the marke of perfection. And to this purpose are those often exhortations, *Be yee perfit,*

Mat. 5.48. 2 Cor. 13.11 Jam. 1.4. *as your father which is in heauen is perfit. My brethren, be yee perfit, be of good comfort, be of one minde &c. Let patience haue her perfit worke, that yee may be perfit, and entire, lacking nothing.* All which and the like places shew what we ought to strive vnto, euen vnto the perfection of God. Christians may not stand at a stay, but they must grow forward from grace vnto grace, from vertue to vertue, from strength to strength till they become perfit men in Christ Iesus. 2 Pet. 3.18. *Grow* (saith the Apostle) *in grace, and in the knowledge of our Lord and Saviour Iesus Christ:* and to the Ephes. 4.15. 16. *Ephesians, Let vs follow the truth in loue, and in all things grow vp into him which is the head, that is Christ, by whom all the bodie being coupled and knit together by euery ioynt for the furniture thereof receiueth increase of the bodie vnto the edifying of it selfe in loue.* And for the Col. 1.10. *Colossians* the Apostle praied, *that they might increase in the knowledge of God.* Yet euery where almost the Holy Ghost vrgeth this spirituall growth in all the children of God in all spirituall graces in heauenly things.

Here then first they are iustly to be reproued that either care not at all to know Christ, and the vertue of his resurrection &c: or if they haue a litle knowledge content themselues with that, and neuer thirst to increase with the increasing of God. Too too many such careless and carnall Christians there be, as know not, nor care to know the things that belong vnto their peace. They follow, and they eagerly follow: but what? honors, riches, pleasures, worldly commodities: they follow not with the Apostle the knowledge of Christ &c: they care not for God, neither is God in all their thoughts. Other too too careless Christians likewise there be, that thinking they haue some knowledge content themselues with that, and greatly seeke not after more. And therefore they come not at Church, they come not at Sermons, or now and then when they list: some of them know as much as the Preacher can tell them; and some of them know as much as will serue their turne. But they know nothing as they ought to know, vnlesse their knowledge worke in them a thirsting desire after more knowledge: for hereby shall we know that we know Christ, if we eagerly long in our soules to haue

this

this knowledge of Christ daily more and more increased in vs. If then we will haue this testimonie vnto our owne soules that we haue attained vnto some knowledge of Christ, let vs labour with the Apostle, that we may comprehend and catch hold of the knowledge of Christ Iesus, as perfectly as he hath comprehended and caught hold of vs, if wee belong vnto him. Let vs labour daily more and more to grow from grace to grace, from strength to strength, from knowledge to knowledge, till we come vnto the measure of the age of the fulnes of Christ.

Againe, here is another notable comfort for such of Gods children as are troubled with the consideration of their imperfections. Thou feelest thine imperfections: it is well. Doest thou long in thy soule after perfection? Desirest thou to be fulfilled with the knowledge of Gods will in all wisdome, and spirituall vnderstanding? Wouldest thou gladly grow vp in grace, and in the knowledge of our Lord and Sauiour Christ Iesus? Doth the consideration of thine imperfections set thee vnto God in prayer, vnto him that he will disburden thee of thy wants, that he will shew forth the light of his louing countenance vnto thee, & that he will guide thy feet into the way of peace? All the world could not set thee in a better course to perfection. It is the way that the Apostle hath chalked before thee: who hauing not attained vnto perfection, acknowledged it, and followed after it. Let not thine imperfections then trouble thee: None of Gods children but they haue their imperfections. If thou (though in great imperfection) follow toward the marke for the price of the high calling of God in Christ Iesus, thou hast great cause of comfort.

LECTVRE LXI.

PHILIP. 3. Verse 12. 13.

But I follow if I may comprehend that euen as I am comprehended of Christ Iesus. Brethren I count not my selfe that I haue attained.

NOw in that the Apostle saith, *but I follow if I may comprehend*, hence our aduersaries take a proofe of that vncomfortable doctrine of doubting of our saluation; as also from that in the former verse, where he saith, *if by any meanes &c.* For (say they) if *S. Paul* ceased not to labour still, as though he were not sure to come vnto the marke without continuall endeuour, what securitie may we poore sinners haue of saluation by onely faith? And if *S. Paul followed if he might comprehend*, as though he were not sure to comprehend, what securitie may we poore sinners haue that we shall comprehend? No indeed poore wretches, and the poorer and wretcheder for your doubting, if yee gather thus from these and the like places, yee can haue little securitie of your saluation. *S. Paul* ceased not to labour and endeuour still vnto the marke; doth it follow herevpon that he was not sure to come to the marke? When *Hezechias* was so sore sicke, was hee not sure that he should be restored to health? Yes he had the Lord his word for it by his Prophet, and for a farther confirmation of his faith he had a signe to assure it: and yet he ceased not to vse the meanes that God had ordeined for the recouerie of his health. Our Apostle in that dangerous voyage towards *Rome*, was he not sure that both he and all his companie should be saued from the perill of the waters? Yes the Angell of God had assured him both of his owne life, and of all theirs that sailed with him: yet he ceased not to vse all meanes that they might all come safe to land. So for his saluation in the day of Christ, he knew and

2 *Reg.* 20.

Act. 27. 23. 24.

was

as ſure that *neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhould be able to ſeparate him from the loue of God in Chriſt Ieſus:* Yet he ceaſed not, as here we ſee, to labour and endeuour ſtill vnto the marke, he laboured deſiring by any meanes to attaine vnto the reſurrection of the dead. And ſo generally we ſay that all the faithfull children of God are & may be by faith in Ieſus Chriſt ſure of their ſaluation: Yet we ſay that they are to labour to attaine to the knowledge of Chriſt, & of the vertue of his reſurrection &c, wherby they may attaine vnto the reſurrection of the dead. For we doe not teach or promiſe ſecuritie of ſaluation by onely faith, but vnto thoſe that labour in their calling, and are fruitfull in good workes. Which may ſerue to acquit vs of that careleſſe ſecuritie, and preſumptuous certainty which they ſay we teach men. We know that as God hath ordeined the end, ſo he hath ordained the meanes vnto the end. And therefore we teach, both that the children of God may and are to ground the certainety of their ſaluation vpon the ſweet promiſes of God in Chriſt Ieſus, wherein there can be no vaine preſumption; and that they are to labour and endeuour by walking in ſuch good workes as God in Chriſt Ieſus hath ordained them vnto, to haue a ſure teſtimonie vnto themſelues of their ſaluation, which muſt needs baniſh careleſſe ſecuritie. O but they could be as ſure of their ſaluation, as we thinke our ſelues, if it were ſpecially reuealed vnto them by God, as *Ezechias* his health vnto him, and *Pauls* ſafetie vnto him. I demand then, haue they no aſſurance from God of their ſaluation? No maruell then that they doubt of their ſaluation. But we are ſure of our ſaluation, becauſe *the ſpirit of God doth witnes vnto our ſpirit that we are the ſonnes of God; and if ſonnes, then alſo heires, euen the heires of God, and heires annexed with Chriſt.* So that we haue two witneſſes to aſſure vs of our ſaluation, Gods ſpirit, & our owne ſpirit, certified by the ſpirit of God. Yea but why doth the Apoſtle ſay, *if I may comprehend*, if he were ſure to comprehend, and come vnto the marke. This *(if)* argues a doubting. Not ſo, but ſome difficultie in the thing which he earneſtly wiſheth, as alſo it often ſignifieth. *I magnifie* (ſaith the Apoſtle)

Rom. 8. 38. 39.

Rom. 8. 16. 17.

Ro. 11. 13. 14 Apoſtle) *mine office, to try if by any meanes I might procure the of my flesh to follow them, and might ſaue ſome of them.* Doth the Apoſtle doubt of ſauing ſome of the Iewes by his miniſtery becauſe he ſaith, *if I might ſaue ſome of them?* No, but thereby he ſignifieth his earneſt deſire to doe it, and the difficultie of doing it. Againe, *Pray God* (ſaith *Peter* vnto *Simon Magus*) *that if it be poſſible the thoughts of thy heart may be forgiuen thee.* Doth the Apoſtle doubt of Gods mercies to him if he could repent, becauſe he ſaith, *if it be poſſible &c.* No, but thereby he giues him to vnderſtand of the difficultie of obtayning pardon for that ſinne, that ſo he might ſee the wickednesse of his ſinne. So the Apoſtle here ſaith, that *he laboureth if by any meanes he may attaine &c.* and that *he followeth if he may comprehend*, not that he doubteth of attaining to the glorious reſurrection of the dead, or of comprehending; but thereby he ſignifieth his earneſt deſire to attaine vnto it, and withall the difficultie of attaining vnto it. For as the Apoſtle ſaith elſe where, *No man is crowned except he ſtriue lawfully*, .i. except he doe and endure whatſoeuer is to be done and ſuffered vntil he come to his races end. He muſt deuoure all difficulties that will haue the crowne in that day. And theſe difficulties increaſed the Apoſtle his deſire, ſo that he laboured if he might attaine, and followed if he might comprehend. Thus then yee ſee that this place maketh nothing for that vncomfortable doubting of our ſaluation which they labour to perſwade.

Nay, to ſpeake in one word vnto the whole point, the whole ſtreame of the ſcriptures maketh againſt this doubting & for the certainty of our ſaluation. *I am ſure* (ſaith *Iob*) *that my redeemer liueth, & he ſhall ſtand the laſt on the earth; & though after my skin wormes deſtroy this bodie, yet ſhall I ſee God in my flesh; whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and not other for me.* So *Paul*, *Henceforth* (ſaith he) *is laid vp for me the crowne of righteouſneſſe, which the Lord ſhall giue me at that day, and not to me onely, but vnto all them alſo that loue his appearing.* What? To him onely? Nay (ſaith he) but to all them alſo that loue his appearing. Marke then the ground where vpon he builds the certainety of ſaluation: euen vpon that

Iob 19. 25. 26. 27.

2 Tim. 4. 8.

2 Tim. 2. 5.

Act. 8. 22.

ground

ound which is common to him with all the faithfull, the ue of God in Christ Iesus. So that by the power of the same rit, and vpon the same ground that *Iob*, and *Paul* assured emselues of their saluation, may all the faithfull children of od assure themselues of their saluation. Againe, doth not e holy Ghost define Faith *to be the ground of things which are ed for, the euidence of things that are not seene, a full assurance, assurance without wauering, the anchor of the soule both sure d stedfast?* It is cleare. And is it not as cleare that we may rtainely know that we haue faith? The *Rhemists* themselues nowledge it vpon that place of the Apostle, *Prone your es whether yee are in the faith.* And may we not then as- re our selues of our saluation? *Verily, verily,* saith our Saui- r Christ, *he that heareth my word, and beleeueth in him that me hath euerlasting life, and shall not come into condemnation, hath passed from death vnto life.* Where euerlasting salua- n is assured vnto him that beleeueth, as surely as if he were eady in full possession of it. Yea euerlasting saluation is ured vnto him that loueth the brethren, as surely as if he ere already in full possession of it, as *S. Iohn* witnesseth, where saith, *we know that we are translated from death vnto life, be- se we loue the brethren.* Infinite almost are the places which inely shew that we may and ought to assure our selues of r saluation.

Rhem. in 2 Cor. 13.5.

Ioh. 5.24.

1 Ioh. 3.14.

I grant that euen the best of Gods children oftentimes doe egger, and wauer, and doubt, and haue diuers spices and arkles of infidelitie, and distrust arising in their hearts. For long as we liue both our knowledge, and our loue, and r faith, and our hope, and the best graces that we haue are ely in part, and vnperfect: our knowledge not without me mixture of ignorance, our loue not without some mix- re of hatred, our faith not without some mixture of infide- ie, our hope not without some mixture of distrust. But this it that we teach, that the children of God may and ought assure themselues of their saluation. Indeed if we looke on our selues, our owne workes, and our owne worthinesse, e may iustly doubt of our saluation, hauing in our selues de- ued euerlasting damnation: But the ground and founda-

tion

tion of the certainety of our hope is the ſure promiſe of God in Chriſt Ieſus, who hath promiſed in his word eternall life to all them that beleeue in his name. We looke not on ourſelues, but we looke on him that hath promiſed, euen as Abraham did whoſe faith we are to follow: of whom it is ſaid, that

Rom. 4. 19. *he neither did conſider his owne bodie which was now dead, being almoſt an hundreth yeares old, neither the deadneſſe of Sarahs wombe*

20. *neither did he doubt of the promiſe through vnbeleefe* (where note by the way how doubting is termed vnbeleefe;) *but was ſtrengthned in the faith, and gaue glory to God, being fully aſſured*

21. *that he which had promiſed, was alſo able to doe it.* He then being faithfull which hath promiſed ſaluation to all them that beleeue in his name, we may and ought to be ſure of our ſaluation. To conclude therfore this point, beware leſt at any time ye be deceiued by ſuch as out of this, or the like places of ſcripture would perſwade you that ye ought to doubt of your ſaluation. Neither this, nor any other place makes for it, but the whole courſe of Scripture makes againſt it. Let vs with our Apoſtle labour *if by any meanes we may attaine &c.* and let vs follow *if we may comprehend*, not doubting of it, but running through all difficulties euen with all eagernesſe. Let vs ſtriue lawfully, and as we ought to doe that we may be crowned: and let vs keepe faſt the profeſſion of our hope without wauering, becauſe he is faithfull that hath promiſed.

Now in that he addeth, *if I may comprehend euen as I am comprehended of Chriſt Ieſus*, the Apoſtle ſignifieth his earneſt deſire to come vnto the perfect knowledge of Chriſt Ieſus, that he may know fully euen all the riches of wiſdome, and knowledge, and righteouſneſſe, and ſaluation that are hid in him. For he ſaith that he followeth and earneſtly laboureth to comprehend the knowledge of Chriſt Ieſus, euen as he is comprehended and knowne of Chriſt Ieſus, which is moſt

Pſal. 139. 1. perfectly. For *he knoweth his downe-ſitting, and vpriſing, he vnderſtandeth his thoughts a farre of: he is about his path, and about*

3. *his bed, and ſpieth out all his waies; there is not a word in*

12. *tongue but he knowes it wholly: he hath poſſeſſed his reines, &*

14. *red him in his mothers wombe: his eyes did ſee him when he was*

15. *without forme, and in his booke were all his members written*

y by day were fashioned when as yet there was none of them. he climbe vp into heauen, if he lye downe in hell, if he take ewings of the morning, and remaine in the vttermost parts the sea, if he say the darkenesse shall hide him, still he know- him altogether. Yea *he sanctifieth him throughout, in spirit, d soule, and bodie*, and so likewise knowes him throughout, en most perfectly. And euen such a perfit knowledge ould he haue of Christ Iesus, that *he might be able to com- hend with all Saints what is the bredth, and length, and depth, height of him, and that he might know the loue of Christ which sseth knowledge, that so he might be filled with all fulnesse of d.* Whence all Christians are lessoned, to labour and striue the whole course of their life vnto perfection, vnto perfe- ion in the knowledge of Christ, vnto perfection in obedi- nce vnto Christ, vnto the perfection of mortification in eir earthly members by the vertue of Christ his death, nd vnto the perfection of holinesse and righteousnesse by e vertue of Christ his resurrection. True it is that wee annot attaine vnto perfection in any of these things, in he knowledge of Christ, or in obedience vnto his will, r in dying vnto sinne, or in liuing vnto God. The Apostle ould not; and how then should wee, being compassed ith no fewer infirmities then he was, and being strength- ed with no more powerfull assistance of the spirit then e was? But yet we are to labour that our vnderstandings ay bee perfectly instructed in all wisdome and spirituall nderstanding, that our wills may be perfectly conformed nto Gods will, that our affections and the lusts of our esh may be perfectly subdued vnto the spirit, and that we ay be perfectly renued in the spirit of our mindes. So we re exhorted when it is said, *Bee yee perfit as your Father* *Mat. 5. 48.* *which is in heauen is perfit*: and againe, when it is said, *Bee yee holy, for I am holy*; bee yee holy euen in all man- *1 Pet. 1. 15.* ner of conuersation. And to the same purpose it is said, That euery man that hath hope in IESVS CHRIST *purgeth himselfe, euen as hee is pure.* In all which places *1 Ioh. 3. 3.* the Holy Ghost doth not shew vnto vs what perfection, or holinesse, or puritie is in vs, euen the best of vs, but

but that we ſhould labour and ſtriue vnto this that we may
perfit as God is perfit, holy as God is holy, pure as God
pure. The reaſon is, becauſe God hath choſen vs in Chri
Eph. 1. 4. Ieſus *that we ſhould be holy and without blame before him in*
We muſt not therefore ſtand at a ſtay, or thinke it enou
that we are before many of our brethren in knowledge
righteouſneſſe, or holineſſe, but as it is ſaid of Chriſt Ieſus
he increaſed in wiſdome, and ſtature, and in fauour with God
men; ſo we muſt increaſe and grow daily *from knowledg*
knowledge, from ſtrength vnto ſtrength, from grace vnto gr
vntill we become perfit men in Chriſt Ieſus.

But is it not with vs as it was with the ſtiffe-necked Iewes
Moſes and the Prophets ceaſed not to teach them out of
law what they ſhould doe, but they would not hearken
obey: now the Miniſters of Chriſt Ieſus, and diſpenſers
holy myſteries teach vs out of the Law, and Prophets, our
the holy word of life what we ſhould doe; but who do
heare or obey? If we ſhould ſeeke one by one to finde
count, ſhould we finde one man of a thouſand that follow
after perfection in the knowledge of Chriſt, and obedience
to his will, or that hungreth in his ſoule to grow from gra
to grace till he be fulfilled with knowledge of his will in
wiſdome, and ſpirituall vnderſtanding? We grow indeed
and we grow to perfection: but thus, we grow from bad to
worſe, and we come to perfection in ſinne and wickedneſſe.
Men neuer more skilfull to deceiue, to oppreſſe, to circum-
uent one another, and vnder the hypocriticall ſhew of holi-
neſſe to practiſe all kinde of wickedneſſe. He that was vn-
iuſt is vniuſt ſtill, and he that was filthy is filthy ſtill: he that
ſtole ſtealeth more, he that gaue his money vpon vſurie giueth
more: Yea he that went vp with vs vnto the houſe of God he
will goe vp no more, he that feared an oath will now ſweare
luſtily, and he that ſeemed to make ſome conſcience of his
wayes is now quite turned out of the way. So that our grow-
ing is from bad to worſe, and which is worſe, from better to
worſe. Inſomuch that the Lord may ſeeme to haue dealt with
vs as he dealt with thoſe of whom the Apoſtle writeth to the
Rom. 1. 28. *Romanes, as we haue not regarded to know God, ſo he hath deliuer-*
ed

d vs vp vnto a reprobate minde. We haue deſpiſed the riches
his bountifulneſſe, and patience, and long ſuffering, *not*
owing that the bountifulneſſe of God leadeth vs to repentance, Rom. 2. 4.
d therefore he hath giuen vs vp to the hardneſſe of our heart, that 5.
er our hearts which cannot repent we might heape vnto our ſelues
ath againſt the day of wrath, and of the declaration of the iuſt
gement of God. Or if there be any of vs that goe not thus
ckward as we haue ſaid, yet how many of vs is there that go-
forward, and increaſeth with the increaſing of God? It
y be that ſome of vs thinke we haue ſome knowledge of
hriſt, that we walke in ſome obedience vnto his will, that
e are not vniuſt, adulterers, ſwearers, extortioners as others,
d that we are before many of our brethren for many good
aces. But doe we not euen ſit vs downe, and content our
ues with that we haue, and neuer ſeeke for more? Or if we
ke with the yong man in the Goſpell, *what lacke I yet,* is it Mat. 19. 20
e as he did, thinking that all is well, we need no more? Why
e is it that we will not come vnto the houſe of God to heare
s word? The cry is inceſſantly taken vp, *Ho, euery one that* Eſa. 55. 1.
rſteth, come yee to the waters, and yee that haue no ſiluer, come,
y, and eat. But *we will not heare the voice of the charmer charme*
neuer ſo wiſely. We know Chriſt well enough, or elſe we
ould be ſorry. Againe, why elſe is it that we come no faſter
rward in the practiſe of denying vngodlineſſe and worldly
ſts, and liuing ſoberly, and righteouſly, and godly in this
reſent world? We heare the retrait from ſinne and wicked-
eſſe, and the alarme vnto holineſſe and righteouſneſſe often
unding in our eares: but we thinke they are things that doe
ot concerne vs, we poſte ouer ſuch things to ſuch and ſuch
en, we would willingly mend if we knew any thing amiſſe,
d in the meane time we wiſh that we may keepe our ſelues as
e are. Thus if we doe not goe backward, yet we doe not
oe forward. But let vs know that not to increaſe in the know-
dge of Chriſt is to decreaſe, and not to goe forward in the
ay of godlineſſe is to goe backward. Yea whatſoeuer con-
it we haue of our knowledge, and of our obedience, we are
rre from either if we doe not deſire and long in our very
oules to increaſe and grow forward in either. If we know
Chriſt,

Christ, our hearts will be enfla med daily more and more
encreaſe in the knowledge of Christ, and if we haue beg
truely to obey Christ, we will go forward and make an end
our ſaluation with feare and trembling. For hereby we kn
that we know Christ, and walke in his feare, if we feele in o
ſelues a longing deſire to grow in grace, and in the knowle
of our Lord and Saviour Christ Ieſus.

So many of vs therefore as deſire to haue this teſtim
vnto our owne ſoules that we know Christ in ſome meaſu
and that we are truely partakers of the grace of Christ, le
follow after perfection, and let vs grow from grace to gra
and from knowledge to knowledge till wee come vnto t
meaſure of the age of the fulneſſe of Christ. Let vs neith
quench the ſpirit to go backward, nor be wearie of well-d
to ſtand at a ſtay, but let vs labour to encreaſe in every g
grace of God with the encreaſing of God. As wee grow
yeares ſo let vs labour to grow in grace, and as we grow in
ther knowledge ſo let vs ſtriue to grow in the knowledge
Christ Ieſus. If we follow after perfection, though it be
great imperfection, it is the worke of God, and accepted wi
God. And if the conſideration of our imperfections ſt
vnto God by earneſt praier vnto him that hee will perfect
praiſe in our weakneſſe, and encreaſe the graces of his holy
ſpirit in vs, it is a ſure token vnto vs of our ſpirituall growth
Christ Ieſus. Whatſoeuer therefore our imperfection be
not that trouble vs. If we haue not already attained vnto
or be already perfit, let vs with our Apoſtle follow if we may
comprehend it, euen as we are comprehended of Christ Ie
ſus: and as the Apoſtle *Peter* in the end of his latter Epi
2. Pet. 3. 18. exhorteth them vnto whom he wrote, *Let vs grow in grace a*
in the knowledge of our Lord and Saviour Christ Ieſus. It fol
loweth.

Brethren I count] That which followeth in theſe two
verſes is in ſubſtance the very ſame with that in the form
verſe, amplified by a continuall allegory taken from the ma
ner of them that runne in a race, but conſiſting of the ſa
members, to wit, an acknowledgement of his owne imp
fection in the knowledge of Christ, and a ſignification of

egre purſuit after perfection. The former member here is in ubſtance the ſame with the former member of the former erſe. Only a louing compellation of them by the name of rethren is here added, *brethren, I count not*; and the manner f ſpeech is ſomewhat here altered, in that he ſaith, *I count not myſelfe that I haue attained to it,*

In that he calleth them brethren, I note the Apoſtles kinde ealing with the *Philippians* to winne them from that error herewith they were ſomewhat entangled, though not be-witched and ſeduced by the falſe Teachers. Whence I obſerue neceſſarie dutie of a good Miniſter, which is to winne them hat are falling into any error from their error by the ſpirit of meekneſſe. *Brethren*, ſaith the Apoſtle, *if any man be fallen by* Gal. 6. 1. *occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one with the ſpirit of meekneſſe.* The ſame courſe is to be taken with hem that are falling into any error. They are not to be ſoo-hed vp or flatered in their error, but they are to be reclaimed with all kindneſſe and mildneſſe. As therefore is the man and is fault, ſo is he to be dealt withall. *A reproofe entreth more* Pro. 17. 10. *into him that hath vnderſtanding, then an hundreth ſtripes into a* 26. 3. *foole.* Gods children therefore are gently to be dealt withall, *but a rod belongeth to the fooles backe.* Some wounds muſt haue wine, ſome oyle, ſome wine and oyle powred into them. And herefore the Apoſtle had learned ſometime to come with a rodde, and ſometimes in the ſpirit of meekneſſe, ſometimes beſeeching by the tender mercies of God, and ſometimes deliuering vnto Sathan, ſometimes with beloued Brethren, nd ſometimes with fooliſh *Galatians.* Let not therefore this or the like places deceiue any to thinke that God is onely in he ſoft and ſtill voice of brethren; but let euery Miniſter of Chriſt learne when to reproue ſharply, and when to deale more mildly, and as he ſeeth it expedient ſo let him come with a rodde, or in the ſpirit of meekneſſe. But I haue had occaſi-on heretofore, and ſhall haue hereafter to ſpeake of this point.

Againe that hee ſaith, *I count not my ſelfe &c.* I note the Apoſtles moſt wiſe taxing of the *Philippians* as hauing ſuffered themſelues ſomewhat to be perſwaded that they had already

atteined to the perfect knowledge of Christ, and were now to ioyne vnto it the workes of the law. For he doth not say vnto them, they among you that count themselues that they haue attained to perfection in the knowledge of Christ they are shamefully deceiued; *But*, saith he, *I your Apostle, by whom ye were brought to the knowledge and obedience of Christ, I count not my selfe to haue attained to the perfect knowledge of Christ*; so gently admonishing them that they that count themselues perfit take heed that they doe not deceiue themselues: whence I obserue the wisedome that is required in noting of faults, which is, that faults are not alwaies to bee noted plainely by their names, but sometimes they are onely wisely to bee insinuated. When the scholar hath a good opinion of himselfe, and thinkes that he knowes all things, the Master doth not alwaies represse his arrogancie by telling him that hee doth not know many things whereof hee vainely boasteth, but sometimes he saith vnto him, well I count not my selfe that I haue attained to the knowledge of all things, and so by his owne example bringeth his scholar to a more modest conceit of himselfe. Euen so the Minister of Christ Iesus labouring to represse such faults as doe arise is not alwaies plainely to direct his speech vnto them that offend, and barely to note their faults, but sometimes he is onely to propose himselfe as a patterne whereby they may reforme themselues. And herein is great wisedome in the minister required, to know when plainely to note, and when onely to insinuate such faults as are to be reformed. And this wisedome they want that either censure all men, and all faults alike, or note them and their faults more sharply, whom, and whose faults they should touch with more mildnesse. And how much this wisedome is wanting might easily be shewed, if I might in this place as fitly speake of it as there is iust and great occasion to speake of it. But because it doth not much concerne you vnto whom my speech is wholly directed I passe it ouer, and proceed vnto the next point.

LECTVRE LXII.

PHILIP. 3.

Vers. 13. 14. *Brethren, I count not my selfe that I haue attained to it; but one thing I doe, I forget that which is behinde &c.*

NOw to omit other notes which hence happily might be made, ye see that this of our Apostle here is in substance the very same with the former member of the former verse. *Brethren I count not &c.* The substance of which speech is an acknowledgement of his want of perfection in the knowledge of Christ, and of the vertue of his resurrection &c. whereby he might attaine to the glorious resurrection of the dead. But why doth the Apostle againe come vnto the same point, why doth he againe inculcate his imperfection in the knowledge of Christ, and of the vertue of his resurrection? It was no doubt to beat out of the *Philippians* their conceit of perfection in the knowledge of Christ, and to let them see what a matter of moment it was to acknowledge their want of perfection in the knowledge of Christ. So the faithfull people of God to beate out all trust in themselues, and to shew how much they thought it did concerne them so to doe, cry and say, *not vnto vs*, and againe, *not vnto vs ô Lord, but vnto thy name giue the praise.* So the Prophet to beat out that stupidity and blockish carelesnesse which men haue of the goodnesse and wonderfull workes of the Lord, and to let them see how much it behoueth them to obserue the louing kindnesse of the Lord, saith, *O that men would praise the Lord for his goodnesse, and declare the wonders that hee doth for the children of men;* And againe, *O that men would praise the Lord &c.* and so foure seuerall times in that Psalme.

Psal. 115. 1

Psal. 107.

Hence then I obserue, that the children of God are at no hand to entertaine any conceit of any perfection in themselues either in the knowledge of Christ, or in obedience vnto his will,

will, but by all meanes to caſt downe euery ſuch imagination,
1 Cor. 8. and meekely to acknowledge their imperfection. It was the fault of the *Corinthians*, that they had ſuch a conceit of their perfection in the knowledge of Chriſt, that preſuming there upon they durſt to be preſent at idolatrous ſacrifices, and to eate of things ſacrificed vnto Idols. They, they knew Chriſt well enough: they knew that there was but one God, and that an Idoll was nothing: they knew that they had a chriſtian liberty in things indifferent, and therefore they would vſe it at all times, and in all places. And it was the fault of the Phariſes, often reproued in them by our Sauiour, that they had ſuch an opinion of their owne holineſſe and righteouſneſſe that they deſpiſed other, as appeareth by that parable of the Phariſie, and the Publicane. And it is a fault plainely con-
Luc. 18. 9. demned by our Sauiour where he ſaith, *that he came not to call the righteous but the ſinners to repentance.* Where hee calleth them righteous that truſted in themſelues that they were righ-
Mat. 9. 13. teous; them he came not to call: they were whole, they needed not the Phyſition; they were perfect, they needed none to ſupply their want. And
Eſa. 5. 21. *a woe is pronounced vnto them that are wiſe in their owne eyes, and prudent in their owne ſight*; i. That pleaſe themſelues in their owne wiſedome, and in their owne knowledge, as if they had all knowledge and all vnderſtanding. It is not then for the children of God to flatter themſelues with any conceit of any perfection in themſelues either in knowledge, or in holineſſe and righteouſneſſe, or any ſuch thing. For beſides that all ſuch conceit is ſo condemned as wee haue ſhewed, ſee the inconueniences which followes it, which makes it to be condemned. For 1. whom it poſſeſſeth it makes them to preſume of that which they haue above that is meete, ſo that in confidence thereof they doe many things which they ſhould not. Which appeareth both by the example of the *Corinthians* of whom wee ſpake euennow, whom the conceit of their knowledge ſo puffed vp that thereupon they preſumed to be preſent at idolatrous ſacrifices, and to eate of things ſacrificed vnto idolls: and it is likewiſe apparant by the example of all theſe Heretiques which at all times haue troubled the Church. For whence elſe did ſpring all

their heresies, but from this that they in an opinion of their own knowledge would not submit themselues vnto the iudgement of the Church, but broched such vntruths as seemed vnto them to be truths. 2. It makes them that they seeke not that which they should haue, and that they disdaine to bee taught, as appeareth plainely by the Pharisies. For they because of that opinion which they had of their owne righteousnesse neuer sought the righteousnesse of Christ; and they disdained to be taught either of Christ, or of any others. Insomuch that when he that was borne blinde shewed plainely by the miracle which Christ had wrought on him that he was God, they said vnto him, *thou art altogether borne in sinnes, and dost thou teach vs?* And hereupon it is I take it that *Salomon* saith of such men: *Seest thou a man wise in his owne conceite? there is more hope of a foole then of him.* More hope of a foole then of him? Why? because the foole will rather be wonne to hearken vnto instruction, and to receiue vnderstanding then will he. And therefore we see that when many of the common people came vnto Christ, *and beleeued in him*, none of the chiefe Rulers, or of the Pharises beleeued in him: doth any of the Rulers, or of the Pharises beleeue in him? *but this people which know not the Law are cursed.* I doubt not but that many moe inconueniences doe follow this conceit of perfection in knowledge, or righteousnesse, or any such thing. But by this which hath beene spoken it may appeare how vnmeete it is for the children of God to grow to any such conceit or opinion of themselues.

Ioh. 9. 34.

Pro. 26. 12.

Ioh. 7. 31. 48. 49.

This may teach vs to cast downe euery imagination of any such conceited perfection, and meekely to acknowledge our wants and imperfections. For this is it that is pleasing and acceptable vnto God, as it is written, *God resisteth the proud and haughty conceited, and giueth grace to the humble, that are meane and weake in their owne eies*: And this is it which makes the way vnto perfection both in knowledge, and in righteousnesse, as it is written, *I said, I will confesse my sinnes vnto the Lord, and so thou forgauest the wickednesse of my sinne*: Lo, how the acknowledgement of our vnrighteousnesse brings on the cloke of righteousnesse: and so the begging of wisedome and knowledge

1 *Pet.* 5. 5.

Psal. 32. 6.

ledge in a feeling of the want of these things, is that which doth
Iam. 1. 5. obtaine wisdome and knowledge, as it is written, *If any man lacke wisdome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shall be giuen him.* Which albeit it be first and principally meant of wisdome to endure patiently afflictions, yet may it well be vnderstood of all wisdome and knowledge generally, the want whereof who so feeleth, and asketh it, he receiueth it: for who is he that receiueth knowledge, and righteousnesse, and euery good thing? Hee
Matt. 7. 7. that asketh; for so it is written, *Aske, and it shall be giuen you: for whosoeuer asketh receiueth.* First asking, and then receiuing: first wee must become beggars, and then God giueth. Now who is he that asketh and beggeth, but hee that feeleth his wants and imperfections? The whole (as wee noted before) neuer seekes the Physitian; and hee that thinkes hee hath enough of any thing, doth neuer aske after more. It is the acknowledgement of our wants and imperfections that makes vs runne to the Lord, and aske, and begge of him that wee want, and asking wee receiue, acknowledging our wants hee supplies our wants, and so by opening our imperfections a way is made for vs vnto perfection.

I wish wee had all of vs learned to cast downe euery imagination of conceited perfection in the knowledge of Christ, and to acknowledge in the spirit of meeknesse that wee haue not yet attained vnto such perfection, but that we might well in some things submit our iudgements vnto others. Amongst the Prophets and Preachers of the word this were to be wished, that in the practise of this lesson wee would be precedents vnto others, that wee would beat downe euery high conceit of knowledge in our selues, that wee would submit our selues, and that wee speake vnto the iudgement of the Prophets, that wee would not easily and hastily broach abroad euery thing that wee seeme vnto our selues to know, that wee would not presume to vnderstand aboue that is meet to vnderstand, that wee would not by our knowledge destroy the faith, or wound the weake conscience of any, and that wee would not set on sale as it were our knowledge vnto the vaine curiositie of any itching humour whatsoeuer. Pittie it were that wee should

wedde

yedde our ſelues in liking of any opinion whereof it may
uſtly be doubted whether it be ſound, that wee ſhould count
a diſparagement vnto vs to yeeld in any thing that wee haue
aken a liking vnto, that wee ſhould ſtriue by our skill and
nowledge to defend euery thing that wee haue ſaid, becauſe
ee haue ſaid it, and thinke our ſelues able to defend it. If any
ans knowledge thus puffe him vp, he knoweth nothing yet
he ought to know: but, as it is written, they that profeſſe *Rom. 1. 22.*
emſelues thus to be wiſe, they become fooles. Yea it were to
wiſhed that generally we would ſuppreſſe this great conceit
at wee haue of our knowledge of Chriſt: for what doe wee
y? Knowledge, knowledge, neuer more knowledge of
hriſt: wee know enough; men neuer knew more, and neuer
ued worſe. But ſee how wee deceiue our ſelues. Did men
euer liue worſe? This is an argument that men neuer knew
ſſe: for *he that ſaith I know him, and keepeth not his commande-* *1 Ioh. 2. 4.*
ents, is a lier, and the truth is not in him. To know Chriſt is
ot to be able to talke of Chriſt, and to haue this contempla-
ue and knowing knowledge, whereby wee are able to diſ-
ourſe what the Scriptures doe witneſſe of him: but to know
im is to haue ſuch a feeling and ſweet experience of him, and
is mercies vnto vs in our owne ſoules, as that it both workes
vs all godly comfort, and ſtirres vs vp vnto all holy obedi-
nce. See then, yee that ſay, neuer more knowledge, but ne-
er worſe liuing. There hath beene (I doubt not) as bad li
ing, and as little knowledge as now there is. But ſee whether
y more knowledge now then needs. Our want of obedi-
nce argues our want of knowledge. Wee haue not yet attai-
ed to perfection in either, but wee had need to mend both.
nd if wee will grow in obedience, let vs caſt away all imagi
ation of knowledge enough, and let vs grow daily more and
ore in the knowledge of our Lord and Sauiour Ieſus Chriſt
n a word, conceit of perfection in the knowledge of Chriſt
akes vs preſume too much of that wee haue, and makes that
ee ſeeke not that we ſhould haue: therefore let vs caſt downe
uery imagination of any ſuch conceited perfection, and let
s meekely acknowledge our wants and imperfections. And
et this ſuffice to bee ſpoken touching this firſt member,
wherein

wherein the Apoſtle repeateth his acknowledgement of his want of perfection in the knowledge of Chriſt, and of the vertue of his reſurrection.

But one thing I doe, &c.] In theſe words the Apoſtle repeateth the ſignification of his inceſſant and earneſt following after that perfection which before hee ſaid he had not yet attained vnto; which was the latter member of the former verſe. The manner of ſpeech which here he vſeth is borrowed from the qualities of them that runne in a race. And hee remembreth three eſpeciall qualities of runners, whereby he maketh proofe of his inceſſant and earneſt following after the perfection of the knowledge of Chriſt. The firſt is, that they neuer looke backe to marke how much ground they haue already runne: the ſecond is, that they ſtill keepe their eyes vpon the marke that is before them, and ſtill runne towards it: the third is, that they ſtill remember for what priſe they runne, and therefore ſo runne that they may obtaine the priſe. In all which qualities the Apoſtle profeſſeth that hee matched the beſt runners in his Chriſtian race: for as runners neuer looke behinde them, ſo hee ſaith that he did not onely neuer looke backe at the things behinde him, but hee quite forgot all that was paſt, ſo farre was he from thinking of any merit for ought that he had done, were it neuer ſo good. Againe, as runners haue alwayes their eye vpon the marke before them, and ſtill runne towards it, ſo hee ſaith that hee did endeuour himſelfe vnto that which was before, ſtill labouring as if he would euery foot ſtretch out his armes to catch hold of the marke, and that he ſtill followed toward the marke, neuer intermitting his courſe, but if he fell, vp againe, and to it. Laſtly, as runners make haſte vnto the marke for the priſe that they may obtaine, ſo hee ſaith that hee ceaſed not running towards the marke for the priſe of immortalitie with Chriſt in the heauens by God which had called him in Chriſt Ieſus. So that yee ſee the Apoſtle here ſignifieth his moſt eagre purſuit without intermiſſion after perfection in the knowledge of Chriſt, which only he ſhould haue in the heauens, when after his race in this life ended he ſhould raigne with him for euer and euer. Now let vs ſee what wee may hence obſerue for our inſtruction in

our

ur Christian race vnto perfection, and immortalitie in the eauens.

And first it is not vnworthy the noting, that the Apostle assing from the one member vnto the other, saith, *But one ing I doe*: whereby he implieth thus much, that hauing not et attained vnto perfection, hee thought it a very necessary ing for him to follow after it with all diligence, and without ll intermission. One thing I doe, and that one thing I count ecessary. What is that? *I forget that which is behinde, &c.* o know Christ perfectly that is my labour, and the prise for hich I runne. Whence I obserue that there is one thing ne-essary for all Christians, which is, that acknowledging our ant of perfection in the knowledge of Christ, we still runne orward from perfection to perfection, till we become perfect en in Christ Iesus. For this wee must know, that our whole fe is a way and race wherein we must walke and runne from mperfection towards perfection, and that in the whole race f our life it is not for vs to looke backe, or to stand still, but ne thing is necessary, euen that wee still runne towards per-ection, which is the marke set only at our races end. The ne-essitie of this one thing our Sauiour shewed, when he said vn-o *Martha, Martha, Martha, thou art carefull and troubled bout many things: but one thing is needfull; Mary hath chosen the etter part.* Why? What had *Mary* chosen? She troubled ot her selfe with other matters, but she sate her downe at Iesus eet, and heard his preaching. *Mary* sate downe, and *Martha* anne vp and downe, being cumbred about much seruing: ut yet *Mary* ranne in the Christian race when shee sate her owne at Iesus feet, and heard his preaching. Shee followed fter the knowledge of Christ, and of that our Sauiour said, hat one thing was needfull. Luk. 10. 41. 42. 39.

But how needfull this one thing is, not many of vs consi-er. Many *Marthaes*, but not many *Maries*. Many of vs are roubled about many things: wee haue many irons in the fire, much businesse to occupie our heads withall, many guests to looke vnto, a great familie to care for, indeed so much we haue to doe, that if Iesus be preaching in his Minister, wee cannot come to heare him. Not many of vs that with *Mary* will leaue all

all our other buſineſſe if Ieſus bee preaching in his Miniſter, and come and heare him. For to note this by the way, yee may not imagine that *Mary* was any idle huſwife, or that ſhee ſequeſtred her ſelfe wholly from all things of the world, and gaue her ſelfe only to reading, and hearing of the word preached; but this was her commendation, that when Ieſus came vnto their houſe, and being come beganne to preach, ſhee would not loſe the opportunitie, but ſtraightway left all her other buſineſſe, and ſate her downe at Ieſus feet, and heard his preaching. And this was the one thing that was needfull, that when he was preaching, ſhee ſhould come and heare him. Other things ſhee might doe at other times, but now ſhee was to doe this. But not many of vs conſider this: for when Ieſus comes into our houſes almoſt in his Miniſters preaching, ſo that if wee will but come out of our doores to heare him, wee may ſit downe at his feet, and heare his preaching, yet wee cannot attend it; either wee haue no leiſure, or elſe wee haue no liſt. Some of vs looke backe vnto the things of the world, others of vs ſtand, and loue to ſtand in the market all the day idle, others of vs thinke that wee haue runne well, and that we may now well breathe, at leaſt a while; but the ſmalleſt ſome of vs runne ſtill forward, and grow from grace to grace. Well, let vs at length with our Apoſtle count our ſelues that wee haue not attained to that wee ſhould, and this one thing which is needfull let vs doe, let vs forget that which is behinde.

I forget, &c.] Here I note the Apoſtles running in his Chriſtian race after that one thing which was needfull, whereunto he had not yet attained, and therein the manner how he did runne in his Chriſtian race. Like a good runner he ranne and neuer looked behinde him, nay he forgat that which was behinde, he neuer minded or thought of any thing that was behinde him, of any thing that he had done. Yea indeed, forgat hee all both the good and the bad things which hee had done? *Dauid* did not ſo: for he ſaid that his ſinne was euer before him; yea and himſelfe often ſpeakes of his perſecution of the Church. True indeed, and good it is that wee ſhould not forget our ſinnes againſt our God: for the remembrance of our ſinnes is both good to humble vs, and to repreſent vn-

Pſal. 51. 3.
Gal. 1. 13.

vs Gods mercies towards vs. It was not then the ſinnes
hich he had done which he forgat, but he forgat euen all the
od things that he had done, leſt by taking too great plea-
re in the remembrance of them, hee ſhould not follow ſo
rd towards the marke as he ought. Yea but if hee forgat all
e good things that he had done, how doth hee ſo often re-
ember them in diuers his epiſtles? *I haue*, ſaith he, *whereof* Rom 15.17
ay reioyce in Chriſt Ieſus in thoſe things which pertaine to God.
nd then hee ſpeakes of the obedience of the Gentiles by his
iniſterie, and of his diligence in preaching where Chriſt had
t beene named, &c. And againe: *His grace* (ſaith he) *in mee* 1 Cor. 15.
s not in vaine, but I laboured more abundantly then they all. 10.
nd in his latter epiſtle he ſhewed himſelfe ſo little forgetfull 2 Cor. 11.
f them, that he makes a large bedrowle of ſuch things as hee
d ſuffered for Chriſt his ſake. True indeed, he forgat them
t, when the remembrance of them did make for the glory
f Chriſt Ieſus, or the neceſſary defence of his miniſterie and
poſtleſhip: but he forgat them in reſpect of any ſuch vſe as
e falſe teachers taught to make of ſuch things. Hee was not
oud of them, he challenged no perfection by them, he repo-
d no confidence in them, he did not thinke of any merit by
em, but in theſe reſpects he quite forgat them, leſt by ſuch
membrance of them he ſhould be hindered in the race that
e was running. Thus then yee ſee how the Apoſtle running
his race did forget that which was behinde.

And hence I obſerue, that in the Chriſtian race which wee
e to runne, wee are not to looke backe on the pleaſures of
e fleſh, or the things of the world, or any good that we haue
one, to repoſe any confidence therein, but wee are quite to
rget euery thing which any way may hinder vs in our race
wards the marke that is ſet before vs. For as our Sauiour
ith, *No man that putteth his hand to the plough, and looketh* Luke 9.6
cke, is apt to the kingdome of God. Remember *Lots* wife: *ſhee* Gen. 19.
rned backe, and was turned into a pillar of ſalt. Remember the
ildren of *Iſrael*: they turned backe in their hearts after the Numb.
eſh-pots of *Egypt*, and they were ouerthrowne in the wilder-
eſſe. *Are yee ſo fooliſh*, ſaith the Apoſtle to the *Galatians*, that Gal.
fter yee haue begunne in the ſpirit, yee would now be made perfect

2 Pet. 2. 20 21. *by the flesh? It had beene better* (saith Peter) *not to haue known the way of righteousnesse, then after wee haue knowne it to turne away from the holy commandement.* The reason is giuen by the same Apostle: *For if after wee haue escaped from the filthinesse of the world through the knowledge of the Lord, and of the Sauiour Iesus Christ, wee be yet againe tangled therein, and ouercome, the latter end is worse then the beginning.* Being then in the race of the spirit, we may not looke backe vnto the flesh; and hauing tasted of the good word of God, we may not turne away from the holy commandement, lest a worse thing come vnto vs. Now then will yee know who they are that looke backe, and turne aside out of the right way wherein they should walke? Surely all they that set their affections on the things which are on the earth, and not on the things which are aboue: for hauing giuen our names vnto God in our Baptisme, we haue renounced the lust of the flesh, the lust of the eyes, the pride of life, the things of the world, the deuill, and all his workes. If then wee shall suffer our selues to be snared with any of these, wee looke backe: yea if wee loue father or mother, if wee loue wife or children more then Christ, wee looke backe: yea if wee repose any confidence in any good that we haue done, or in any crosse that wee haue suffered, wee looke backe, wee do not forget that which is behinde: for so saith our Sauiour, *He that loueth father or mother, sonne or daughter more then me, is not worthy of mee.* Matt. 10. 37. Not worthy of him? Why? Because when he should looke forward vnto Christ, hee lookes backe vnto these. Rom 9. 32. And the Apostle saith that *Israel attained not vnto the Law of righteousnesse, because they sought it not by faith, but as it were by the workes of the Law*; that is, because they looked not straight forward with the eyes of faith vnto Iesus the author and finisher of our faith, but looked backe vpon the merits of their workes to be made righteous thereby. They reposed the confidence of their righteousnesse in the workes of the Law, and therein looked backe vnto the Law, when they should haue looked forward by faith vnto Christ. So that if wee repose any confidence in our workes, like ill runners wee looke backe.

What shall wee say then vnto those merit-mongers that looke

oke to gaine heauen by the merit of their workes? They
e pleasure in such workes as they haue done; they are as
uch in loue with them as euer *Samson* was with *Delilah*, they *Iudg. 16.*
their life in the lappe of their workes, and reioyce in them
in the crowne of their life. Iudge then how they runne in
e Christian race, whether they haue forgotten all behinde
em, whether they looke not backe vnto that which is be-
nde. You will easily iudge, and ye will easily see, that because
ey sleepe on the knees of their workes, as of their *Delilah*,
d lay their life in the lappe of their workes, they are very
e to be betraied into the hands of their cruell enemies, the
euill and his Angels, and to haue farre lesse comfort of their
e then euer had *Samson*.

What shall we say likewise vnto those that with *Demas* em-
race this present world, and incline their hearts vnto coue-
usnesse, which is idolatrie? Vnto those that liue at ease in
on, and eat, and drinke, and fill themselues with pleasures,
retching themselues vpon their beds, rising vp to play, sing-
g to the sound of the Viole, inuenting to themselues instru-
ents of musicke, and in a word so liuing as if they thought
at either now they must take their pleasure, or else they
ust neuer haue it? Are not all these badde runners? Haue
ese forgotten that which is behinde? Doe they not looke
cke? The point is easily answered, it is a cleere case. Yea
any bad runners there are in the Christian race, euen so ma-
y as there are lookers backe vnto honour, wealth, pleasure,
rofit, ease, fauour, and whatsoeuer the world esteemeth of.
s for vs, men and brethren, let vs so runne that wee may ob-
ine: and therefore let vs cast away euery thing that presseth
owne, and the sinne that hangeth so fast on, let vs abandon
ery thing which may hinder vs in our race, let vs not looke
cke vnto honours, riches, pleasures, profits, or the like,
hich may cause vs either to turne backe, or to stand still, but
t vs with the Apostle forget that which is behinde, and en-
euour our selues vnto that which is before.

LECTURE

LECTVRE LXIII.

PHILIP. 3.

Verſe 14. *And endeuour my ſelfe vnto that which is before, and follow hard toward the marke, for the prize of the high calling, &c.*

τοῖς ἔμπροσθεν ἐπεκτεινόμενος.

THere are alſo two other notable qualities of runners, whereby the Apoſtles makes proofe of his inceſſant running in his Chriſtian race. The former is, that good runners keepe their eyes ſtill vpon the marke before them, and runne hard towards it. In this qualitie alſo the Apoſtle profeſſeth that he matched even the beſt runners, in the words following, when he ſaith that he endeuoured himſelfe vnto that &c. *And I endeuour my ſelfe &c.*] The word which the Apoſtle heere vſeth when he ſaith that he endeuoured himſelfe, ſignifieth that as good runners when they come neere vnto the marke ſtretch out their head and hands, and whole body to take hold of them that runne with them, or of the marke that is before them, ſo he in his whole race ſo laboured vnto that which was before, as if he were ſtill ſtretching out his armes to take hold of it. The word *likewiſe which he vſeth in the next phraſe of ſpeach where he ſaith that he followed hard toward the marke, ſignifieth that he followed as one that would not leaue till he had that which he followed, but if he fell he would vp againe and to it, and not giue ouer, no more than the perſecuter doth till he haue him whom he perſecuteth. That which is before whereunto he endeuoureth himſelfe, that which is the marke toward which he followes, is Chriſt Ieſus, the excellent and perfect knowledge of whom is ſuch that he cals him his marke, that is, that whereon his eies were wholly and only ſet in the whole courſe of his Chriſtian race. As therefore the Apoſtle before profeſſed that in his Chriſtian race he neuer looked backe, but forgat that which was behinde, ſo now he profeſ-

διώκω.

ſeth

that ſtill he ranne forward, ſo labouring in his whole race
o that which was before, as if he were ſtill ſtretching out
bodie to take hold of it, and ſo following as one that
uld neuer giue ouer, but if hee fell, would vp and to it
ine, ſtill preſſing towards the marke, Chriſt Ieſus, on
om, as on his marke, his eyes were wholly and onely ſet in
whole courſe of his Chriſtian race.

Whence I obſerue that in the Chriſtian race which we are
runne, we are not to ſtand ſtill, or to giue ouer, but with all
erneſſe, and all perſeuerance ſtill to preſſe towards the
rke that is ſet before vs at our races end: For who is he that
aineth the crowne, but he that ſtriueth lawfully, bearing
runts, and running through all difficulties without ſhrink-
? As it is written, *No man is crowned except he ſtriue as he*
ht to doe, fighting a good fight, and finiſhing his courſe. And
o is he that ſhall be ſaued, but he that holdeth out a con-
nt courſe vnto the end? as it is written, *He that endureth*
o the end he ſhall be ſaued. And againe, *He that ouercommeth*
keepeth my workes vnto the end, to him will I giue power ouer
ons, and he ſhall rule them with a rod of yron, and as the veſ-
of a potter ſhall they be broken. And in whom doth God
ell as in his holy houſe, but in them that keepe faſt the pro-
ion of their hope vnto the end? as it is written, *We are Gods*
ſe, if we hold faſt the confidence, and the reioycing of our hope
o the end. And hereupon are thoſe often exhortations in
ly ſcripture: *Continue thou in the things that thou haſt learn-*
, and art perſwaded thereof &c. And againe, *Paſſe the time*
your dwelling here in feare. He doth not meaſure the ac-
unt of our obedience vnto God by daies, or moneths, or
ares, but *paſſe* (ſaith he) *the time of your dwelling here*, euen
e whole race of your life *with feare*, making an end of your
uation with feare and trembling. And againe the Apoſtle
the *Hebrewes*, *Take heede, brethren, leſt at any time there be*
any of you an euill heart, and vnfaithfull, to depart away from the
ing God. For (ſaith he) *we are made partakers of Chriſt, if we*
pe ſure vnto the end the beginning wherewith we are vpholden.
ea the Apoſtles neuer ceaſed to exhort all *to continue in the*
ace of God, and with purpoſe of heart to cleaue vnto the Lord.

2 Tim. 2.5.

Mat. 10 22
Apoc. 2. 26. 27.

Heb. 3. 6.

2 Tim. 3. 14

1 Pet. 1. 17.

Heb. 3. 12. 14.

Act. 13. 43. 11. 23.

If

If then we will hearken vnto the exhortation of the Holy Ghoſt, if we will obtaine the crowne and be ſaued, we must not faint or giue ouer in our Chriſtian race, but we muſt hold out vnto the end. To enter the liſts of this race, and to begin well is ſomewhat, but to ſmall purpoſe vnleſſe by continuance in well-doing we doe approue our running. *Iudas* may ſerue for example, whom it litle profited that he had runne well, becauſe afterwards he went aſtray from that miniſtration and Apoſtleſhip which he had obtained with the reſt of the Apoſtles, and purchaſed vnto himſelfe a field with the reward of

Ezek. 18.24 iniquitie. For as the Prophet ſaith, ſo is it moſt true, *If the righteous man ſhall forſake his righteouſneſſe, the Lord will abhorre get the righteouſneſſe that he hath done:* and the cauſe is moſt iuſt why our ſinnes ſhould be imputed vnto vs, if at any time we ſhould faint and fall in the way. Hauing then begun well, and in the ſpirit, our care muſt be to continue our courſe,

Mat. 20.6. ſtanding ſtill like vnto thoſe idle ones reproued in the goſpell, or giuing ouer to runne, but ſtill following hard towards the marke. It may be that running we may ſtumble, and fall: as

Matt 26. *Peter* did, when he denied his maſter; as *Paul* did, when a

2 *Cor.* 12.7. *pricke was giuen him in the fleſh, the meſſenger of Satan to buffet*

*Mat.*26.56 *him*; and as all the Diſciples did, when they forſooke Chriſt and fled: but what muſt we doe? we muſt vp againe, and truely we muſt breake of our ſinnes by righteouſneſſe, and our iniquities by mercifulneſſe: yea if with the Church of *Epheſus*

Apoc. 2. 5. we haue left our *firſt loue, we muſt remember from whence we are fallen, and repent, and doe the firſt workes.* We haue a ſaying, that it is no ſhame to take a fall, but it is a ſhame to lie ſtill. I cannot ſay that in this Chriſtian race it is no ſhame to take a fall: for our falls by ſinning againſt our God ſhould make vs for ſhame to couer our faces: but when we are fallen into any ſinne to lye ſtill and ſleepe in ſinne, and to giue ouer running in our Chriſtian race, this will turne to our vtter ſhame and confuſion. If therefore in running we fall, yet muſt we riſe againe, and runne as if our ſtrength were renued by our fall. We may not be weary of well-doing, but by continuance in well-doing we muſt runne on the race that is ſet before vs,

*Gal.*6.9. *knowing that in due ſeaſon we ſhall reape if we faint not.* Adde

that reason which hath beene mentioned, that onely perseuerance vnto the end hath the promise of the crowne of righteousnesse and saluation; this also, that God measureth not his gifts vnto vs by moneths or yeares, but his mercy and his loue towards vs endure for euer. If he then be a louing Lord vnto vs, who will not change his fauour towards vs for euer, we may not serue him by count of daies, but to the last houre we must be faithfull. A perfect God must haue a perfect seruant, an euerlasting God a perpetuall seruant; and if we fall at the last, we are fallen from him, and not he from vs, and our condemnation is of our selues.

This then should teach vs, to shake of all such impediments as either clog vs that we cannot runne, or cause vs to breake of when we should continue running. Those that weepe through aduersitie should be as though they wept not; those that reioyce through prosperitie should be as though they reioyced not; those that haue wiues as though they had none, those that buy as though they possessed not, and they that vse this world as though they vsed it not. Pouertie, nor riches, honor, nor dishonor, euill report, nor good report should take such hold of vs as that they should stay vs from running that race that is set before vs, but through all these we should run as if there were no such burthen vpon vs. He that is to runne in a race will not gird on him his armour, but rather he will strip himselfe, and turne himselfe almost naked. Euen so we in our Christian race should either strip our selues as it were, and vtterly shake of all such things as ordinarily are impediments in this race, or they should be as if they were taken of, no troublers of vs in our race.

But how farre otherwise is it with vs? Euery thing almost makes vs sit downe and quite giue ouer running. If riches increase we sit vs downe, and set our hearts vpon them, and there is an end of our race. If pouertie doe befall vs wee sit vs downe, and either murmure and repine against the Lord, or else fall to robbing and stealing, and such other vnlawfull meanes to relieue our state, and there is an end of our race. If honour, and authoritie, and credit amongst men grow vpon vs, wee sit vs downe, and deuise with our selues how wee

may beſt maintaine our ſtate, our place, our calling, and our credit and there is an end of our race. If we be diſgraced, or ſuffer any kind of wrong wee ſit vs downe, and bethinke our ſelues how wee may be reuenged of him that hath done vs this wrong, or this diſhonour, and there is an end of our race. If by the mercy of God through painefull ſtudie we haue attained to ſome knowledge we ſit vs downe, and conſider what reward wee may iuſtly looke for our learning, and we ſeeke, and labour, and poſte after that, and there is an end of our race. Thus euery thing almoſt makes vs ſit downe, and quite giue ouer running. But (men and brethren) let there be in vs the ſame minde that was in our Apoſtle. Let vs endeuour vnto that which is before, and let vs follow hard toward the marke. If we continue in the word of the Lord, and walke in his waies we are Chriſt his diſciples. Let vs therefore continue in the grace of God, and with purpoſe of heart cleaue ſtedfaſtly vnto the Lord. The ambitious man he doth not ſo much thinke of his preſent honour, as his minde runnes vpon a *plus vltra*, he looks ſtill forward, and gladly he would be higher. The couetous man likewiſe he doth not ſo much thinke what riches he hath, as his minde runnes vpon more, more, and ſtill he looks forward after more and more. Shall they ſtill looke forward towards theſe vaine and tranſitorie things, and ſo thirſt after them that the more of them they haue the more they runne after them; and ſhall not we much more looke forward towards the marke that is ſet before vs in our Chriſtian race, and the neerer that we come to it runne the faſter vnto it? Let the children of light learne this wiſdome of the children of this generation, to follow hard towards the marke that is ſet before them. Let vs ſo runne that we may obtaine: and let vs neuer be weary of well-doing: for in due ſeaſon we ſhall reape if we faint not. Bleſſed is he that continueth vnto the end, for he ſhall be ſaued.

Iob. 8. 31.

The ſecond thing which hence I obſerue is, what marke we muſt propoſe vnto our ſelues in running our Chriſtian race vnto which we muſt endeuour, towards which we muſt follow, and which we muſt alwaies haue in our eyes, and that is Chriſt Ieſus, that we may perfectly know him, whom to know is

life euerlasting. On Christ Iesus must our eyes alwaies be set, and on the perfect knowledge of him must our desire be settled. For *he is the way, the truth, and the life:* the way, therefore we must begin in him, continue in him, and end in him, walking by him vnto him: He is the truth, wee must still therefore looke towards him if we will not be deceiued: He is the life, we must therefore runne vnto him if we will not keepe in death. He is *Alpha*, and *Omega*, the beginning, and the ending, in regard both of the being, and of the power, and of the actions, and of the dispositions of all creatures, so that is of him, and through him, and for him are all things, so vnto him and his glory are all things to be referred. And see what great reason there is to moue vs to looke still towards him as the marke toward which we are to follow as hard as we can. For doth not he still looke towards vs, and call vpon vs, crying and saying, *Come vnto me all yee that are weary and laden, and I will ease you?* Doth he not stand still stretching out his armes, as alwaies most ready to receiue vs if we will come vnto him? Nay doth he not oftentimes when we are turning out of the right way wherein we should walke, hooke vs in againe with his rod and his staffe, and lead vs as it were by the hand vnto himselfe? Yea such is the louing kindnesse of our sweet Sauiour, that he will haue vs to runne after him, and he will draw vs that we may runne after him; that he will haue vs to follow hard towards him as our marke, and he will guide vs in our way which leadeth vnto him; that he will haue vs to make speede to come vnto him, and he will inlarge our hearts that we may runne the way of his commandements, and so come vnto him. Such is the marke set at the end of our Christian race, not a dead marke which helpeth the runner nothing in his race, but drawing vs vnto himselfe, that where he is there we may be also. This was the marke that the Apostle runne at, and this is the marke that we should runne at, to know him perfitly, and the vertue of his resurrection &c, whereby we might attaine to the resurrection &c.

Ioh. 14. 6.

Mat. 11. 28.

Here then we learne why it is that so few runne as they ought in the Christian race. The most part of men haue another marke that they runne at. Some runne at riches, some at

at honors, ſome at pleaſures, ſome at eaſe, ſome at skill and knowledge in the things that are done vnder the Sunne, and on theſe things are their eyes ſet, and their mindes wholly bent. But the leaſt ſumme make Chriſt Ieſus the marke whereat they runne; to know him is the thing whereon the feweſt mindes are bent: He is fartheſt out of ſight, and fartheſt out of minde with the moſt men. Not running then at the right marke, how can we but runne amiſſe? Beloued, you ſee what the marke is whereat we ſhould ayme in the whole courſe of our life. Let the children of this world prickt at their ſeuerall markes as they liſt; but let vs follow hard towards the marke Chriſt Ieſus. He is that marke whereat if we be Chriſtians we ſhould ayme in our whole race. Let our eyes be ſtill ſet, and our mindes alwaies bent vpon him. If we walke towards him he will direct our goings in his paths even for his owne names ſake. A better marke we cannot haue, and another marke we ought not to haue. There is no running, if we runne as we ought, but to him; neither any running to him, but by him. Let vs therefore by him runne vnto him, and in all things let vs ſtill looke vnto him. The race is well runne when at the races end we come to ſuch a marke, and well may we runne through cold and nakednes, through ſtripes and impriſonments, and all kinde of difficulties to come to ſuch a marke: whereunto we can no ſooner come, but ſtraight we haue the prize for which we runne, euen glory and immortalitie in the higheſt heauens. Let vs therefore so runne that we may obtaine, let vs runne till we come vnto this marke, that we may obtaine the price of the high calling of God in Chriſt Ieſus. And let this ſuffice to be ſpoken touching the ſecond qualitie of runners.

The third qualitie of runners whereby the Apoſtle makes proofe of his inceſſant running in his Chriſtian race, is this, that runners keeping in minde the price for which they runne, make haſte vnto the marke for the price that they may obtaine. In this alſo the Apoſtle profeſſeth that hee matched euen the beſt runners, in the laſt words when he ſaith, that he *followed hard toward the marke for the price of &c.* In which words by the price is ſignified that inheritance immortall and vnde-

defiled which is reserued in heauen for vs; and it is called
e price of the high calling of God in Christ Iesus, because it
the glory of Gods children whereunto God from on high
th called vs in Christ Iesus. As therefore the Apostle before
ofessed that he ranne and lookt not backe to that which was
hinde, and that he ranne and gaue not ouer to follow that
hereon his eyes were alwaies set; so now he professeth that
e ranne and hastned his running for to obtaine the price of
ory and immortalitie in the heauens, whereunto hee was
lled by God in Christ Iesus. All sufficient proofes that the
postle came apace as he that desired to obtaine.

Hence then I obserue, that life euerlasting and glory in the
auens is the price and reward of our holy and constant run-
ng in our Christian race. Which our Sauiour signifieth
hen vnto them that endure hatred, persecution, and contu-
elies for his sake he saith, *Reioyce and be glad, for great is your reward in heauen.* Our Apostle likewise sheweth the same, here he saith, *that God will reward euery man according to his workes; to them which by continuance in well-doing seeke glory, and honor, and immortalitie, eternall life.* And to the *Colossians* so, where speaking vnto seruants he saith, *whatsoeuer yee doe, doe it heartily as to the Lord, knowing that of the Lord yee shall receiue the reward of the inheritance.* All which places, and many other which might be produced to the like purpose, doe plainely shew, that eternall life is the reward of our holy walking with God in such good workes as he hath ordeined that we should walke in them. A notable price to runne for, and a notable incouragement vnto the runner. For can we runne for a better price then for eternall life in the heauens? Or can a better reward for our incouragement in our Christian race be giuen vs than eternall life in the heauens? How should not this make vs to prouoke one another vnto loue, and good workes? How should not this make vs runne the race of a holy life, breaking through all impediments, and not intermitting our course vnto the end?

Mat. 5. 12.

Rom. 2. 6, 7.

Col. 3. 23. 24.

But here we must know that though we run for this prize, yet this prize is not giuen vs for the merit of our running, and though this prize be the reward of our running, yet doe wee

Rom. 9.16. not merit this reward for our running. *For it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.* The Lord in mercy hath set downe this prize of our running, and in the like mercie giues it vnto him that runnes out vnto the marke, but not for the merit of his running. This one place at this time may serue for a full proofe of this point. The Apostle ranne for the prize, but it was for the prize of the high calling of God in Christ Iesus. He doth not say for the prize that was due vnto him; albeit it was due vnto him, though not for his merits sake, yet for the promise sake made in mercie: but he ranne for the prize of the high calling of God in Christ Iesus. Which in that it was the prize of the high calling of God, it is plaine that it is giuen in mercie by him that hath called vs in mercie, and likewise in that it is the prize &c. in Christ Iesus, it is plaine that it is giuen in mercie through Christ Iesus, in whom onely we are called vnto glorie and life euerlasting. It is ordained then that wee should runne for this prize: for no man obtaineth it but he that runneth for it, and therefore the Apostle ranne for it: but it is the prize of our high calling to be the sonnes of God, giuen vs in mercy by God that hath called vs in mercie, and giuen vs in Christ Iesus by God that hath called vs in Christ Iesus to be partakers of his glory.

Here then behold and wonder at the louing kindnesse of our God. We must runne and we shalbe very well rewarded. For if we runne, albeit we can merit nothing by our running, becauſe when we haue done what we can we are but vnprofitable seruants, yet in mercie will he giue vs an euerlasting crowne of glory. A good reward for a meane seruice performed but meanely by him that runnes the best. And therefore the greater the goodnes of our God who giueth such reward in mercie where there wanteth all merit. The mercie of our God should stirre vp our thankfulnes vnto our God, and the great reward which in mercy he doth giue should make vs Rom. 8.18. runne the waie of his commandementes. All that euer wee can doe or suffer is not worthy of that glory which shalbe shewed vnto vs. Yet if we suffer willingly for Christ his sake and doe the workes of our calling, he will in mercy giue vnto vs

an incorruptible crowne of glory. Let our mouthes there-
re be filled with his praiſe and honour all the day long who
ere there wanteth merit ſheweth ſuch mercie. And if du-
, or loue cannot preuaile with vs, yet let this ineſtimable
ward perſwade vs to runne the way of his commande-
ents. In a word we know that our labour ſhall not be in
ine in the Lord. Let vs therefore abound in euerie good
orke, and let vs runne with patience the race that is ſet be-
re vs.

The next and laſt thing which hence I obſerue, is that as
od hath choſen vs in Chriſt Ieſus, ſo hath he called vs in
hriſt Ieſus. The former appeareth by the Epiſtle to the *E-* *Epheſ.* 1. 4.
ſians; the later by this place of our Apoſtle, and many o-
ers. Yea Chriſt Ieſus alone it is in whom and for whom
d hath bleſſed vs with all ſpirituall bleſſing in heauenly thinges, 3.
the Apoſtle both ſpeaketh there, and manifeſtly ſheweth
ch there, and elſewhere. For in him are we predeſtinate,
him are we choſen, in him are we called, in him are we a-
opted, in him are we iuſtified, in him are we ſanctified, and
him through hope are we glorified, and in him are all
e promiſes made vnto vs both of the life preſent, and of
at that is to come. If we had beene called in *Peter*, or in
aule, or in *Moſes*, then might we haue beleeued in them,
d lookt vnto them as vnto the marke that is ſet before vs.
t now that we are called in Chriſt Ieſus, we are to beleeue in
m, and alwaies to looke towardes him in the whole courſe
our life. In him we haue all thinges, and in him ſhall our
y bee made perfit.

Let this then teach vs to reioyce onely in Chriſt Ieſus, in
hom onely wee are called, and in whom onely wee are
eſſed. In our ſelues we are nothing elſe but bondſlaues of
atan, Children of wrath, a naughty and crooked nation, vn-
le altogether to thinke, or ſpeake, or doe any thing that is
od, abominable, diſobedient, vnto euery good worke re-
obate, and not onely neare vnto curſing, but curſed. But in
r Chriſt Ieſus we are freede from ſinne and condemnation,
d made the ſeruants of righteouſnes and heires of ſaluation,
d in him we are called vnto that high calling to be the ſons
of

of God, and haue all the priueledges that belong vnto the ſonnes of God. Let vs therefore reioyce in him alwaies, let our ſongs be made euer of him and dayly let vs praiſe him. Let vs iudge whatſoeuer is beſt to be but dung for the excellent knowledge ſake of him, and let vs in all things grow vp in him &c.

LECTVRE LXIV.

PHILIP. 3.

Verſ. 15. 16. *Let vs therefore as many as be perfect be thus minded: and if ye be otherwiſe minded, God ſhall reueale &c.*

NOw the Apoſtle hauing thus in particular told the *Philippians* what he thought of Chriſt, and likewiſe of all things without Chriſt, he goeth from the particular vnto the generall, and exhorteth that this truth which he hath profeſſed may be generally receiued, and approued. And if any of them will not happily preſently receiue this truth, yet he ſignifieth his hope that God will afterwards reueale it to them that they may embrace it with him; and in the meane time till God reueale it and make it knowne vnto them, he exhorteth that ſuch grounds of the truth as already they had might with one accord be receiued and maintained. This I take to be the generall meaning of theſe words in theſe two verſes. Now let vs yet a little more particularly ſift and examine the meaning of them.

Let vs, ſaith the Apoſtle *&c.*] This ſpeech, ye ſee, is exhortatiue in that he ſaith, *let vs be thus minded*; and ye ſee likewiſe that the exhortation is made by way of concluſion from the particular example of the Apoſtle vnto the *Philippians* in generall, in that he ſaith, *Let vs therefore as many as be perfect*; and ye ſee that it is to bring ouer his own priuate example vn-

to a generall doctrine in that he saith, *Let vs therefore as many as be perfect be thus minded.* Let vs therefore: therefore, why? euen because I your Apostle by whom ye haue beleeued am thus minded as I haue told you, *let vs therefore as many as bee perfect be thus minded.* Thus minded? How? to renounce all confidence in the flesh, to iudge all our owne righteousnes by workes whatsoeuer to be but dung, to reioyce only in Christ Iesus, and his righteousnesse which is through faith, to thirst after the knowledge of Christ, and of the vertue of his resurrection, and acknowledging our want of perfection in the knowledge of Christ, incessantly to runne forward in the Christian race vnto perfection forgetting that which is behind, and endeauouring our selues vnto that which is before, and following hard towards the marke for the prize of the high calling of God in Christ Iesus, let vs be thus minded, euen as many of vs as be perfect. Yea, but who were those? were there any such? Did not the Apostle immediately before deny that he was perfect? How then doth he now say, *let vs as many as be perfect &c.* We must vnderstand that the Apostle doth not here speake of any that were perfect indeed either in knowledge, or in obedience, but he speaketh partly vnto those that thought they were perfect, and partly vnto those that by their holy walking shewed that they were in the way to perfection, that both they that thought themselues perfect, and they likewise that by their holy walking shewed plainely that they were in a better way to perfection than others, would thinke as he did touching the points before mentioned, and controuersed betwixt him and the false Teachers. Yea but is not his exhortation generally vnto all? Why then doth he require it of them that be perfect? His exhortation is indeed generall vnto all that all would thinke as hee did touching the points mentioned before from verse 3. to this 15. But lest any man should thinke that he spake especially vnto the vulgar sort of men, and prescribed this rule only vnto those that were babes in Christ, therefore he sheweth precisely that this is a rule which whosoeuer among them thought himselfe to be, or were more perfect than others ought to keepe, euen to be so minded as *Paul* was in the things mentioned

mentioned aboue. And beſides it was not ſo needfull to ſpeak vnto them by name as it were that knew and acknowledged their owne wants, that they ſhould not thinke themſelues perfect, as to them that either thought themſelues, or were thought of others to be perfect. Vnto them principally as by name the admonition was moſt needfull that they ſhould be ſo minded as *Paul* was, as in the reſt of the points, ſo in the acknowledgement of their owne imperfection, and in the purſuit after perfection. It followeth.

And if ye be otherwiſe minded &c.] This ſheweth that the Apoſtle thought or rather knew that he ſhould not be able to perſwade all to be of the ſame minde with him in the things mentioned, but that ſome through the ſuggeſtions of the falſe Teachers would thinke otherwiſe then hee thought of thoſe points. Yet ſee how kindly he dealeth with thoſe, *If*, ſaith he, *ye be otherwiſe minded* ſo that ye do not yet thinke as I your Apoſtle do of theſe points, euen of Chriſtian perfection, but rather are of another iudgement, yet I doubt not but as God hath begunne to reueale his ſonne Ieſus Chriſt vnto you by my preaching, ſo hee will alſo in his good time reueale and make knowne vnto you this ſame thing wherein ye now diſſent in iudgement from mee, and will not ſuffer you to be holden of this error; he will I doubt not in his good time by the miniſterie of his ſeruants through the powerfull operation of the holy ſpirit open the dimme eyes of your darke vnderſtanding, that ye may ſee both that ye erre in this wherein ye diſſent from me, and that this is the truth whereunto I now exhort you. To gather then the ſumme of the Apoſtles meaning in theſe words, it is as much as if the Apoſtle had thus ſaid: I am thus minded, as I haue told you, touching mine owne righteouſnes which is by workes, touching the righteouſneſſe of Chriſt which is through faith, and touching Chriſtian perfection in generall. Let vs therefore euen all of vs, not only thoſe which are but babes in Chriſt, or of the vulgar ſort, but euen as many as either think our ſelues, or are thought by others to be perfect be thus minded as I am touching theſe points: and if any of you diſſent in iudgement from mee, and doe not thinke as I doe touching Chriſtian perfection,

God

God will, no doubt, in his good time by the miniſterie of his ſeruants through the powerfull working of the holy Ghoſt open the dimme eyes of your darke vnderſtanding, that ye may ſee both your owne error in diſſenting from me, and the truth of that whereunto I exhort you. Which being the Apoſtles meaning, as I take it, in this verſe, now let vs ſee what obſeruation wee may gather hence for our vſe and inſtruction.

1. Therefore in the Apoſtles exhortation when he ſaith, *let vs as many as be perfect be thus minded*, I note that as many as follow after Chriſtian perfection are to be ſo minded touching workes, and touching Chriſt as the Apoſtle was; inaſmuch as they are not perfect that thinke themſelues already perfect either in the knowledge of Chriſt, or in holy obedience, but they rather that acknowledging that they haue not yet attained vnto perfection, doe renounce all things without Chriſt, reioyce only in Chriſt, & feeling a ſenſe of the knowledge of Chriſt, and of the vertue of his reſurrection in themſelues, labour daily more and more to grow with all ſpirituall growth therein in certaine hope of the prize of the high calling of God in Chriſt Ieſus. Hence then I obſerue what Chriſtian perfection is, namely a gift of the holy Ghoſt whereby we renounce the fleſh, reioyce in Chriſt, and haue ſuch a ſenſe of the knowledge of Chriſt, and of the vertue of his reſurrection in our ſelues, that acknowledging our want of perfection therein we labour to grow and encreaſe daily more and more therein, and ſo inceſſantly runne after perfection in them, that as good runners we forget that which is behind, and endeauour our ſelues to that which is before, and follow hard towards the marke for the prize of the high calling of God in Chriſt Ieſus. So that vnto Chriſtian perfection there are foure things neceſſarily requiſite. The firſt whereof is, iuſtification by the righteouſneſſe of Chriſt imputed to vs through faith without workes. For ſo onely are we perfit if we be found in Chriſt Ieſus, not hauing our owne righteouſnes which is by workes, but that which is through the faith of Chriſt, euen the righteouſneſſe of God through faith. And therefore the Apoſtle telleth the *Coloſſians* in the next Epiſtle, that

that he and *Timothie* preached and taught euery man in all
Col. 1. 28. wisdome, that they might present euery man perfect in Christ
2. 10. Iesus. And in the next Chapter he telleth them that they are
compleate in Christ, in whom dwelleth all the fulnesse of the
godhead bodily. Both which places plainely shew that we are
perfect; but how? not in our selues, but in Christ Iesus. And
in him onely are we perfect, because onely being in him not
our sinnes, but Christ his righteousnesse is imputed vnto vs,
and because all perfection is originally in him, and is only de-
riued vnto vs as we are in him. Being then in him our sinnes
and imperfections are hidde and couered, being in him his
righteousnesse and obedience are imputed and reckoned vn-
to vs, and being in him that perfection which originally is in
him is deriued vnto vs, and so onely are our imperfections
couered, his righteousnesse imputed, and his perfection deri-
ued vnto vs as we are in him. For if any man be not in him he
Ioh. 15. 6. is cast out as a branch and withereth. This then is necessari-
ly requisite vnto Christian perfection that we be in Christ Ie-
sus, not hauing our owne righteousnesse by workes, but his
righteousnesse by faith. And from this as from the fountaine
doe all those other things which are necessarie vnto Christian
perfection issue and spring.

The 2. thing necessarily requisite vnto Christian perfec-
on is our regeneration & sanctification by the spirit of God,
for so onely are we perfit if by the power of the quickening
spirit working on our soules & spirits we haue a feeling know-
ledge of Christ Iesus in our owne soules, and doe feele in our
selues a dying vnto sinne and a liuing vnto righteousnesse by
the vertue of Christ his death and resurrection. And there-
fore the holy Ghost exhorting vs often to be perfect, doth al-
2 Cor. 13. 11 so exhort vs to *cleanse our selues from all filthinesse of the flesh*
7. 1. *and spirit, and to grow vp vnto full holinesse in the feare of God*; to
mortifie the deedes of the flesh, and to be renued in the spirit
of our mindes. And why? No doubt one cause is, because
otherwise we cannot be as he exhorteth vs to be, perfect. For
what perfection can there bee where there is no dying vnto
sinne which is our bane and imperfection, and no liuing vn-
holinesse and righteousnes, which is the onely way vnto perfe-
ction?

ion? Our ſinnes doe make a ſeparation betweene vs and our
od in whom alone we are perfect, and it is the ſpirit of ſan-
ification whereby wee are engraffed into Chriſt Ieſus, in
hom only we are perfect. This then is alſo requiſite vnto
hriſtian perfection, that we feele in our ſelues a mortifica-
of the old man, and a quickening of the new man through
e power of the ſpirit by the vertue of Chriſt his death and
ſurrection.

The third thing neceſſarily requiſite vnto Chriſtian per-
ction is a feeling and acknowledgement of our owne imper-
ction both in knowledge, and in obedience: for ſo only doe
e grow vnto Chriſtian perfection, if in an holy feeling of
r wants and imperfections wee poure out our complaints
nto our God, and acknowledge our wants vnto the Lord. It
as the conceit of their perfect knowledge, that made the
orinthians that they knew nothing as they ought to know:
nd it was the conceit of their owne perfect righteouſneſſe
at made the Phariſes that they neuer ſought the true perfect
ghteouſneſſe of Chriſt Ieſus. But *Dauid* hauing ſaid, *I haue*
ned againſt the Lord, ſtreight-way the Prophet *Nathan* ſaid
nto him, *the Lord alſo hath put away thy ſinne*: And the Publi-
ne hauing ſmitten his breaſt, and ſaid, *O God bee mercifull*
to mee a ſinner, the holy Ghoſt giueth him this teſtimonie *that*
e departed to his houſe iuſtified rather then the Pharſie, or if wee
ke the ſenſe of the place, he departed home to his houſe iu-
ified, and not the Phariſie. And the Theefe vpon the croſſe
auing firſt confeſſed and ſaid, *we are indeede righteouſly here,*
r we receiue things worthy of that we haue done; and afterwards
raied and ſaid, *Lord remember me when thou commeſt into thy*
ngdome, by and by Ieſus ſaid vnto him, *verily I ſay vnto thee*
day ſhalt thou be with me in Paradiſe. And generally this is
rue, that onely they follow Chriſt who deny themſelues, on-
y they come vnto God who feele their wants in themſelues,
nely they ſeek vnto God who are confounded in themſelues,
nd conſequently only they come vnto Chriſtian perfection
hoſe hearts are touched with the feeling of their imperfe-
tions. This then is alſo requiſite vnto Chriſtian perfection
hat in an holy feeling of our owne wants wee acknowledge
our

Eſ. 59. 2.

2 *Sa.* 12. 13

Luc. 18. 14.

Luc. 23 41. 42. 43.

our imperfection in euery grace of God.

The 4. thing neceſſarily requiſite vnto Chriſtian perfection is, an earneſt endeauour & conſtant care to grow in grace and in the knowledge of our Lord and Sauiour Chriſt Ieſus. For ſo onely are we perfect in ſome degree if wee follow hard after perfection, and if with an enflamed deſire after the good things of God we labour to encreaſe daily more and more in all holineſſe and righteouſneſſe. And therefore the Apoſtle exhorteth ſaying, *Follow hard*, for ſo the word ſignifieth, *follow hard after peace with all men, and holineſſe, without which no man ſhall ſee the Lord.* Where the Apoſtle doth not limit his exhortation by any circumſtance of time, but follow in thy youngeſt, follow in thy ripe age, follow in thine old age, ſtill follow; for ſtill it is ſaid vnto thee, *follow hard after peace and holineſſe.* And why? euen becauſe none ouertaketh but he that followeth. And our Sauiour pronounceth a *bleſſing vpon the head of them that hunger and thirſt after righteouſneſſe.* Which ſheweth that where there is this feruent deſire to grow vp in godlineſſe, and this hungring and thirſting in our ſoules after the things that belong vnto our peace there is a bleſſing vpon the head of euery one that doth ſo. And why did our Apoſtle follow hard that he might comprehend euen as hee was comprehended of Chriſt Ieſus, but becauſe they onely at length attaine vnto perfection who in the meane time follow hard after it. This then is alſo requiſite vnto Chriſtian perfection that we labour to grow vp in godlineſſe, and to encreaſe in all manner of holy conuerſation. That all theſe things are neceſſarily requiſite vnto Chriſtian perfection this generall exhortation inferred by way of concluſion vpon the things mentioned in the particular example of our Apoſtle ſheweth moſt plainly, as alſo that in theſe things alone doth Chriſtian perfection conſiſt, vnleſſe any man will take vpon him more exactly to deſcribe it than the Apoſtle hath done.

Hebr. 12. 14. διώκετε.

Mat. 5. 6.

Hence then wee may learne to deſcrie the notable groſſeneſſe of that Monkiſh perfection which our aduerſaries talke vs ſo much of. For aske our aduerſaries, or aske a Monke whether he be perfect, he rubs no more at his anſwer than that young man in the Goſpell did, but he, he is perfect, and why ſhould

Luc. 18. 21.

ould any man aske the queſtion whether he be perfect. And
r proofe hereof he will tell you, that beſides keeping of
ods commandements, whereunto wee are all bound both
precept, and likewiſe by promiſe in our baptiſme, beſides
is he hath vowed chaſtitie, pouertie, obedience, pilgrimage,
fficient badges of his perfection. He meddles not with the
ings of this life, nay he cares not for them, nay he hath for-
ken all to follow Chriſt. The Phariſie that is no extortioner,
vniuſt man, no adulterer, that faſts twiſe in the weeke, that
ues tithe of all that euer he poſſeſſeth, is no body vnto him.
he young man that had kept all the commandements from
s youth is no body vnto him. Hee hath wholly ſequeſtred
mſelfe vnto contemplation, and giuen himſelfe vnto God,
that the leaſt thing that he doth, euen his ſitting, his ſtan-
ng, his eating, his ſleeping, euen the leaſt thing that he doth
better and more acceptable vnto God then the beſt workes
ther of the firſt or ſecond table, which the faithfull being
ried doe performe. Thus doth he boaſt of his perfection,
if he were the man, and none but hee, that were deare in
ods ſight, and that were worthy to reſt in his holy tabernacle.
ut how farre wide is he of the true and Chriſtian perfection
deed? It is not the righteouſneſſe of Chriſt Ieſus that hee
nds vpon, but vpon his owne righteouſneſſe by his owne
oly and vnſpotted life. He doth not caſt downe himſelfe in
y ſenſe and feeling of his owne wants and imperfections,
t hee dares to ſtand and to ſhew himſelfe in the preſence of
e moſt high. Hee doth not daily more and more die vnto
nne, and liue vnto God, but he is as dead vnto ſinne, and li-
ng vnto God, as if hee were already in the boſome of God.
ee doth not endeuour to runne forward from perfection to
rfection, but hee hath already attained vnto that whereat
her men are to runne. So that as it is ſaid of ſome, that *when* Rom. 1. 22.
ey profeſſed themſelues to be wiſe, they became fooles, ſo may it
e ſaid of theſe, that when they profeſſe themſelues to be per-
ct, they ſhew plainly that they are void of all Chriſtian per-
ction, at leaſt if the Apoſtles deſcription of Chriſtian per-
ction may preuaile before theirs: for by the Apoſtles de-
ription it is cleare that indeed they are not come vnto any

perfection

perfection in the ſchoole of Chriſt, but are quite void of all Chriſtian perfection.

The ſecond vſe which we may make of the former obſeruation, is, that thence we may learne to trie what perfection we are growne vnto in the ſchoole of Chriſt. For doe wee reioyce only in Chriſt Ieſus, renouncing all our owne righteouſneſſe which is by workes, and quietly repoſing our ſelues in his righteouſneſſe through faith in his bloud? Doe wee feele in our ſelues a dying vnto ſinne, and a liuing vnto God in righteouſneſſe through the vertue of Chriſt his death and reſurrection, by the power of the ſpirit regenerating vs vnto a liuely hope in Chriſt Ieſus? Doe wee in our ſoules feele and from our hearts acknowledge our regeneration and our ſanctification by the contagion of the fleſh to be ſo vnperfect, as that we finde in our ſelues many wants and many imperfections? Doe wee labour and endeuour to grow in grace and in the knowledge of our Lord and Sauiour Ieſus Chriſt, to be perfect as he is perfect, to be holy as hee is holy, and to proceed from ſtrength to ſtrength vntill we become perfect men in Chriſt Ieſus? Here is the ſubſtance of that perfection which our good God requireth of vs in this life. If it be thus with vs, we may aſſure our ſelues that we haue well profited in the ſchoole of Chriſt, and that we are growne vnto very good perfection. There was a time indeed when it was ſaid vnto vs, *Thou doe, and thou ſhalt liue*; and againe, *Curſed is euery one that continueth not in all things that are written in the booke of the law to doe them*: and in this time there was no perfection but in the perfect fulfilling of the whole Law of God; ſo that all of vs were vnder the curſe, and all of vs were in thrall vnto that mortall enemie of mankinde the deuill, becauſe it was impoſſible for vs to fulfill the Law of God. But when it pleaſed the euerlaſting King of glory in infinite mercy towards vs to ſend his owne Sonne in the ſimilitude of ſinfull man for ſinne to condemne ſinne in the fleſh, then this thrall vnto Satan, this curſe of the Law, this yoke of the Law which neither we nor our fathers were able to beare, was taken from our ſhoulders: for that which the Law required of vs, but which was impoſſible for vs to performe, that Chriſt Ieſus himſelfe fulfilled in our fleſh,

Rom. 8. 3.

flesh, that the righteousnesse of the Law might be fulfilled in vs which walke not after the flesh, but after the spirit. And now if by faith wee put on Christ Iesus and his righteousnesse, and by the vertue of his resurrection die vnto sinne, and liue vnto righteousnesse, and acknowledging our owne wants and imperfections, doe studie and endeuour daily more and more to liue righteously, and soberly, and godly in this present world, this is the perfection which Christ requireth of vs.

A blessed sending of such a Sonne, and a blessed birth of so sweet a Sauiour, worthy to be celebrated by a perpetuall remembrance for euer. The sending of him vnto vs was the greatest token that euer was of God the Fathers loue towards vs; and his comming into the world in the similitude of sinfull flesh was the ioyfullest comming that euer was; so ioyfull, that an Angell from heauen brought the tidings thereof, and therein of great ioy that should be to all people; that a multitude of heauenly souldiers praised God thereat, and said, *Glory be to God in the high heauens, and peace in earth, and towards men good will*; that certaine wise men came then from the East Country to worship him; that the shepheards when they had seene the babe with his mother, published abroad the thing that was told them by the Angell of that childe; that *Simeon* taking him in his armes, praised God and said, *Lord now lettest thou thy seruant depart in peace, &c.* and that *Anna* spake of him to all that looked for redemption in *Ierusalem*. Of which most ioyfull birth wee at this time doe celebrate a most ioyfull remembrance, and should so celebrate it euen as these holy Saints of God did, not in excesse of banquetting and feasting, not in immoderate gaming and sporting, not in idlenesse or wantonnesse, but in honouring of his name, in singing vnto him praise and thanksgiuing, and in telling of his saluation from day to day. So did they celebrate his birth as wee haue heard, and so should wee celebrate the remembrance of his birth. All other celebration is rather an heathenish imitation then any religious obseruation. Let vs therefore as at all other times, so at this time sound out his praises in the middest of the great congregation, who hauing fulfilled that for vs in his flesh which wee could not, doth now require of vs no more

then he giueth vs: for he requireth of vs perfection, and he giueth vs perfection, not an absolute perfection, but such as he requireth of vs in this life.

To come then againe vnto our point, will we trie how wee haue profited in the schoole of Christ, and vnto what perfection wee are growne? Sift the points and see. If wee haue faith in Christ Iesus, whereby wee take hold of his righteousnesse, if wee feele in our selues the vertue of Christ his death and resurrection by the death of sinne, and the life of righteousnesse, if in heart and voice through a Christian feeling thereof we acknowledge our owne imperfection, and if thereupon wee labour to increase in holinesse and righteousnesse with all godly increasing, then haue wee well profited in the schoole of Christ, and then are wee growne vnto good perfection. For, as I told you before, this is the substance of that perfection which God requireth of vs in this life. Howbeit, this withall wee must note, that there be degrees in this perfection: for when by Gods mercy we are come so farre, that the spirit beareth witnesse vnto our spirit, that in some measure we haue attained vnto all these points of Christian perfection, yet may we not here stand still, but we must goe forward from grace vnto grace. Vntill wee come vnto the marke at our races end wee must runne forward, and daily grow from perfection to perfection. We must labour daily to increase in faith, that we may daily more and more be established in the righteousnesse of Christ. We must daily subdue the flesh vnto the spirit, that wee may daily more and more be begotten by the spirit vnto a more liuely hope in Christ Iesus. We must daily cast downe our selues before the Lord, that hee may daily more and more lift vs vp. We must daily follow hard towards the marke, that wee may be daily more and more holy in all manner of conuersation. And therefore it is that wee doe so often communicate at the Lords Table, namely that our faith and obedience may by degrees bee daily more and more strengthned and increased. There needs but once entring into the Church by the Sacrament of Baptisme; but being entred into the Church, our soules must be often fed and nourished vnto euerlasting life by the Sacrament of the Lords Supper.

Supper. And faith is at once begotten in vs by the ministerie of the word, but both our faith and our obedience must be often confirmed and increased both by the ministerie of the word, and by the holy vse of the Lords Supper. By an holy institution therefore of the Lord we doe often come vnto this holy Table, that so often as wee eat of this bread and drinke of this cup, we may so often both renew the remembrance of Christ his blessed death and passion, and so often haue our weake faith holpen and strengthened. For a herein we continue the remembrance of that his blessed death and passion vntill his comming againe, so haue wee hereby a sure pledge and full assurance of our incorporation into the body of Christ Iesus to be made one with him, and he with vs. But before we come vnto this holy Table, it is necessary if we will haue our faith holpen and strengthned thereby, that we duly and diligently examine our selues, and in all holy reuerence prepare our selues thereunto. We must proue our selues, as the Apostle willeth, whether we are in the faith, that is, whether we beleeue that the punishment of our sinnes is fully discharged in Christ Iesus, and that whatsoeuer saluation he hath purchased for his children belongeth euen to vs also. For this faith we must haue before wee come hither, our comming hither being not to haue this faith wrought in vs, but to haue this which already wee doe beleeue more fully assured vnto our soules and consciences. Again, wee must trie and search in our owne soules what contrition and sorrow of heart there is in vs for our sinnes past, what detestation and loathing of sinne we finde in our selues, and what purpose and resolution of heart there is in vs to forsake our old wayes, and in the whole course of our life hereafter to conforme our selues vnto Gods will set downe in his holy word. For vnlesse these things be in vs, we are no meet guests for this holy and heauenly Table. We must also search and see whether we be in peace and loue with all men: for *if thou bring thy gift vnto the Altar, and there remembrest that thy brother hath ought against thee, there thou must leaue thine offering, and goe, and first be reconciled vnto thy brother, and then come and offer thy gift.* If hauing thus examined our selues we come vnto this holy Table, then here we haue

Mat. 5. 23 24

haue ſealed vnto vs our communion with Chriſt, then here we haue aſſured vnto vs all the benefits of Chriſt his death and paſſion. That therefore hereby wee may receiue all holy increaſe of our faith, let vs with all holy reuerence come at this time vnto this Table. And in the whole courſe of our life let vs labour by degrees to proceed from perfection to perfection. Let vs daily ſtirre vp euery good grace of God in vs, that ſeeking by continuance in well-doing, honour, and glory, and immortalitie, we may in the end receiue the priſe of the high calling of God in Chriſt Ieſus. And to conclude with that of our Apoſtle, let vs as many as would bee perfect bee thus minded as our Apoſtle was touching our iuſtification, touching our regeneration, touching the acknowledgement of our imperfection, and touching an holy purſuit after perfection.

LECTVRE LXV.

PHILIP. 3.

Verſe 15. 16. *And if yee be otherwiſe minded, God ſhall reueale vnto you. Neuertheleſſe in that whereunto we are come, &c.*

NOw followeth the ſecond point, where the Apoſtle ſignifieth his hope that God would reueale this truth which hee had profeſſed vnto them, which as yet were otherwiſe minded then he was, in theſe words, *And if yee be otherwiſe minded, &c.*

And if yee be otherwiſe, &c.] This ſheweth that the Apoſtle thought, or rather knew that hee ſhould not bee able to perſwade all to be of the ſame minde with him in the things before mentioned, but that ſome through the ſuggeſtions of the falſe teachers that were amongſt them would thinke otherwiſe then he thought of thoſe points. Yet ſee how kindly the Apoſtle dealeth with thoſe: *If* (ſaith he) *ye be otherwiſe minded, &c.*

hat yee doe not thinke as I your Apoſtle doe of workes, of Chriſt, of perfection in the knowledge of Chriſt, but rather ree of another iudgement, yet I doubt not but as God hath egunne to reueale his Sonne Ieſus Chriſt vnto you by my reaching, ſo he will alſo in his good time reueale and make nowne vnto you this ſame thing wherein yee now diſſent in udgement from mee, and will not ſuffer you to be holden of his errour: he will (I doubt not) by the miniſterie of his ſer-ants through the powerfull operation of the holy ſpirit open he diuine eyes of your darke vnderſtanding, that yee may ſee oth that ye erre in this wherein ye diſſent from me, and that his is the truth whereunto I now exhort you. This I take to e the true meaning of theſe words. Now let vs ſee what hence ee may learne, and ſo wee will proceed vnto that which fol-oweth in the next verſe.

And if yee be otherwiſe minded, &c.] *Ambroſe* one of the an-cient Fathers readeth theſe words thus, *And if yee ſhall be other-wiſe minded, God alſo hath reuealed it*, and vnderſtandeth them as if the Apoſtle had thus ſaid, If yee ſhall thinke of any more then I haue put you in minde of, know that it is by reuelation from God. Which ſenſe and reading if it were true, might in-deed helpe well to boulſter out ſuch humane traditions and ſuperſtitious ceremonies as the Church is burdened and pe-ſtered withall. But this ſenſe and reading as well becauſe it may ſeeme to patronage ſuch vnwritten verities, and vnſa-uory ceremonies, as alſo for that it is altogether different from the words and meaning of the Apoſtle, is vtterly to be reie-cted. For firſt the Apoſtle doth not ſay, if you ſhall be, but if ye be otherwiſe minded. Againe, the Apoſtle doth not ſay, God hath reuealed it, but God ſhall or will reueale it vnto you. And laſtly, when the Apoſtle ſaith, *If yee be otherwiſe minded*, his meaning is not that if they thinke more then hee hath put them in minde of, but his meaning is, that if they thinke not as he doth touching the points mentioned, but differ from him in iudgement, yet God will alſo reueale this truth vnto them as he hath done other truths.

My note hence in briefe is, that we are to take heed how we take things vpon the credit of the ancient Fathers. The Lord is

is greatly to be bleſſed for them, and it is with all thankfulneſſe to be acknowledged that they by their godly labours haue greatly profited Gods Church. But yet their words, and the ſenſes which they giue of the Scriptures, are to be weighed in the ballance of the Sanctuarie, and to be examined according to the Scriptures. For this by examination we ſhall finde, that diuers times they miſſe the meaning of the holy Ghoſt, and ſometimes they plainly alter the words of the holy Ghoſt. This place giueth euident witneſſe vnto both, where both the words are ſo altered, and the meaning ſo miſſed by this holy Father, as that in both he ſwarueth from the holy Ghoſt, as before was euidently ſhewed. The more to blame they that take a Fathers word for warrant good enough, and thinke their plea good if in the expoſition of a Scripture, or debating of a queſtion, they haue the ſuffrage and liking of one or two Fathers.

The ſecond thing which I note is the manner how the Apoſtle dealeth with ſuch of the *Philippians* as differed from him in iudgement euen in theſe points of righteouſneſſe and ſaluation. He doth not by and by deſpaire of them, or reiect them as heretikes, or thunder out ſharpe threatnings againſt them, but in all mildneſſe of ſpirit ſignifieth his hope that God will reueale their errour vnto them, that they which now are otherwiſe minded then he is, may be of the ſame minde that he is. But withall we muſt note what manner men they were with whom the Apoſtle dealt thus kindly. They were no ſuch men as wilfully oppoſed themſelues againſt the truth, or ſuch as were ſo vtterly bewitched that they would not obey the truth, but ſuch as hauing not long ſince embraced the truth by his preaching, were now a little ſeduced, and drawne aſide by ſuch falſe teachers as were crept in amongſt them.

Whence I obſerue that we are for a time to beare with the ignorance of our weake brethren, and to reteine a good hope of them though they doe not wholly ſubſcribe vnto that truth which we embrace. This alſo our Apoſtle teacheth vs to doe where he ſaith, *We which are ſtrong ought to beare the infirmities of the weake, and not to pleaſe our ſelues*: we which are ſtrong in knowledge, in faith, in hope, or any good grace of God ought

Rom. 15. 1.

to

o beare with such of our brethren as doe yet come short of vs
n any such grace; neither ought we so to please our selues
herein as to be puft vp in our selues, and to contemne others,
ut being lowly in our owne eyes we are to hope that God will
ake their darknesse to be light, and supply what wanteth in
heir weaknesse. And much to the same purpose is that his ex-
ortation, where he saith, *Brethren, if a man be fallen by occa-* Gal. 6. 1.
on into any fault, yee which are spirituall, restore such a one with
he spirit of meeknesse: if a man be fallen by occasion of his
lesh, of the world, of the Deuill, or of any instrument of Sa-
n into any fault either of doctrine, or of manners, yee which
re spirituall, yee which are more strongly susteined by the
pirit of God, restore such a one with the spirit of meeknesse,
nd labour to bring him vnto that truth in doctrine, or holi-
esse of life from which he was fallen. Which sheweth that
e are not to giue ouer for forlorne those that are holden
ith some error, but rather that we are for a time to beare with
hem, and to hope that the Lord will bring them vnto the
nowledge of the truth. And see what great reason there is to
noue vs hereunto. Did we not all sit in darknesse, and in the
hadow of death? Were we not all ignorant of the waies of
God, and of the things that belong vnto our peace? Yes
surely vntill the day-starre, euen the sunne of righteousnesse
rose in our hearts, our mindes were full of darknesse, and the
way of truth we knew not. For as the Apostle saith, *The na-* 1 Cor. 2. 14.
turall man (whose vnderstanding is not yet cleared by Gods
spirit, *perceiueth not the things of the spirit of God, but they are*
foolishnesse vnto him. Hath then the Lord in his great mercy
towards me made my darknesse to be light, and brought me
to the knowledge of his truth, and shut him as yet vp in dark-
nesse and in ignorance? Or, hath the Lord brought vs both
to the knowledge of his truth, and hath he suffered him by
occasion to fall from the way of truth, and susteined me by
the strength of his holy spirit? And shall I in either of these
cases insult ouer him, contemne or disdeine him, determine,
or iudge rashly of him to be a forlorne man, an Atheist, a re-
probate? Or am I not rather, bending the knees of my soule
vnto the Lord for his mercies towards me, to hope that in his

good time he will lighten his vnderſtanding that was ſhut vp in ignorance, or raiſe him vp againe that was fallen, and in the meane time to beare with the ignorance of the one, and the error of the other? Yes my brethren, ſo long as their ignorance of the truth is vntainted with cankred malice againſt the truth, we may hope that the Lord will call them at the ſixt or ninth or ſome good houre, and reueale his holy truth vnto them, and in the meane time we are to beare with them, and to ſupport one another through loue. And for this cauſe, the holy Apoſtles, when the word which they preached was vnto them that heard them as water powred vpon a ſtone, yet ceaſed not to inſtruct them with all patience, hoping that God would reueale the things vnto them which as yet were hid from their eyes.

This then ſhould teach vs not to deſpaire of them vnto whom the Lord hath not yet reuealed ſome part of his truth, nor to withhold from them ſuch wholeſome inſtructions and admonitions as may draw them from that ignorance or error wherewith they are holden, but in all godly ſort to labour with them, prouing if at any time God will open their eyes that they may turne from darknes vnto light, from the power of Satan vnto God. The Miniſter is after the example of our Apoſtle to inſtruct with all patience them that be ignorant, and them that be contrarily minded in that truth of Chriſt Ieſus which hee hath learned, and to deale with them to be like minded as he is; and if they be otherwiſe minded, yet to labour with them, and to hope that God will reueale the truth vnto them. Others likewiſe whoſe eyes the Lord hath opened to know things that are ſpiritually diſcerned, ſhould labour to draw them on vnto the ſame truth with them. And therefore beſides other duties which they ſhould performe vnto them, when they goe vp vnto the houſe of the Lord, they ſhould ſay vnto them as they in *Eſay*, *Come let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob, and he will teach vs his waies, and we will walke in his paths*; come let vs goe to the Church, come neighbour, come friend let vs goe to the Sermon, and there we ſhall heare what the Lord will ſay vnto vs, and there we ſhall be inſtructed in the truth of

Eſay 2. 3.

Chriſt

Christ Iesus. But what doe we? We thinke it well if we come ur selues, and indeed I wish all would doe so; but though we now our neighbour ignorant, yet do we not either priuately lke with him, or say vnto him, come let vs goe to Sermon: hich certainely is a defect in vs. For true zeale taketh that f the fire, that the truely zealous man would haue all like nto himselfe, and the more he hath profited in the know- dge of the truth, the more will his heart bee inflamed to raw others out of ignorance vnto the knowledge of the same ruth with him. And what doe we know but that God hath rdeined vs by this or that holy course to be the meanes to ring this or that man vnto the knowledge of the truth? Let not therefore despaire of doing good with our weake and gnorant brother, but let vs hope so long as there is any hope, hat the Lord will reueale his truth vnto him; and in the eane time let vs beare with his ignorance, and labour by all eanes to bring him to the same minde that is in vs touching he truth of Christ Iesus. And this withall let vs weigh: is here any of our alliance, or acquaintance, or knowledge whose eyes the Lord hath so opened that he seeth the truth in diuers mysteries of the faith, but yet some things are hid from his eyes? let this be an incouragement of our hope that the Lord wil also reueale these things vnto him. For great hope we may conceiue, as we see here our Apostle likewise doth that he which hath begun to reueale the truth in diuers mysteries of he faith vnto them, will also in his good time reueale these things vnto them, which as yet are hid from their eyes. Times we may not prescribe vnto the Lord, for he calleth not all his children to the knowledge of his Sonne at one houre, but some at the third, some at the sixth, some at the ninth, some at one, some at another houre, as vnto his heauenly wisdome seemeth most meete, and his truth he doth reueale vnto his children not all at once, but here a litle and there a litle as seemeth best vnto him. But yet we may hope that vnto such as loue not darknesse better than light, vnto such as doe not oppose themselues against the truth, the Lord that command- deth the light to shine out of darknesse will in his good time shine in their hearts, and reueale his truth vnto them so farre

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as ſhall be neceſſarie for them. Though therefore now they doe not embrace the ſame truth altogether with vs, yet let vs hope that the Lord will alſo reueale this vnto them wherein they now diſſent from vs, and let vs labour with them to that purpoſe according to that meaſure of grace that is giuen vnto vs.

The third thing which I note is, that the Apoſtle ſaith, *If yee be otherwiſe minded God ſhall reueale it:* Whereby the Apoſtle ſheweth that he could onely preach vnto them, but it is God that reuealeth his truth vnto them. If they were otherwiſe minded than he was, he could not doe withall, his office was to teach the truth, he could not open their eyes that they might ſee the truth, but that muſt be let alone vnto the Lord for euer, who alone reuealeth when he will that truth wherein we were happily long before inſtructed. Whence I obſerue, that in the worke of the miniſterie the Miniſters of Chriſt do onely diſpenſe the myſteries and ſecrets of God, but it is God that reuealeth them vnto vs, opening our eyes that we may ſee the wondrous things of his law. And therefore it is ſaid that
Act. 10. 44. when *Peter* had preached vnto *Cornelius*, and them that were with him, *the Holy Ghoſt fell on all them which heard the word.* And againe it is ſaid that when *Paul* preached neere vnto *Philippi* vnto certaine women that were come together,
16. 13. 14. *the Lord opened the heart of Lydia, that ſhee attended vnto the things that Paul ſpake.* And often when the Apoſtles had preached it is ſaid, that the Holy Ghoſt fell on them that heard, and they beleeued. Whereby is meant that they preached, but the Holy Ghoſt reuealed, and ſo their preaching was effectuall as the Holy Ghoſt wrought with it in the hearts of them that were ordeined vnto ſaluation. And to this agreeth that of the
1 Cor. 3. 6. 7. Apoſtle, where he ſaith, *I haue planted, and Apollos watred, but God gaue the increaſe*: and, *neither is he that planteth any thing, neither he that watreth, but God that giueth the increaſe.* The Miniſters like Gods husbandmen they ſowe the ſeede, euen the immortall ſeede of his word in the fallow ground of mens hearts, but it is the Lord that giueth the early and the latter raine, whereby it groweth vp and bringeth forth fruit in ſome thirty, in ſome ſixty, in ſome an hundred fold.

ld. The Miniſters of Chriſt they are they by whom we do leeue, and by whom we doe obey: but it is the Lord that the powerfull working of his holy ſpirit together with the ord cauſeth vs to beleeue, and to obey. This honour the ord taketh vnto himſelfe, ſaying, *I will powre out cleane water on you, and yee ſhall be cleane, yea, from all your filthineſſe, and from all your idols will I cleanſe you: a new heart alſo will I giue you, and a new ſpirit will I put within you, and I will take away the ſtonie heart out of your bodie, and I will giue you an heart of fleſh; and I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and yee ſhall keepe my iudgements and doe them:* this onour (I ſay) the Lord taketh to himſelfe, and this honour e will not giue to any other. But here happily you will ke me, if the Miniſters of Chriſt onely preach the word, nd the Lord reſerue this power onely to himſelfe to beget by the word; if the Miniſters of Chriſt onely teach the way of truth, and the ſpirit alone lead vs into all ruth, how then doth the Apoſtle ſay vnto the *Corinthians, I haue begotten you through the Goſpell?* and how doth e ſay vnto *Timothie, Take heede vnto thy ſelfe, and vnto learning; continue therein: for in doing this thou ſhalt both ſaue thy ſelfe, and them that heare thee?* Whereunto I anſwer, that the ings which properly belong vnto God are oftentimes in the criptures attributed vnto Gods Miniſters, becauſe they are inſtruments which God vſeth, and whereby God worketh. So the places alleaged, *I* (ſaith the Apoſtle) *haue begotten you through the Goſpell*; the Apoſtle becauſe the Lord vſed him as his inſtrument to beget the *Corinthians* in Chriſt Ieſus, therefore taketh that vnto himſelfe which the Apoſtle *Iames* ſheweth properly to belong vnto God, where he ſaith, that *God of his owne will begat vs with the word of truth, that we ſhould be as the firſt fruits of his creatures.* And in the other place, where the Apoſtle ſaith to *Timothy, In ſo doing, thou ſhalt ſaue both thy ſelfe, and them that heare thee*; there power of ſauing, which both onely properly belong vnto the Lord (for it is he that ſaueth, and none beſides him) is giuen vnto *Timothie*, becauſe hee was ordeined the Miniſter of Chriſt, whom he would vſe in granting repentance vnto ſaluation. Many like places might

Eze 36. 25. 26. 27.

1 *Cor.* 4. 15. 1 *Tim.* 4. 16.

Iam. 1. 18.

Hoſea 13. 4.

might be brought, where that which properly belongeth vn-
to God is attributed vnto Gods Miniſter, becauſe of the
powerfull operation of Gods ſpirit by his miniſtrie. But by
this already ſpoken yee ſee what in the worke of the miniſtrie
God doth, and what man doth. Man preacheth the truth, but
God only reuealeth the truth: man ſoweth the mortall ſeede
of the word, but God onely maketh it to grow and fruc-
tifie: men ſpeaketh the wonders of the law, but God onely
openeth our eyes that wee may ſee the wondrous things of
his law.

This then ſhould teach you ſo to thinke of vs as of the
Miniſters of Chriſt, and diſpoſers of the ſecrets of God, but
to depend vpon the Lord for the reuelation of thoſe holy
myſteries which we bring vnto you. We can onely ſpeake
vnto your eares, but it is the Lord that muſt worke in your
hearts: we can onely beat vpon the outward ſenſe, but he it
is that muſt open the eyes of your vnderſtanding: we can
onely bring the word of ſaluation vnto you, but he it is that
by his bleſſing vpon it muſt make it the word of ſaluation
vnto you. And therefore when you come vnto the houſe of
God yee ſhould remember to ſanctifie your ſelues, and as
the Preacher exhorteth, *When yee enter into the houſe of God*
Eccl. 4. 17. *yee ſhould take heede vnto your feete*, yee ſhould take heede
with what affection, with what deuotion, with what religious
deſire yee come to heare the word of the Lord. Yee ſhould
not not come hither as to an ordinarie meeting, or to a
place where yee can be well content to beſtow an houre,
but yee ſhould come hither prepared with all holy reue-
rence, with ſoules thirſting after the word of your ſaluati-
on, and with hearts and eyes lift vp vnto the Lord, that
hee will bleſſe the preaching of the word vnto you, that
hee by his ſpirit will ſo worke together with his word, that
it may bee vnto you the ſauour of life vnto life, that hee
will incline your hearts to hearken what the Spirit ſaith,
and that he will open your eyes that yee may ſee the won-
derous things of his law. And then ſurely yee ſhould
wreſtle well, and ſhould not depart without a bleſſing.
For though wee be but men that ſpeake vnto you, whoſe
breath

eath is in our noſtrils, and though it bee not in vs to
e grace or vnderſtanding to our hearers, yet are wee
e Miniſters of Chriſt by whom yee beleeue; wee are as
were the conduits through whom the ſpirit and the gra-
of the ſpirit are conueighed vnto you; and we are his
mbaſſadors by whome hee openeth and declareth his
ly will vnto you. Yea into ſuch a communion hath
e ioyned vs with him, that when *Ananias* had lied vn- *Act. 5. 3.*
Peter, he asked him *why he had lied vnto the Holy Ghoſt?*
nd that our Sauiour ſaith, *Hee that heareth you heareth* *Luc. 10. 16.*
me. To conclude this point, wee doe pray you in
hriſt his ſtead, as though God did beſeech you through
; and whatſoeuer good grace is wrought in you, it is
od that worketh the ſame in you through our miniſte-
e. Be yee therefore diligent to frequent holy exerciſes,
epare your ſelues with all holy reuerence thereunto,
ray vnto the Lord that he will bleſſe his holy ordinance
nto you; hearken vnto the word, not as the word of
an, but as it is indeede as the word of God, and receiue
ith meekneſſe the word that is graffed in you, which is
le to ſaue your ſoules. For thus the Lord reuealeth his
uth, and his will vnto his children; neither are we now to
ooke for any other reuelations but ſuch as the Lord manife-
eth in and by the word.

Now remaineth the third point to be handled, where the Apoſtle exhorteth that in the meane time till God reueale that truth which he hath profeſſed vnto them, ſuch grounds of the truth as already they had might with one accord be re-teined and maintained; which he doth in theſe words, *neuer-beleſſe in that whereunto we are come &c.*

LECTVRE

LECTVRE LXVI.

PHILIP. 3.

Vers. 16. *Neuertheleſſe in that whereunto we are come. Let vs proceede by one rule, and let vs minde one thing.*

Neuertheleſſe in that &c.] In which words the Apoſtle exhorteth that in the meane time till God reueale vnto the *Philippians* that truth which he hath profeſſed, ſuch grounds of the truth as already they had receiued might with one accord be retained and maintained. This is the generall ſcope and meaning of the Apoſtle in theſe words. But it will not happily be amiſſe for the better vnderſtanding of them to vnfold and open the meaning of them yet a little more particularly. They depend, as ye ſee, vpon that which went before. For the Apoſtle hauing before exhorted the *Philippians* to be ſo minded as hee was in the points before mentioned, had alſo ſaid, *and if yee be otherwiſe minded, God ſhall alſo reueale it.* Now ſaith he, *neuertheleſſe in that whereunto we are come*, as if he ſhould haue ſaid, but in the meane time till God reueale this truth vnto you wherein yee now diſſent from mee, *in that whereunto we are come*, i. for ſo farre as we are come, for ſuch grounds of the truth, for ſuch articles of the faith and Chriſtian religion as already wee doe generally embrace and agree vpon, let vs proceed in them by one rule, and let vs minde one thing. The word which the Apoſtle vſeth when he ſaith, *let vs proceede by one rule*, is a militarie word, borrowed from the marching of ſouldiers vnto the battell, whoſe manner it is to keepe their ranke, and without any outraying to march along after the preſcript rule of their Generall, or Leader. So that it is as if the Apoſtle had thus ſaid vnto them, let vs for ſo farre as we are come, like vnto good ſouldiers which turne not aſide, but march on along after the preſcript rule of their Generall, ſo let vs walke without turning aſide to the right-had, or to the left-hand after

στοιχεῖν.

t one rule, let vs beleeue and liue as we are directed by
t one rule of his word vnder whose banner we doe fight;
vs so farre as we are come walke as Christ Iesus hath taught
in his holy word. The same phrase of speech is vsed to the
e purpose, where it is said, *as many as walke according to this* Gal. 6. 16.
e, i. As many as make this word of truth, this Gospell of
rist Iesus now preached and taught vnto you the rule and
are of their faith, & life, from which they will not swarue,
turne aside to the right-hand or to the left, peace shall bee
on them, and mercy, and vpon the *Israell* of God. *Let vs*
ceede by one rule, and let vs minde one thing] i. Let there bee
dissentions amongst vs, but let vs be knit together in one
nde, and in one iudgement, being of like affection one to-
rds another in Christ Iesus. For so the phrase of speech τὸ αὐτὸ φρονεῖν.
revsed signifieth, to be of one minde, of one iudgement, of
e affection one towards another so that nothing bee done
ough contention amongst vs, as it plainely appeareth both
the 2. verse of the 2. Chapter of this Epistle, and by diuers
her places where the same phrase is vsed. The summe of all
s if the Apostle had thus said: God will in his good time
eale his truth vnto them that bee as yet otherwise minded
n I am. But in the meane time till God reueale it, let-vs
r such grounds of the truth as already we agree vpon, pro-
ede both in faith, and in life as we are directed by that one
le of his word vnder whose banner we fight, not turning a-
e from it to the right-hand, or to the left-hand, and let vs
knit together in one minde, and in one iudgement, so that
thing be done through contention among vs. This I take
be the simple and plaine meaning of these words. Now let
see what profitable notes we may gather hence for our own
e and instruction.

The 1. thing which hence I note is, touching the cause of
issensions in the Church of God, whence it is that there are
ch dissentions and diuisions in the Church of God, whereby
e vnity and peace of the Church is rent a sunder and bro-
n. Not to search farther into the causes thereof than this
e scripture giueth occasion, out of this Scripture I note 3.
uses of the dissensions in the Church of God. The 1. is, be-
cause

cause we doe not with patience expect and waite till God
his good time reueale vnto vs that truth which as yet is hid
from our eyes. For such oftentimes is our inconsiderate
dinesse, that if we seeme vnto our selues to apprehend that
that point of doctrine through the suggestions and perse-
ons of this or that man, by and by we aduenture the defe
and maintenance thereof, though *I...!* haue preached, tho
the Church of God haue beleeued otherwise. We looke
what it is that the Church hath receiued, but what it is that
haue apprehended, or if we doe, rather we striue to bring
Church to that which we haue apprehended, than we
yeeld vnto that which the Church indeed hath receiued
howsoeuer that we teach may hazard the peace and quie
the Church, yet will we not stay our selues, and expect
God may farther reueale his holy truth vnto vs. And
hath beene heretofore, and is at this day one great cau
diuision and dissension in the Church. I might instance
diuers heresies wherewith the Church hath beene troubl
and which haue in part beene caused because the au
thereof would not waite till God should reueale the truth
them. If that auncient father *Tertullian* had waited till G
had reuealed vnto him that truth which afterward he did
ueale vnto him, he had not beene so tainted with the error
the Millenaries, and the Montanists as he was, neither
troubled the Church therewith so much as hee did. And
some at this day that trouble the peace of the Church
their strange doctrine would both pray vnto the Lord for
reuelation of his truth, and patiently waite till the Lord shou
reueale his truth vnto them, we should be more free from di
sensions than we are.

The 2. cause of the dissensions in the Church of God
because we do not proceede by one rule in that wherein
we are come. For such oftentimes is our vntowardlines
that in the generall grounds of Christian religion where
we doe agree we will be flinging out of ranke, and not pro
ceed by that one rule of his word vnder whose banner we
fight. In the primitiue Church all the Churches of Chr
were come vnto that, that they beleeued the resurrection

e dead, and that they acknowledged iuſtification by the ghteouſneſſe of Chriſt, yet then they proceeded not by one le in theſe things, but ſome denied the reſurrection of the ead of which ſort were *Hymeneus* and *Philetus*, and ſome ught that vnto Chriſt there muſt be ioyned the workes of e Law to be made righteous before God. Whereupon fol- wed then great diſſenſions in the Church. In the reformed hurches of Chriſt at this day generally we are come to this, at we profeſſe that predeſtination vnto life is not by fore- ght of faith or workes, but by the alone good pleaſure of al- ghtie God; that the children of God cannot finally fall om faith or grace; that the children of God may and ought aſſure themſelues of their ſaluation; that it is not in man to ue himſelfe if he will; that Chriſt hath freed vs from the ines of hell by ſuffering the paines of hell for vs. And if e ſhall not proceede by one rule in theſe things, but one ape out from another, what elſe can follow but great diſſen- ons in our Churches? And is it not a cauſe of many diſſenſi- ns betwixt the Romiſh Church and vs that we doe not both roceede by one rule in that whereunto we are come? Wee re come to this that we agree in the Articles of the Chriſtian aith, that we both beleeue in the Trinitie, that wee both be- eue one Catholique and Apoſtolique Church, that we both cknowledge one Baptiſme for the remiſſion of ſinnes, that e both looke for the reſurrection of the dead, and the life f the world to come. And yet what diſſenſions betwixt vs nd them euen about theſe things? And why? becauſe they do ot proceed by one rule of the holy word of life with vs, but ey flie out into Traditions, Councels, Fathers, Decretals, Conſtitutions, and Legends, and keepe no order with vs in arching along after the preſcript rule of our Generall Chriſt eſus.

2 Tim. 2. 17

The 3. cauſe of the diſſenſions in the Church of God is, ecauſe we doe not all minde one thing. For ſuch oftentimes s our waywardneſſe that when in the ſubſtance of the doctrine e agree with the Church, yet will we picke a quarrell either t the Profeſſors of the truth, or at ſome ceremonie, or at ſome defect in the diſcipline of the Church whereby we will make

a schisme in the Church. What a stirre made *Corah*, *Dathan* and *Abiram* in the congregation of Israell? And whence was it? They could not abide *Moses* and *Aaron*, but tooke exceptions against them saying, *Yee take too much vpon you, seeing all the congregation is holy, euery one of them, and the Lord is among them: wherefore then lift ye vp your selues aboue the congregation of the Lord?* What contentions likewise were there in the Church of *Corinth*, and how did they one swell against another? And whence was it? One held of *Paul*, another of *Apollos*, another of *Cephas*, another of *Christ*, one would pray and prophecie bare-headed, another with his head couered, and when they came vnto the Lords supper one was hungrie, and another was drunken. This distraction in minde and iudgement bredde among them so great dissensions, as that it may seeme to haue beene one speciall cause why the Apostle wrote the former Epistle to the *Corinthians*, euen to reprehend their dissensions caused by their distractions in minde, and in iudgement. And this at this day is the cause why the Brownists and Baroists separate themselues from our assemblies, and making a schisme and diuision will not present themselues in our congregations. They doe not charge vs with corruption of doctrine, but because of some things in some ceremonies, and in our outward discipline they cannot, they say, be of one minde with vs, and therefore they breake out from vs. Thus ye see what the causes of the dissensions in the Church of God are, at least such as this place of Scripture seemeth vnto mee to point at. The 1. because in things that are not yet reuealed vnto vs we doe not with patience expect and waite till God in his good time reueale vnto vs that truth which as yet is hidde from our eyes. The 2. because in things that are reuealed vnto vs we do not proceed by that one rule of his word vnder whose banner we fight, but fling out some of vs vnto traditions, decretals, constitutions, legends, and the like. The 3. because we doe not minde one thing, but are too readie to fall at oddes, and through contention to make a schisme, and to rent the seamlesse coate of Christ.

Num. 16. 3.

1 Cor. 1. 12. 11. 4. 21.

The 2. thing which hence I note is, touching the remedies of the dissensions in the Church of God, at least of such dis-

sensions

ſions as ſpring from theſe cauſes before mentioned. The
nedies according to the number of the cauſes are three,
h ſore requiring a ſalue, and each cauſe of diſſenſion ſtan-
ng in neede of a remedy againſt it. The 1. remedie againſt
ſenſions cauſed by not waiting till God reueale things not
reueled, is when any truth is not yet reuealed vnto vs
th patience to waite till God in his good time reueale his
y truth vnto vs. For this we know that he who praied thus
o his Father, *Sanctifie them with thy truth, thy word is truth,* Ioh. 17.17
d was heard in the things which he praid for, will reueale
truth vnto vs ſo farre as ſhall be neceſſarie for vs. But in the
an time either we ſhould ſo ſpeak of the things that are not
ealed vnto vs as ſubmitting that we ſpeake vnto the iudge-
nt of the Prophets, as the Apoſtle willeth, or elſe we ſhould 1 Cor. 14.
ld our peace, and hearken vnto him vnto whom God hath 32.
ealed his truth, as the ſame Apoſtle willeth in the ſame
ce, ſaying, *If any thing be reuealed to another that ſitteth by,* 30.
the firſt hold his peace. A rule to the practiſe whereof the
oſtle ſeemeth vnto me to exhort where he ſaith, *Let no man* Rom. 12.3
ſume to vnderſtand aboue that which is meete to vnderſtand, but
him vnderſtand according to ſobrietie, as God hath dealt to eue-
man the meaſure of faith. For he which will ſeeme to vnder-
nd before it be reueled vnto him, how doth he vnderſtand
cording to ſobrietie? how doth hee not vnderſtand aboue
at which is meete to vnderſtand? But the Apoſtle would
ue euery man to vnderſtand according to ſobrietie, and no
an to vnderſtand aboue that which is meete to vnderſtand,
d conſequently would haue all men with patience to waite
l God ſhall reueale that vnto them which as yet is hid from
eir eyes. In the practiſe of which rule if wee would bee as
refull as we are skilfull in the knowledge of it many of vs,
e Church ſhould be freed from diſſenſions wherewith it is
oubled. As many of vs therefore as loue the peace of *Sion*,
the things that are not yet reuealed vnto vs let vs with pa-
ence expect till God in his good time reueale them vnto vs,
nd in the meane time let vs either ſubmit that we ſpeake vnto
e iudgement of the Prophets, or elſe let vs hold our peace &
earken vnto them vnto whom God hath reuealed his truth.

The ſecond remedie againſt diſſenſions cauſed by not proceeding by one rule in the things reuealed, is, in the things that are reuealed and generally agreed vpon amongſt vs, to proceed by one rule, euen that one rule which God hath preſcribed vs in his word, and not to decline from that either to the right hand or to the left. For, as the Apoſtle ſaith, *as many as walke according to this rule, peace ſhall be vpon them, and mercy, and vpon the Iſrael of God.* Whence it is cleere that ſo we haue peace both with God and amongſt our ſelues, if wee walke according to the rule ſet downe by the Prophets and Apoſtles. For that is the rule which hee ſpeakes of, and whereof hee had ſaid before, *If any man preach vnto you otherwiſe then that ye haue receiued, let him be accurſed.* So that as the Lord commanded *Ioſua*, we may *not depart or turne away from it to the right hand or to the left.* To this purpoſe alſo is that of our Apoſtle where he ſaith, *I beſeech you brethren marke them diligently which cauſe diuiſion and offences contrary to the doctrine that ye haue learned.* In which place the Apoſtle would haue the *Romans* conſtantly to hold faſt that doctrine which they had learned, ſignifying withall that they ſhould not want thoſe that would labour to cauſe diuiſion and offences amongſt them. But that they ſhould auoid them, if they would continue in the things that they had learned. Whence it appeareth that it is a notable way to auoid diuiſions and diſſenſions, to beleeue and liue after the rule of the word. By which rule if our aduerſaries would haue proceeded with vs, they ſhould not by their diuiſion haue ſo much troubled the Church; or if yet they would proceed by this rule with vs, many diſſenſions wherewith the Church is troubled might eaſily be appeaſed. And if amongſt our ſelues and in our owne Churches wee would proceed by this one rule, and not leape out vnto conueniences, Chriſtian policies, danger of innouations, and the like, whatſoeuer blemiſhes almoſt we haue by any diſſenſions amongſt vs might quickly be wiped out. As many of vs therefore as loue the peace of *Sion*, let vs in the things that are reuealed vnto vs proceed by one rule, euen that one rule which God hath preſcribed vnto vs in his holy word, and let vs not turne away from it to the right hand or to the left, and ſo ſhall peace be within

Gal.6.16.

1.9.

Ioſ.1.7.

Rom.16.17

thin our wals, and plenteousnesse within her palaces, so all we see *Ierusalem* in prosperitie all her life long.

The third remedie against dissensions caused by distraction minde and iudgement, is, all to minde one thing, to be knit gether in one minde and iudgement. A remedie which the postle often prescribeth to represse such dissensions as arose the Churches that he had planted. *I beseech you brethren,* 1 Cor. 1. 10. ith he, *by the name of our Lord Iesus Christ, that yee all speake e thing, and that there be no dissensions among you; but bee yee it together in one minde, and in one iudgement.* He would haue disagreeing in words amongst them, because that ingen- dissension of minde, and so repugnancie of iudgement, hich is the mother of schisme and heresie. In a word, hee ould haue no dissensions amongst them, and therefore hee ould haue them all speake one thing, hee would haue them it together in one minde, and in one iudgement. And as ere he beseecheth the *Corinthians* by the name of Christ Iesus at they minde one thing, so in the epistle to the *Romans* hee aketh a most earnest praier vnto God for them, that they ight be like minded one towards another. *Now,* saith hee, Rom. 15. 5. 6. *e God of patience and consolation giue you that yee be like minded e towards another, according to Christ Iesus, that yee with one nde and with one mouth may praise God, euen the Father of our Lord Iesus Christ.* So necessary hee thought the consent of indes and iudgements, and such a notable remedie hee ought it to be against all diuisions and dissensions, that hee powreth out this most earnest praier vnto the Lord, that hee ould worke in them this consent of mindes and iudgements, that they might minde one thing. Where withall it is to bee noted, that he praieth that they be like minded one towards nother according to Christ Iesus: as also in this next chapter he praieth *Euodias*, and beseecheth *Syntiche*, that they bee of Phil. 4. 2. one accord in the Lord. For otherwise if wee be like minded, but not according to Christ Iesus, if we be of one accord, but not in the Lord, our consent is not an vnitie, but a conspiracie, such as was the consent of the high Priests, Scribes, and Pharisies when they condemned our blessed Sauiour, and of the people of the Iewes, when all the multitude cried at once, saying,

saying, *Crucifie him, crucifie him, away with him, and deliuer vs* [illegible] *Barabbas*; and of that last Councell held at *Trent*, when so many things were so Antichristianly concluded against the true, ancient, Catholike, and Apostolike faith. If then as we haue one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in vs all, so we would bee like minded one towards another according to Christ Iesus, dissensions were easily banished if they were, and easily kept out if they were not. Which rule if wee had kept, or could keepe so well as we should, they whose dissensions are so notoriously knowne betweene their *Franciscans* and *Dominicans*, their *Thomists* and *Scotists*, their *Canonists* and *Diuines*, should not be able to twit vs so much with our dissensions as they doe: neither should the *Brownists* and *Barrists* haue beene such an offence as they haue beene, if in that whereunto wee are come they had beene of one accord with vs in the Lord. As many of vs therefore as loue the peace of *Sion*, let vs be knit together in one minde, and in one iudgement in the Lord, let vs speake one thing, and let vs be of like affection one towards another. So shall the peace of our *Ierusalem* bee as the light of the Sunne, and her prosperitie as the noone day. Let vs by all meanes auoid all dissensions and diuisions, and endeuour to keepe the vnitie of the spirit in the bond of peace. And therefore in the things that are not yet reuealed vnto vs, let vs with patience wait till God in his good time reueale them vnto vs; let vs in the things that are reuealed vnto vs proceed by one rule, that one rule of Gods word, not declining from it to the right hand, or to the left, and let vs bee like minded one towards another according to Christ Iesus, that with one minde and one mouth we may praise God, euen the Father of our Lord Iesus Christ. So, and so alone shall we build, that neither hammer, nor axe, nor any toole of iron shall be heard in the Lords house whiles it is in building. And thus much of the remedies.

The third thing which I note, is, that the Apostle saith, *in that whereunto wee are come let vs proceed by one rule, &c.* which sheweth, that howsoeuer one came short of another, yet hee would haue euery one of them so farre as they were come to

goe

goe forward, and as in marching against the enemie the stronger to encourage the weaker, and the weaker to ranke with the stronger, and both to proceed by one rule of their great Generall Christ Iesus. Whence I obserue, that neither they that are weaker then others in faith, in knowledge, or in obedience, are to be discouraged, or to sit them downe because they are weake, nor they that are stronger then others in faith, in knowledge, or in obedience, are to bee puft vp in themselues, or to contemne them that are weaker because they are stronger, but euery man is according to the measure of grace that is giuen him to walke by that rule which God hath prescribed him, and one to helpe another in fighting a good fight, and finishing their course. All of vs are ranked to runne, and billed to fight, albeit vnto all of vs be not giuen like speed to runne, or like strength to fight, and all of vs must runne and fight, though we cannot runne with the speediest, or fight with the strongest. And shall wee either be discouraged and sit downe because we cannot match with the best, or swell and disdaine because we are not as others, but as good as the best? It is as if the foot should be dismaied and denie to goe because it is not the head; and as if the head should disdaine to direct the steps because it is aboue the foot. The father of the childe that was possessed with a dumbe spirit, saw (no doubt) his owne weakenesse to be great when our Sauiour said vnto him, *If thou canst beleeue, all things are possible to him that beleeueth.* Yet he fainted not, but holding on a good course hee said, *Lord I beleeue, helpe mine vnbeleefe.* And our holy Apostle knew right well how strong he was in the spirit, and how he abounded in the graces of the spirit: yet hee disdained not to become as weake vnto the weake, that he might winne the weake, and gaine them vnto Christ. And both these marched in their ranke, and fought well, inasmuch as the weake fainted not because he was weake, nor hee that was strong disdained not the weake because he was strong.

Mar. 9. 23. 24. 1 *Cor.* 9. 22.

Let no man therefore be discouraged or faint because he is weake and vnable to runne with the formost. Some in marching forward must be before, and some behinde. Let not him that is behinde faint, but march forward. Let him march after

ter the rule prescribed him by his Generall, let his word be a lanterne vnto his feet, and a light vnto his paths, to direct his going in the way of his commandements. To haue strength to runne with the formost is a great grace of God, and to bee sought after by all manner praier and supplication in the spirit. But if thou walke forward in that weaknesse of thine according to the measure of grace that is giuen thee by the rule which thy God hath prescribed thee, this shall bring thee peace at the last, and guide thee vnto the hauen where thou wouldest be. Let not thine heart therefore bee troubled nor feare. In what weaknesse soeuer it is that thou walkest, bless thy God that hath set thee in the way, and proceed as hee giueth grace in the way.

LECTVRE LXVII.

PHILIP. 3.

Verse 17. *Brethren, be followers of mee, and looke on them which walke so as yee haue vs for an ensample. For many walke &c.*

NOw the Apostle goeth forward, and hauing before propoled his owne example vnto the *Philippians*, thereby both to instruct their vnderstanding in matters of doctrine, and likewise to stirre them vp vnto all holy desires in the whole course of their life, now he exhorteth them to follow his example, and the example of such as he is, that in him they may haue a patterne to rectifie their iudgements in the truth, and to follow after Christian perfection in all holy conuersation of their life. Here then first wee haue the Apostles exhortation vnto the *Philippians*; secondly, certaine reasons to moue them to hearken vnto his exhortation. The exhortation in these words, *Brethren, &c.* The reasons in the verses following vnto the end of the chapter.

er. His exhortation consisteth of two parts: first, that the *Philippians* would be followers of him; neither doth the word simply signifie followers, but that they would bee followers together of him. Which may haue a double meaning, either that they would all with one mind, and with one heart iointly together follow his example, or else that as other Churches which hee had planted in the faith followed his example, so they likewise together with them would follow his example. Howsoeuer that be meant, it is cleere that the Apostle would haue the *Philippians* to looke at him, and as they had heard him to be minded, and seene him to walke, so he would haue them to follow him in wholesomenesse of doctrine, and integritie of life. Hee knew that examples, as ordinarily they are wont to doe with men, might much preuaile with them. Lest therefore they should happily be drawne away by the examples of the false teachers, hauing it may be a greater shew of holinesse in their life then they had soundnesse of iudgement in the truth, he draweth them vnto his owne example, and exhorteth them to be followers of him. The second part of his exhortation is, that they would follow the example of them that were like vnto him, being so minded towards the truth as he was, and walking so in holy conuersation of life as he did. For vnto the former part of his exhortation, that they should be followers of him, there might happily exception be taken, that he was much absent from them, that hee was now in prison, that it was hard to tie them to the imitation of one man, to one mans example. Hee doth not therefore tie them to the imitation of himselfe alone, but hauing exhorted them to be followers of him, he saith, and looke on them with a diligent eye vnto them, as vnto the marke whereat yee shoot, which walke so, so soundly grounded in the truth, and so earnestly endeuouring after Christian perfection in this life, as yee haue vs for an ensample, in whose doctrine is nothing but pure, in whose life is nothing but holy. So that he allowes them to follow the example of other then himselfe, but with all hee doth not leaue it vnto their choice to follow whom they will, but markes them out what manner of men they should chuse for examples to follow, namely such as were like him.

συμμιμηται.

σκοπειτε.

him, and ſuch as of whom they might truly ſay, he walketh ſo hee embraceth the ſame truth, and ordereth his whole life a our Apoſtle did. The ſumme then of his exhortation is as if he had thus ſaid, Brethren, ye haue heard and know how I am minded towards the truth, and how I follow hard towards perfection in my life. Bee yee followers of mee in both these things, and walke ſo as yee haue mee for an enſample. Neither doe I tie you only to my ſelfe to follow mee, but looke who they are that walke ſo, ſhewing themſelues an enſample of good workes, with vncorrupt doctrine, with grauitie, integritie, and with the wholeſome word which cannot be reproued, as yee haue mee for an enſample; and looke diligently on them, and follow them as they follow mee, and both of vs Chriſt. Which being the meaning of theſe words in this exhortation, let vs now further ſee what notes wee may gather hence for our vſe and inſtruction.

The firſt thing which I note is, that the Apoſtle would haue the *Philippians* to follow the example not of whomſoeuer each man in his priuate fancie did beſt like of, but of him, and of ſuch others as walked ſo as they had him for an enſample. Whence I obſerue, that in the courſe of our Chriſtian walking wee are to follow the example of ſuch as by their holy walking ſhew plainly that they haue beene brought vp in the ſchoole of Chriſt, and that they are the faithfull children of God. An ordinary thing it is for men to looke at the example of others, and ſo to walke as they haue others for example: for the example of others going before vs is a great inducement vnto vs to doe the like, whether the thing be good or euill. Wee ſee the manifold examples of holy men mentioned in the holy word of God, euen ſo many and ſo diuers, as that whether wee looke for direction in the generall courſe of Chriſtianitie, or in the particular calling wherein wee are placed, we cannot want multitude of examples to direct vs. And wherefore hath the holy Ghoſt ſet them downe but for our vſe, that wee might ſo walke as wee haue them for examples? For, as the Apoſtle ſaith, *whatſoeuer things were written afore-time, were written for our learning.* The Prince in *Ioſiah*, the Counſellor in *Huſhai*, the rich man in *Abraham*, the poore

Rom. 15. 4.

man

man in the *Shunamite*, the great Officers of great men in the
unuch of *Candaces* the Queene of *Ethiopia*, the captiue in
Daniel and the three children, the baniſhed in *Ioſeph*, the affli-
ted in body or goods in *Iob*, the ſouldier in *Cornelius*, the mer-
hant in thoſe merchants that holpe to build the wals of *Ieru-*
ſalem, the artificer in thoſe that wrought in the worke of the
Temple, the husbandman and thoſe that are occupied about
tell, in *Noah* and the Patriarkes, women in *Sara* and thoſe
hat are mentioned in the *Acts*, the Magiſtrate in *Moſes* and
Iſua, the Miniſters of Chriſt in the Apoſtles of Chriſt, haue
orable examples after which they may walke, and be directed
their ſeuerall Chriſtian duties. No courſe of life, no ſtate of
alling, no condition of either ſex, but may haue examples in
he word for all holy direction in euery holy courſe. And if
ee looke euen into our owne times wherein wee liue, we ſhall
ot heare of that dutie enioyned vnto vs, but wee ſhall heare
r ſee thoſe that haue to their high praiſe both with God and
en performed it before vs. This then wee muſt know, that
eſe examples both old and new are in this manner ſet before
ur eyes to the end that wee might be lead thereby vnto thoſe
hriſtian duties which the Lord our God requireth at our
ands which make profeſſion of his glorious Goſpell. For of
is we may be ſure, that if the multitude of holy examples
herewith we are beſet, ſhall not preuaile with vs to doe the
e, they ſhall aſſuredly be ſo many witneſſes againſt vs to
e increaſing of our condemnation.

Act. 17.

Now herewithall we muſt note, that the life of ſuch holy
aints of God as either haue liued before vs, or doe now pre-
ntly liue with vs is not, nor may be any certaine or perpetu-
l rule vnto vs of religion, piety, or Chriſtian life. For none
f all the Saints of God, were they neuer ſo holy, neuer ſo
eare in Gods ſight, but they haue had their blemiſhes in their
ues budding out of that naturall corruption which they
rew from the loynes of our firſt Parents. *Noah* that preacher
f righteouſneſſe is noted for drunkeneſſe: Iuſt *Lot* with in-
eſt: *Abraham* the father of the faithfull with lying: *Iſaac* the
ed promiſed by God with the ſame fault: *Iacob* that wreſtled
ith God and preuailed with the ſame fault: *Ioſeph* preſerued
from

from many dangers by Gods prouidence with prophane ſwearing: *Moſes* vnto whom God ſpake face to face with murmuring: *Dauid* a man after Gods owne heart with murther & adulterie: *Peter* with denying his Maſter Chriſt: *Paul* with boaſting of his reuelations: *Iames* and *Iohn* with ambition: and the like is to be ſaid of all other the Saints of God: none that may not iuſtly be noted with ſome blemiſh in their life: ſo that none of all their examples may be vnto vs the rule of our life. Onely the word which is a lanthorne vnto our feet and a light vnto our ſteppes is the rule of our life. All examples of men if they be looked into wilbe found too crooked to make a ſtraight-rule. Onely the example of Chriſt Ieſus both God and man is without all exception a perfect example, all whoſe actions are our inſtructions, and whoſe whole life is a thorow direction for our whole life.

In the imitation then and following of the Saints of God, to make an holy vſe thereof, wee muſt obſerue theſe rules. 1. That we do not otherwiſe follow the example of them then they follow the example of Chriſt. So the Apoſtle teacheth vs where he ſaith, *be ye followers of me euen as I am of Chriſt.* 1 *Cor.* 11. 1. If then *Paul* be exalted through the abundance of Reuelations, whereas Chriſt hath taught vs to be meeke and lowly in heart, or if *Peter* denie his Maſter whereas Chriſt hath told vs that whoſoeuer denieth him before men he will alſo denie him before his father which is in heauen, here we muſt leaue *Peter* and *Paul*, and follow our Maſter Chriſt. Him we muſt alwaies follow, and *Peter* and *Paul*, and other of Gods Saints as they follow him, but not otherwiſe. If they be feruent in loue as Chriſt was, meeke and lowly in heart as Chriſt was, patient in trouble as Chriſt was, ready to forgiue as Chriſt was, bee earneſt in praier as Chriſt was, if they go about his buſines that ſent them as Chriſt did, in theſe and the like wherein they follow Chriſt we are to follow them. The 2. rule to be obſerued in the imitation of the Saints of God, that wee follow them not in things peculiarly belonging vnto them, but in the things which they did as Chriſtians. For ſo to follow Chriſt Ieſus himſelfe in the things which peculiarly belong vnto himſelfe were very abſurd; as to follow him in faſting forty dayes

nies and fortie nights, in walking vpon the seas, in causing
e surging waues to cease with his word, in cleansing the Lea-
ers, raising the dead, and the like whereby he shewed him-
ife to be the true Messias. And so likewise to follow *Abra-*
m in offering vp of his sonne *Isaac*, to follow *Moses* in smi-
ng the stonie rocke that waters may runne in drie places, to
llow the Apostles in preaching from city to city and not to
rtle in any one place were an imitation so foolish as that it
ould want all ground of reason and warrantize. And there-
re when *Iames* and *Iohn* said vnto Christ, wilt thou that wee
mmand that fire come downe from heauen as *Elias* did? Luc. 9. 54.
Christ rebuked them and said, *ye know not of what spirit yee are:* 55.
if he should haue said, *Elias* did so indeed, but ye are not
erein to follow *Elias*. We are therefore to obserue what they
id by peculiar office, authoritie, or commandement, and
ot to labour to follow them therein, and what they did gene-
lly as Christians, and therein to follow them as they fol-
w Christ.

The 3. rule to be obserued in the imitation of the Saints
f God is, that in earnest desire to be like vnto them we resem-
le as neere as we can such holy actions of faith towards God,
nd loue towards all Saints as they were most renowned for.
or to eate and drinke, to talke and walke, to borow and lend,
nd the like which nature teacheth are no actions of imitati-
n, but to loue one another as *Dauid* and *Ionathan* did, to re-
eeme our owne peace and quietnesse with some losse as *A-*
raham did, to be faithfull in the Lords house as *Moses* was,
o cloth the naked, to feed the hungry, to iudge the fatherlesse
nd widow as *Iob* did, to delight in the Law of the Lord, and
o exercise our selues therein day and night as *Dauid* did, to
erue the Lord with fasting and praier as *Anna* did, to sit down
t Iesus feete and heare his preaching as *Mary* did, to restore
ith vantage that which was taken by forged cauillation as
Zacheus did, these and such like are the actions wherein wee
hould earnestly desire to resemble the Saints of God as neere
s we can. And if we marke it, in the places where we are pre-
isely exhorted to follow the example of the Saints of God
we are exhorted to follow them in these and the like things, as

in

in beleeuing that faith is *imputed* vnto vs for righteousnesse as it was to *Abraham*, in suffering affliction for Christ his sake, in not seeking priuate profit, but the profit of many that they may be saued, in labouring carefully, and not walking inordinately, in following after perfection Christianly, and embracing the truth zealously as in this place of our Apostle. Moe rules I doubt not might be noted, but these being obserued we shall make an holy vse of following the example of the Saints of God in the whole course of our life.

Rom. 4. 23
1 *Cor* 4. 16.
11. 1.
2 *Thes.* 3. 8.

But if we do consider what holy vse we make of such examples of the Saints of God as either haue beene or are, it will appeare that many of vs make little or no benefit at all of them. For not to speake of great Princes, and Councellors, whom it were to be wished that they were like vnto good *Iesias*, and faithfull *Hushai*, our rich men doe they not more resemble that rich man in the Gospell, that was clothed richly, and fared delicately euery day, but neuer regarded poore *Lazarus* that lay at his gate full of sores begging some crummes that fell from his table, then *Abraham*? The poorer sort doe they not more resemble those foure Lepers that first entred into one Tent and spoyled it, and then into another and spoyled it, then the good *Shunemite*? Our Artificers and Tradesmen do they not more resemble *Demetrius* and his company mentioned in the *Actes* that made more account of their gaine, and of their bellies then of *Paul*, of the Preacher, or of the preaching of the word, then those that wrought in the worke of the Temple? Our Countrey-men and they that are occupied about their cattle and their grounds, do they not more resemble those that could not discerne betweene their right-hand and their left-hand, that had no knowledge in the waies of God, or the things that belonged vnto their peace, then *Noah*, or the Patriarches? Our Magistrates doe they not more resemble those of whom *Salomon* speaketh, that when they rise vp men hide themselues, when they beare rule the people sigh, then *Moses*, or *Iosua*? Our Ministers do not they resemble more those, of whom the Apostle saith, *that they sought their owne, and not that which was Iesus Christs*, than the Apostles of Christ? Surely so it fareth with too too many

Luc. 16.
2 *Reg.* 7. 8.
Act. 19. 24
Ionah. 4. 11.
Pro. 29. 2.
Phil. 2. 21.

at they are more like the worſt then the beſt. For if it be ſo
at happily we doe looke at the examples of the Saints of
od, what do we? For examples of the Saints of God menti-
ned in the word of God, either we ſay that they are onely to
wondred at but not to be imitated, or elſe we follow them
the things wherein we ought not. If *Samſon* ſay, *as they did* *Iud. 15.11.*
to me ſo haue I done vnto them, by and by we perſwade our
lues that we may lawfully be reuenged of our enemies. If
Iſhacurſe them that mocke him euen vnto the death, and tearing *2 Reg. 2.24.*
pieces by beares, by and by we think we haue a good defence
r vs if we curſe thoſe that wrong vs euen vnto hell. And if
Moſes or *Ieremie* draw backe the ſhoulder when the Lord cals
em, by and by we thinke we may be excuſed if we doe not
waies hearken when the Lord doth call vs to this or that
tie. And ſo likewiſe in the reſt: either we thinke them on-
to be admired but not to be imitated, or if we doe imitate
em it is either in the things that wee ſhould not, or as we
ould not, only looking vnto ſome thing which they did,
t not conſidering the manner, or the cauſe, or ſome other
rcumſtance of doing that they did, or that they ſinned in
at they did.

Againe for examples of ſuch of Gods Saints as liue among
, and whoſe practiſe we may ſee daily before our eyes when
e are told of them, wee ſcorne that their actions ſhould bee
eſidents for vs to follow; yea ſuch is our corruption that of-
ntimes we are not aſhamed to ſay, doe ſuch and ſuch men
uour ſuch a godly work, further ſuch an holy action, coun-
nance ſuch a religious exerciſe, we will hinder it, wee will
roſſe it, we will cruſh it, or elſe we will take the foyle: nay to
t them ſee and know how little we care to be like them, doth
aking when there ſhould be mourning for the heauie hand
God vpon vs grieue them, doth ſwearing, and prophaning
the Lords day grieue them, we will doe theſe things the ra-
er to deſpiſe them. If they be men fearing God, eſchewing
ill, and doing the thing that is good we will haue ſome ex-
ption againſt them wherefore wee will not follow their ex-
mple And commonly we will brand them with the name of
uſtere and preciſe men, and then will we be ſo farre from fol-

lowing

lowing their example as that wee will both croſſe what good they intend if we can, and beſides wee will grieue them either by our ſelues or others as much as we can. This is the vſe that generally we make either of old or new examples, paſt or preſent.

But beloued it ſhould be farre otherwiſe as already we haue heard. Yea a great cauſe it ſhould be vnto vs of thankfulneſſe vnto our God for his great mercie towards vs, in that he hath vouchſafed to beſet vs with ſo many old and new examples of his holy Saints, whereby we might be drawne to walke in ſuch an holy courſe as they walked. Let vs therefore be thankfull vnto our God for them, and to teſtifie our thankefulneſſe let vs alwaies remember them, and in our liues follow the holy practiſe of them. For, for that purpoſe were they written which are commended in holy Scripture vnto vs. And as I told you let vs be ſure of this that if the multitude of holy examples paſt and preſent wherewith we are compaſſed ſhall not preuaile with vs to be followers of them, they ſhall moſt vndoubtedly be ſo many witneſſes againſt vs to the encreaſing of our iuſt condemnation. Thus much of this note.

The 2. thing which I note is from the perſon of him that exhorted the *Philippians*, which was *Paul* their Apoſtle, who had taught them the truth in Chriſt Ieſus, and had walked in all holy conuerſation amongſt them. Whence I obſerue that the Miniſters of Chriſt are not onely to teach the truth of Chriſt Ieſus with vncorrupt doctrine, with grauitie, integritie, and with the wholeſome word which cannot be reproued, but withall to be ſuch examples vnto their flockes as that they may ſay with the Apoſtle, *Be ye followers of me, and of ſuch as walke ſo as ye haue me for an example.* This our Apoſtle required of *Timothie*, where he ſaid vnto him, *Let no man deſpiſe thy youth, but be vnto them that beleeue an enſample in word, in conuerſation, in loue, in ſpirit, in faith, and in pureneſſe.* And likewiſe of *Titus* where he ſaid, *aboue all things ſhew thy ſelfe an enſample of good workes with vncorrupt doctrine, with grauitie, integritie, and with the wholeſome word which cannot be reproued, that he which withſtandeth may be aſhamed, hauing nothing concerning vs to ſpeake euill of.* And that which the Apoſtle required of *Ti-*

1. *Tim.* 4. 12

Tit. 2. 7. 8.

thy and *Titus*, and in them of all the Miniſters of Chriſt, that the Apoſtle requireth of all, where he ſaith, *feed the flocke of God which dependeth vpon you, caring for it not by conſtraint but willingly, not for filthy lucre but of a ready minde, not as though yee were Lords ouer Gods heritage, but that ye may be enſamples to the flocke.* And this the very names giuen vnto them in the holy ſcripture requireth of them, in that they are called a citie ſet on a hill, that is looked vnto farre and neere, lights that muſt ſhine before men by good workes, ſhepheards that muſt feed by the word, and by example, guides that muſt direct by the wholeſome word of truth, and by holineſſe of life, watchmen that muſt not faile to giue warning both by doctrine, and by life &c. Yea the diuerſitie of the diſpoſitions of their flock requireth this of them. For though *Lydia* attend vnto the things which *Paul* ſpeakes, and hearing beleeueth, though ſome receiue inſtruction by hearing the holy word of life, yet muſt they generally be drawne on both by the wholeſome word, and by example of an holy life, or elſe they will profit but little, or nothing at all. For ſo it is generally that the Miniſters life and behauiour is regarded as much, if not more, as his doctrine. And doth not reaſon it ſelfe require, that as the knowledge of Gods will is firſt reuealed vnto them, and by their miniſterie vnto the people, ſo they ſhould bee the firſt and moſt forward in the execution of euery Chriſtian duty, to the end that it may appeare that they teach others no courſe of life, but that which they themſelues do with all carefulneſſe walke in? yes ſurely, both precept, and the names giuen vnto them, and the nature of them that are to be inſtructed, and reaſon it ſelfe requireth this of Chriſt his Miniſters that they feed the flocke of God which dependeth on them both by the holy word of truth, and likewiſe by holy example of life. And doing thus, their example of life of all others that liue with vs ought to be followed. The ſheepe of all others ought to heare their Paſtors voice, and they that are to be led in the way are to follow of all others them that are appointed to be their Guides, when their ſhepheards & their guides ſhine as holy lights before them, and hold out the word of life vnto them.

1 Pet. 5. 2. 3.

Exception I know will eaſily be taken, and I wiſh it might not iuſtly be taken, but it will bee excepted and ſaid, that if Miniſters were ſuch as now we ſpeake of, yee would follow them, and walke as ye had them for an enſample. But how few ſuch Miniſters be there? How many bee there that are both wicked in life, and vnable to teach? How many be there of thoſe that doe teach that though they can ſpeake ſmoothly and finely, as they thinke, yet do more hurt by their lewd and wicked example of life in one yeare, then their doctrine will doe good in their whole life? True it is, the complaint is too iuſt of too many: and better it had beene they had beene ſtifled in their cradles then thus they ſhould haue opened mens mouthes againſt them to the ſcandall of their calling. For though they ſhall ſay in that day, Lord, Lord, haue we not prophecied in thy name: for I let the lewd and vnlearned beaſts go, and leaue them to their iudgement that runne before they be ſent: though I ſay they ſhall ſay in that day, Lord, Lord haue we not prophecied and preached in thy name, yet
Mat.7.23. ſhall it be ſaid vnto them, *I neuer knew you, depart from me, ye that worke iniquitie.* Whatſoeuer they preached, if they wrought iniquitie, they ſhall not be able to ſtand in the iudgement, nor in the congregation of the righteous.

But, beloued, it ſtandeth you vpon to looke vnto it how iuſt your exception is againſt his life whoſe doctrine is ſound. For oftentimes the Miniſters of Chriſt which teach the truth purely are charged to offend in example of life, when as in truth their life is no way to bee reproued. But admit that his life be not anſwerable to his teaching: this ſhould be no reaſon for thee to giue leſſe credit or obedience to the doctrine of truth which he deliuereth. For our Sauiour hath taught
Mat. 23.3. thee to hearken vnto him if he ſit in *Moſes* ſeate, and to doe as he ſaith, though thou may not doe as he doth, if hee ſay well, and doe not accordingly. It is his doctrine not his life that thou muſt looke vnto. O but thou wilt ſay why ſhould I beleeue him, or doe as he ſaith when he doth cleane contrarie himſelfe: ſurely that which he ſaith is but for faſhions ſake, he knoweth ſome neerer way to heauen then he tels vs of, elſe he would neuer doe cleane contrary, and therefore thou

wilt

ilt venture aſwell as he, and doe as he doth how bad ſoeuer be. Well, dally as thou liſt in a matter of no dalliance. If hen he ſaith well and doth ill thou care not what he ſay, but o as he doth, thy bloud ſhall be required at his hands, but ou ſhalt die in thy ſinnes: and ſee thou what thou haſt gai- d by thy dalliance. I wiſh indeed that no ſuch exception uld iuſtly be taken againſt the doctrine or life of any in the iniſterie. For certainely ſuch as both by the wholeſome ord, and by an holy life preach vnto the people be the holy iniſters whoſe labours are found fruitfull. But if their life not agreeable to their teaching, doe ye take heed how ye glect the word of ſaluation preached and taught vnto you. nd they whomſoeuer the Lord hath bleſſed with ſuch Tea- ers as go in and out before them in ſoundneſſe of doctrine, d holineſſe of life, let them take heede how they follow t their example, and hearken vnto their voice. If yee ſhall oſely and cunningly ſeeke their diſturbance, to withdraw our ſelues from the light and eaſie yoke of hearkening vnto em, and following them, your iudgement ſhall bee iuſt hatſoeuer it ſhall be. But bleſſed ſhall ye be if ye hearken to their voice, and ſo walke as yee haue them for an ſample.

LECTVRE LXVIII.

PHILIP. 3.

Verſ. 18. *For many walke of whom I haue often told you, and now tell you weeping, that they are the enemies of the croſſe of Chriſt.*

NOw follow the reaſons to moue the *Philippians* to hearken vnto his exhortation, which was to be followers of him, and to looke on ſuch as walked ſo as they had him for an example.

For many walke &c.] This is the firſt reaſon which the Apoſtle vſeth to moue the *Philippians* to hearken vnto his exhortation. His reaſon, ye ſee, is drawne from a contrarie example, and the danger that followeth ſuch walking as theſe many vſe which he ſpeaketh of. Why then would the Apoſtle haue the *Philippians* to follow his example, and the example of ſuch as walked as he did? Becauſe there were many ill walkers whoſe example if they followed they were to looke for the like end that is deſtined vnto them, euen damnation: ſuch as were thoſe whom in the beginning of this Chapter he called dogges, euill workers, the concision; whom hee now againe deſcribeth by fiue notes; As 1. that they are the enemies of the croſſe of Chriſt: 2. That their end is damnation: 3. That their God is their belly: 4 That their glory is to their ſhame: 5. That they minde earthly things. In that he ſaith *many walke*, hee ſignifieth the more danger of them becauſe they are many. Againe in that hee ſaith *that he had often told them of them*, hee ſignifieth both his owne continuall care ouer them, and the greatneſſe of the danger by thoſe euill walkers, which cauſed him ſo often to tell them of them. Againe, in that he now tells them *of them weeping*, he ſignifieth both his owne intire affection towards them, and likewiſe his griefe and ſorow of heart that either

there

there ſhould be any ſuch enemies of the Goſpell to trouble them, or that they ſhould giue any eare vnto them. Againe, in that he noteth *them to be the enemies of the Croſſe of Chriſt*, he ſignifieth their corruption in doctrine, and in life. In doctrine, for that by vrging the neceſſity of circumciſion and the workes of the Law vnto righteouſneſſe and ſaluation, they made the croſſe of Chriſt to bee of no effect, and aboliſhed the worke of our redemption by Chriſt Ieſus. *For*, as the Apoſtle ſaith, *if righteouſneſſe be by the Law*, which theſe men taught, *then Chriſt died without cauſe*. In life, for that they would not ſuffer perſecution for the croſſe of Chriſt, and therefore applied themſelues to the humour of the Iewes, and preached vnto them circumciſion, and the law. In both theſe then, that by their doctrine they detracted from the merits of Chriſt his Croſſe, and redemption by his bloud, and auoided to ſuffer perſecution for the croſſe of Chriſt, the ſmart whereof they felt that ſincerely preached Chriſt crucified, in both theſe I ſay they ſhewed themſelues to be enemies vnto the croſſe of Chriſt. Againe, in that he noteth their end or reward for the recompence of ſuch their walking to be damnation or deſtruction, he ſignifieth how needfull it is for the *Philippians* if they feare their end to feare likewiſe ſo to walke as they do, ſo to beleeue and liue as they doe. Againe, in that he noteth *their God to be their belly*, he ſignifieth what principally they reſpected in preaching of Chriſt, namely their profit, their pleaſure, and their eaſe. They preached Chriſt, not ſincerely, and purely, for Chriſt his ſake, but with reference to pleaſe others, and to ſeeke their owne good. Inaſmuch therefore as they were louers of pleaſure, of profit, of eaſe more than louers of good, the Apoſtle ſaith *that their God was their belly*, that being each mans God which he beſt loueth. Again, in that he noteth their glory to be to *their ſhame*, he ſignifieth either that they glory in thoſe things as in circumciſion, and the ordinances of *Moſes* whereof they ought rather to bee aſhamed, as ſome thinke, or that the vaine glory and eſtimation which they ſeeke after amongſt men, neglecting the true glory of Chriſt Ieſus ſhal turne to their confuſion and ſhame, as I rather thinke the words to be vnderſtood. Laſtly, in that he

Gal. 2. 21.

he noteth *them to minde earthly things*, he signifieth their study and delight, and all their affections to be set on honours, wealth, friends, commodities, and the things which are on the earth, and not on the things which are aboue. So that if we marke it, as in the whole there is a generall reason to moue the *Philippians* to follow him, and such as he was, because of many false Teachers which walke inordinately, so in each point of this generall reason as it is set down there is a seuerall reason to the same purpose. For why would he haue them to follow his example, and the example of such as hee was? Because many walked to and fro: Which sheweth that they might easily fall vpon those which were bad being many, of whom he had told them often, which sheweth as his care, so the greatnesse of the danger if they should fall vpon them & follow them, and of whom now when he wrote this Epistle to them he told them weeping, which shewes as his affection towards them, so his griefe that either there should be such, or that they should hearken vnto such, that they are the enemies of the crosse of Christ, derogating from the merits of Christ his crosse, and auoiding persecution for the crosse of Christ, whose end is damnation, which may iustly feare any from following them, whose God is their belly, which sheweth that they seeke their owne, and not that which is Iesus Christs, whose glory is to their shame, which sheweth the confusion that shall come vpon that estimation which they seeke after amongst men, which minde earthly things, which sheweth their worldly mindes, and earthly cogitations. Euery of which seuerall points ought to stand for a reason with the *Philippians* to moue them to hearken to his exhortation. And now that we see the meaning and force of these words in this reason of the Apostle, let vs also see what notes we may gather hence for our owne vse and instruction.

The first thing I note is, that the Apostle saith, hee told them often of these enemies of the crosse of Christ, whereof he now telleth them. And so in the beginning of this chapter, he said that *it grieued him not to write the same things vnto them whereof before he had told them.* And what was that? That they should beware of dogges, of euill workers, of the concision.

concision. Whereby the Apoſtle ſheweth his owne continuall care ouer them, and likewiſe the greatneſſe of the danger by theſe enemies of the Goſpell of Chriſt, which cauſed him ſo often to tell them of them. Whence I obſerue the great care which ought to be in the Paſtor ouer the people committed to his charge, once and againe, continually to warne and admoniſh them of ſuch things as may bee dangerous and hurtfull vnto them. Our bleſſed Sauiour, the good ſhepheard, and great biſhop of our ſoules hath by his owne example taught vs to doe ſo: For as we read, he ceaſed not to tell his Diſciples of rauening wolues, of ſuch as would deliuer them vp to the councels, and would ſcourge them in their ſynagogues, of being baptiſed with his baptiſme; he ceaſed not to warne them to beware of the Scribes and Phariſies, to beware of the leauen of the Phariſies, to take heede and beware of couetouſnes. Our holy Apoſtle likewiſe as a follower of Chriſt profeſſeth vnto the *Epheſians*, that *he ceaſed not to warne euery one both night and day with teares, of grieuous wolues which after his departure would enter in amongſt them, not ſparing the flocke*: Act. 20. 31. and often he warneth the Churches vnto which he writeth to beware of diuiſion and diſſenſion. Will they then that haue the ouerſight of any people walke as they haue Chriſt, and our holy Apoſtle for an enſample. It may not grieue them to tell their people often of ſuch kinde of men, and ſuch manner things as may be dangerous and hurtfull for them.

And this often beating vpon the ſame thing, what ought it to teach you men and brethren? Surely if we tell you often of ſome thing whereof we would haue you to take heede and beware, it may be an argument vnto you that the greatneſſe of the danger, and the grieuouſneſſe of the ſinne cauſeth vs ſo often to vrge it, and to beat vpon it. Doe we then often tell you of profaning the Lords day, of negligence in comming to this and the like places to heare the word of the Lord, of giuing your members weapons of vnrighteouſneſſe vnto ſin, and the like? Doe we often warne you to beware of thoſe that compaſſe ſea and land to make one of their profeſſion, and when he is made they make him twofold more the childe of hell then they themſelues are, of thoſe that through couetouſneſſe

uetouſneſſe ſeeke with fained words to make merchandize of your ſoules, of thoſe that liue at eaſe in Sion, and put farre from them all remembrance of the euill day, and the like? Aſſure your ſelues the danger is great if yee doe not hearken, and the puniſhment of your ſinne lieth at your doore, if you reforme not that ſinne whatſoeuer it be whereof yee are ſo often told. Looke well therefore vnto it whenſoeuer yee are often told of any thing to be reformed, and thinke not with your ſelues that it is but a ſmall matter, and that there needs not halfe ſo much adoe about it; but perſwade your ſelues that it much concerneth you to redreſſe it. And whether it be for any manner of thing to be reformed, or for any kinde of perſon to be auoided, deferre not too long to hearken to that which is told ſo often.

Againe, this often telling you of the ſame thing to be reformed or auoyded, may put you in minde of that naturall corruption which hangeth ſo faſt on you. Much adoe to bring vs to the mortification of the olde man, and though we be told againe and againe of ſuch ſinnes as hold vs captiue at their owne pleaſure, yet can we be content to put of from day to day, and with the ſluggard to ſay, *yet a litle ſleepe, a litle ſlumber, a litle folding of the hands to ſleepe.* But let vs know that this is a part of naturall corruption to ſtand in neede ſo often to be told, or not to hearken when we are told ſo often. Let vs therefore ſhake of this corruption, and either let vs not neede ſo often to be told of any thing, or at leaſt when we are ſo often told, let vs hearken and obey, and auoide or reforme whatſoeuer it is that we are warned and admoniſhed of. For as it is the Paſtors dutie to tell vs of things to be reformed or auoided, ſo is it our dutie to hearken and obey when we are told; and this dutie to tell vs often of ſuch things is impoſed vpon the Paſtor, becauſe of the negligent performance of our dutie to hearken and obey when we are told. Let vs therefore at all times giue all diligence to hearken vnto the things that belong vnto our peace, and to obey from the heart that forme of doctrine whereunto we are deliuered to conforme our ſelues according vnto it.

Pro. 6. 10.

The ſecond thing which I note is, that the Apoſtle ſaith, that

that now at the writing hereof he tells them weeping of these enemies of the crosse of Christ. Whereby the Apostle sheweth both his great affection towards the *Philippians*, and his great griefe that either there should be such, or that they should hearken vnto such. Whence I obserue the great and godly affection which ought to be in the Pastor towards his people, euen so great that it should grieue him, and euen cause him to shed teares to see the enemies of the truth to trouble his people, or to see his people drawne into any sinne or error by any that are otherwise then well and godly minded. For thus wee testifie generally our affection vnto the Church of God, if we be grieued to see it assaulted by the Dragon, or the Dragon any way to preuaile against it. We see how *Samuel* mourned for *Saul*, when by his disobedience he had prouoked the Lord to anger against him. 1 *Sa.*15.35.

We see how the Prophet *Ieremie* wished that *his head were full of water, and his eyes a fountaine of teares that he might weepe day and night for the slaine of the daughter of his people*: and how in another place he crieth, *My belly, my belly, I am pained euen at the very heart, mine heart is troubled within me, I cannot be still, for my soule hath heard the sound of the trumpet, and the alarme of the battell.* *Jer.* 9.1. 4.91.

Wee see how our blessed Sauiour beheld the Citie Ierusalem, and wept for it, saying, *O if thou hadst euen knowne at the least in this thy day those things which belong vnto thy peace, but now they are hid from thine eyes.* *Luc.*19.41. 42.

We see likewise how our Apostle testifieth of himselfe that in great affliction and anguish of heart he wrote his former epistle to the *Corinthians* with many teares, caused no doubt partly by their diuisions and dissensions, and partly by that incestuous person. 2 *Cor.*2.4.

And such should be the zealous and ardent affection of all faithfull Pastors towards their people, and towards Gods Church, as that they should be grieued at the heart for the wicked that trouble them, for the sinnes that reigne amongst them, and for the desolation that will follow if speedy conuersion and repentance preuent it not. Yea they should water and wash their threatnings and their exhortations with their teares in token of their tender affection, and great compassion towards their people, and towards the Church.

And

And ſhould we (men and brethren) mourne for you, an
ſhould you giue place to the Deuill, and to ſuch his wicke
inſtruments as ſeek to drowne you in perdition? ſhould we b
grieued at the heart for you, and ſhould yee walke on in th
counſell of the vngodly, and ſtand in the way of ſinners, an
ſit in the ſeat of the ſcornefull? ſhould we be touched in ou
ſoules that our labour ſhould be in vaine amongſt you, an
ſhould yee go on in the wickednſſe of your waies, drin
king iniquitie like water, and drawing on ſinne with cord
of vanitie as it were with cart-ropes? Nay beloued by this ou
duty learne yee your duty. For if we ought to be thus affecte
towards you, then bethinke your ſelues well how yee ought
to be affected in your ſelues? Surely if it ſhould wring teare
from our eies to ſee you ſort your ſelues with the wicked, an
to ſuffer your ſelues to be drawne away with their error,
ſhould make you to water your couch with teares, and to min
gle your drinke with weeping. If it ſhould touch vs in ou
ſoules to ſee you giue your members weapons of vnright
ouſnes vnto ſinne, and to ſerue ſinne in the luſts thereof, i
ſhould fill your ſoules full of heauineſſe, and plunge you in
ſorrow of heart vnto the nethermoſt hell. If it ſhould grieu
vs to ſee you after that yee haue eſcaped from the filthineſſ
of the world through the knowledge of the Lord, and of th
Sauiour Ieſus Chriſt, to be yet againe intangled therein an
ouercome, it ſhould vex you euen vnto the death, and cauſ
you to powre out your ſoules vnto the Lord in the bitternes
of your ſpirit. Whatſoeuer it is concerning you ſhould
grieue vs, ſhould much more cauſe you to mourne in ſoule
and to be troubled in your ſpirits. For what is it that doth o
ſhould cauſe vs to mourne for you, and to be full of heauin
neſſe for you? Our deſire is to preſent you holy and vnbla
meable in that day. And here is our griefe that you ſuffe
your ſelues to be ſeduced by the world and wicked ones, an
that our labour is in vaine amongſt you. Conſider then wit
your ſelues how yee ought to be grieued in your ſelues, an
take heede how yee be not grieued in your ſelues for th
things whereat your godly Paſtors are grieued. It grieue
Gen. 6. no doubt then *Noah* that preacher of righteouſneſſe that th
peopl

people in his time ſo prouoked the Lord to anger by their cruelty and wickednesse: but they regarded not his griefe, and therefore the Lord brought in the floud vpon the world of the vngodly. Iuſt *Lot* vexed his righteous ſoule with the vncleane conuerſation of the wicked, and with their vnlawfull deeds: But they regarded it not, and when he told them of Gods iudgements hee ſeemed euen to his ſonnes in law as though he had mocked: and therefore the Lord raind vpon them fire and brimſtone, and deſtroyed them. *Ieremiah* was in great anguiſh of ſpirit for the rebellion of the ſtiffe-necked Iewes; but they regarded it not, therefore the Lord deliuered them into the will of their enemies, and they that hated them were Lords ouer them. Take heede then how yee regard it not when your Paſtors are grieued on your behalfe: take heede how yee make light of ſuch ſinnes as they grieue to ſee you defiled withall, but rather ſorrow for them, that their ſorrow may be turned into ioy, and your ioy may be full, euen both yours and theirs. In their ioy ouer you yee haue iuſt cauſe of reioycing, and in their griefe for you yee haue iuſt cauſe of griefe. Looke therefore that they may reioyce ouer you, for that ſhall be your ioy; and take heede that they may not mourne or grieue for you, for that ſhall be your griefe. *Gen. 19.*

Againe, hence I obſerue a notable comfort for the faithfull and painefull Miniſters of Ieſus Chriſt. Hath he in all good conſcience laboured in the worke of the Lord, and doth he not ſee the deſired fruits of his labours? *Paul* the great Apoſtle of Chriſt, mighty in the ſcriptures, and much renowned for many great miracles which he wrought, yet laboured in vaine with many which he taught, inſomuch that the conſideration of them with whom he laboured ſo much with ſo little profit made him weepe and ſhed teares, as in this place. It may not then ſeeme ſtrange vnto vs if our labour with many be in vaine. But it ſtandeth them vpon that heare vs to looke vnto it that our labour be not in vaine amongſt them: for though they be not gathered, yet ſhall we be glorious in the eyes of the Lord, and our labour ſhall not be in vaine in the Lord: but if they be not gathered they ſhall be ſcattered from

from the presence of the Lord, and of the Lambe for ever
more. Giue therefore all diligence that we may reioyce
the day of Christ, that we haue not runne in vaine, nor l
boured in vaine amongst you; for that will bee profitab
for you. Labour that *we may giue accounts for you with ioy*
Heb.13.17. *and not with griefe; for that will bee vnprofitable for you.* L
vs haue mutuall ioy one of another, and let our ioy be in t
Lord.

The third thing which I note is, that the Apostle saith, *th*
many walke vp and downe which are the enemies of the crosse
Christ. Whereby the Apostle signifieth the great danger th
there was of them because they were many, for that it woul
be hard for the *Philippians* not to light on some of them, and
be seduced by them, vnlesse they should diligently looke o
him, and such as he was. Whence I obserue that it is not a
waies safe to follow a multitude, but commonly rather dange
Mat.7.13. rous. For *many there are that goe in at the wide gate, and wal*
in the broad way; but it is dangerous to follow them, for t
way leads to destruction. And againe our Sauiour hath told v
Mat. 24.5. that *many should come in his name, and deceiue many*. Yea com
monly the multitude is the worst. What were the rest of th
old world besides *Noah* and his familie? Ten had beene bu
a small number of righteous men to haue beene found in th
great Citie of Sodom: yet were not ten found there. How
often were all the multitude of the Israelites ready to ston
Moses and *Aaron*? But one *Elias* vnto 450 of *Baals* Prophet
but one *Micah* vnto 400 false Prophets. And how ofte
doth *Paul* complaine that a great doore and effectuall being
opened vnto him he had many aduersaries, that there were
many which made merchandize of the word of God, many
which were disobedient, and vaine talkers, and deceiuers o
mindes? How often doth *Iohn* complaine of many Anti
christs, many false Prophets? Nay in what age hath not th
litle flocke of Christ liued in the middest of a naughty and
crooked nation, beset with a world of wickednesse and wick
ed men? Where Christ hath his Church, there the Deuil
hath more then a chappell, euen 500 synagogues, his instru
ments to worke his will so farre as they can. So that if wee

follow

follow the moſt we ſhall commonly follow the worſt.

A good hold then haue they of it that make this to be one of the notes of their Church. Chriſt calls his Church a litle flocke; and *Eſay* calls it a litle remnant; and *Ieremie* a ſmall ſeede. But well may ſhee ſtand on her multitude that hath made all nations drunken with the wine of the wrath of her fornications, and ſo let her doe till the ſmoke of her burning aſcend. But why or whence is it that we in our ordinarie life ſtand ſo much vpon the multitude? What more common amongſt vs then to ſay, that we will doe as the moſt doe, we will not ſingle our ſelues from the reſt, &c? Nay is not that prophane and wicked ſpeech often heard amongſt vs, that it is good going with companie though it be to the Deuill? But (beloued) our God hath taught vs another leſſon: *Thou ſhalt* Exod. 23. 2.
not (ſaith he) *follow a multitude to doe euill, neither agree in a controuerſie to decline after many to ouerthrow the truth.* And our Apoſtle here tells vs, that many walke that are the enemies of the croſſe of Chriſt; but we may not walke after them, but after him, and ſuch as he is. For we are not to looke how many doe walke thus and thus, but who walke as they ſhould; nor how many walke in this or that way, but what the way is wherein they doe walke. And though all the reſt bow the knee to *Baal*, yet we may not; though all the nations of the earth fall downe before the beaſt and worſhip, yet may not we. What if in an election of an officer and magiſtrate, the reſt, or farre the greater part, conſent vpon an vnfit man, yet may not I. O but I ſhall make my ſelfe odious if I ſingle out my ſelfe from the reſt, and preuaile neuer a whit. Yea but good Prophet *Michaiah* ſtood vpon no ſuch points, but that 1 Reg. 22.
though hee ſhould by ſtanding ſingle againſt 400 falſe prophets become odious vnto *Ahab* the King, and all the Prophets, and not preuaile, yet he ſpake the truth. Here I haue a good example, I muſt walke as I haue him for an enſample. And ſo generally let vs not looke how many doe thus, or how we may preuaile if we ſingle our ſelues, but let vs doe as we ought whatſoeuer come of it, and howſoeuer all do otherwiſe. *Et hoc ſciamus, fortiorem eſſe qui pro nobis eſt, quam qui contra nos ſunt omnes. And this let vs know, that he is ſtronger who is for vs, then all they who are againſt vs.*

LECT.

LECTVRE LXIX.

PHILIP. 3. Verſe 18. 19.

That they are the enemies of the croſſe of Chriſt, whoſe end is damnation, whoſe God is their belly &c.

THus farre we haue already proceeded in this firſt reaſon of the Apoſtles which he vſed to moue the *Philippians* to follow him, and ſuch as he was; *for many walke, of whom I haue told you often, and now tell you weeping &c.*

Now follow the fiue notes whereby the Apoſtle deſcribeth theſe many walkers of whom he had told them often, and now told them weeping. The firſt note whereby he deſcribeth them is, that they are the enemies of the croſſe of Chriſt. Which branch of his reaſon might well ſtand for a ſufficient reaſon with the *Philippians* to moue them not to walke after theſe, but to follow him, and to walke ſo as they had him for an enſample. Now the Apoſtle calleth them the enemies of the croſſe of Chriſt in two reſpects. 1. Becauſe by vrging the neceſſitie of circumciſion, and the workes of the law vnto righteouſneſſe and ſaluation, they made the croſſe of Chriſt to be of none effect, and aboliſhed the worke of our redemption by the bloud of Chriſt Ieſus. 2. Becauſe they would not ſuffer perſecution for the croſſe of Chriſt, and therefore applied themſelues to the humor of the Iewes, and preached vnto them circumciſion, and the law. For thus both in doctrine, detracting from the merits of Chriſt his croſſe, and redemption by his bloud; and likewiſe in life, following after carnall ſecuritie, and auoyding perſecution for Chriſt crucified, they ſhewed themſelues to be enemies vnto the croſſe of Chriſt.

Hence then I obſerue who they be that be the enemies of the croſſe of Chriſt, namely they that in their doctrine detract from the merits of Chriſt his croſſe, and the worke of

our

our redemption by the bloud of Christ Iesus finished vpon the crosse; and they likewise that in their life follow after carnall delicacie, and flie persecution for the crosse of Christ, for Christ crucified: euen both these sorts of men are enemies vnto the crosse of Christ. For touching the first sort of men, must not they needs be counted the enemies of the crosse of Christ, that in their doctrine make the crosse of Christ to be of none effect? And doe not they in their doctrine make the crosse of Christ to be of none effect, that teach righteousnes, redemption, or saluation to be any otherwise then by the onely merits of Christ his crosse, and faith in his bloud? The Apostle saith, *if righteousnesse be by the Law*, that is, if we may be made righteous by any worke which we can doe according to the law, by the feare of God, the loue of God, the loue of our neighbour, or any thing commanded in the morall law of God, *then Christ died without a cause, and in vaine.* For to this end, as the Apostle sheweth, *God sent his Sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh, that the righteousnesse of the Law might be fulfilled in vs.* Where the meaning is, that therefore Christ was sent to fulfill all righteousnesse in our flesh, and to die for vs, because we were vnable to fulfill the law to be made righteous by it, or to saue our soules from death. For if we had beene able to purchase righteousnes by our owne workes, or to saue our soules from death, then what needed Christ to haue come in the flesh, or to haue died for vs? It had beene in vaine, and vnprofitable. They then that teach righteousnesse to be by the law, or any thing that we can doe, they make the death of Christ, and his resurrection, his victorie, his kingdome, his glory, himselfe vnprofitable, and of none effect, and so are enemies of the crosse of Christ. So againe, the Apostle saith, *yee are abolished from Christ, whosoeuer are iustified by the law, yee are fallen from grace.* Where the meaning is, that they are vtterly voide of Christ, and not in the kingdome of grace, they abolish righteousnesse, redemption, and saluation by Christ and haue no part in the death and resurrection of Christ, that seeke to be made righteous, or to purchase saluation by the works of the law. Whereupon againe it followeth, that they that

Gal. 2.21.

Rom. 8.3. 4.

Gal. 5.4.

that teach righteouſneſſe or ſaluation to be by the law, mak
Chriſt vnprofitable, and aboliſh the merit of our redemptio
by his bloud, and ſo in their doctrine are enemies vnto th
croſſe of Chriſt.

Will yee then know who they are that are the enemies o
the croſſe of Chriſt at this day that yee may not follow them
or walke as they doe? Marke then who they are that in thei
doctrine are iniurious to the croſſe of Chriſt. Who are they
that teach, that we are iuſtified by our owne works done ac-
cording to the law, and not by the alone righteouſneſſe o
Chriſt Ieſus which he finiſhed vpon his croſſe? Who are they
that teach that our ſinnes are forgiuen by bulls, and pardons
and pilgrimages, and not by the alone bloud of Chriſt Ieſus?
Who are they that teach propitiatorie ſacrifices for the
quicke and the dead, other then that one ſacrifice of Chriſt
Ieſus once offered vpon the croſſe, whereby he hath obtained
eternall redemption for vs? Who are they that teach invo-
cation vnto, and interceſſion by Saints or Angels, or any
other then him that by his owne bloud hath entred in once
vnto the holy place, and is ſet at the right hand of God to
make continuall interceſſion for vs? Marke who they be that
be ſuch, and ſee whether that they be not the enemies of the
croſſe of Chriſt, whether any be ſo iniurious vnto the croſſe
of Chriſt as they be. O but ſome will ſay that theſe whom
I now note be the onely friends of the croſſe of Chriſt. For
doe not they worſhip the croſſe of Chriſt euen with holy wor-
ſhip? Doe not they ſet it in their temples, & in the high waies,
and in euery place bow downe vnto it? Doe not they adorne
it with gold, and ſiluer, and all coſtly precious ſtones? Doe
not their great ones cauſe it in all celebritie and pompe to be
caried before them? Doe they not at all times, when they
come out of their houſes, when they come into the Churches,
when they addreſſe themſelues almoſt vnto any thing ſigne
themſelues with the ſigne of the croſſe in honor of the croſſe
of Chriſt? True it is, they whom I note doe thus, and yet
theſe be they that be the enemies of the croſſe of Chriſt. For
to doe thus, and with theſe fooliſh outward ſemblances and
may-games to deceiue the world, is not to glory in the croſſe

of

of Christ, or to be a friend of the crosse of Christ; but to teach Christ Iesus purely and sincerely, to giue vnto Christ crucified the full and whole honor of our redemption, iustification, and saluation which they doe not, this is to be a true friend of the crosse of Christ: for this is to beleeue and know Christ crucified. There was a time indeed when the crosse of Christ was most odious and opprobrious, and when to preach or beleeue in Christ crucified was most ridiculous. And if these crosse and grosse idolaters had liued then, it may well be thought that they would haue beene crosse and grosse persecutors. But now when we glory in nothing more than to know Christ and him crucified, in such pompous sort and vaine gesticulations to celebrate the crosse, and to detract from the merits of Christ crucified, is to be iniurious vnto the crosse of Christ, to be an enemie of the crosse of Christ. Yea what else is such adoration and worship of the crosse as they vse, but most grosse and impious idolatry? Take heede therefore of such: marke well who they be. Many such there be: but take heede and beware of them; *for they are the enemies &c.*

Another sort of men likewise there are enemies vnto the crosse of Christ, and those are such as in their life follow after carnall delicacies, and flie persecution for the crosse of Christ, for Christ crucified. Of such the Apostle speaketh, where he saith, *As many as desire to make a faire shew in the flesh, they constraine you to be circumcised, only because they would not suffer persecution for the crosse of Christ.* In which place the Apostle sheweth the cause why the false teachers preached and vrged circumcision and the Law. And this it was: The Iewes still obiected both vnto our Sauiour Christ, and vnto his Apostles, that they taught things contrary to the Law, and to the ordinances of *Moses*: for so wee see it was in the accusation of our Sauiour before his arraignment, that hee moued the people, teaching throughout all *Iudea*, they meant strange doctrine, beginning at *Galile* euen to this place. It was likewise in the accusation of *Stephen* when he was stoned to death, that hee preached that Iesus of *Nazaret* should change the ordinances which *Moses* gaue them. And for this they were ready to kill *Paul*, that hee taught as they said all men euery where against

Gal. 6. 12.

Luc. 23. 5.

Act. 6. 14.

21. 28.

the Law. The falſe teachers therefore ſeeing that the Iewes ſtood vpon *Moſes* and the Law, and that they perſecuted them that preached Chriſt ſincerely euen to the death, ioyned in their preaching of Chriſt circumciſion, and the Law vnto Chriſt, that ſo applying themſelues vnto the humour of the Iewes, they might auoid perſecution for the croſſe of Chriſt, or for preaching ſincerely Chriſt crucified. And theſe are they that the Apoſtle cals here the enemies of the croſſe of Chriſt, becauſe to pleaſe the humour of the Iewes, to liue at eaſe and pleaſure, and to auoid perſecution, they made marchandiſe of the word of God, and preached Chriſt not ſincerely, but ſo as they might keepe themſelues without gunſhot of any danger.

Will yee then know what other enemies there bee of the croſſe of Chriſt at this day, that yee may beware alſo to walke as they doe? Marke then who they are that to auoid the danger which often followeth vpon the preaching of Chriſt purely, fit themſelues vnto the humours of men, and ſo preach that they may pleaſe, or at leaſt not diſpleaſe. Who are they that turne with euery winde, and rather then they will hazard life, goods, or name, will iumpe in religion iuſt with the King of what religion ſoeuer he be? Who are they that to auoid it may be only ſuppoſed dangers, doe betray the truth of Chriſt Ieſus, ſparing to ſpeake ſuch things as they ought, and ſpeaking ſuch things as they ought not? Who are they whoſe care and labour it is a great deale more to ſpeake ſafely, as they thinke, then to ſpeake ſincerely? Many ſuch carnall Goſpellers there be, of whom that of our Saniour Chriſt is truly affirmed, *He that is not with me, is againſt me; and he that gathereth not with mee, ſcattereth.* Marke them who they bee, and take heed and beware of them. Walke not after their example, for they are the enemies of the croſſe of Chriſt, prouiding for their owne ſecuritie whatſoeuer become of the truth of Chriſt Ieſus.

Mat. 12. 30.

The ſecond thing which the Apoſtle noteth in theſe many walkers of whom he had told them often, and now told them weeping, is, that their end or reward for a recompence of ſuch their walking is damnation, or deſtruction, if God ſhall not

grant

grant them grace vnto repentance for ſuch their euill walking. Which branch of the Apoſtles reaſon in effect vrgeth thus much, that if the *Philippians* feared the end of thoſe walkers, they ſhould alſo feare to walke as they did, and rather walke ſo as they had him for an enſample. And indeed this end, as alſo the other properties after ſpecified, rightly agree vnto thoſe enemies of the croſſe of Chriſt before mentioned. Hence then I obſerue what the end is of thoſe that are enemies vnto the croſſe of Chriſt, that make their God their bellie, that ſeeke the praiſe of men, but not of God, that minde earthly things, ſo that their delight and affections are ſet thereon, and generally of ſuch vngodly walkers as walke cleane otherwiſe then wee haue Chriſt and his holy Apoſtles and bleſſed ſeruants for an enſample: their end is, as here the Apoſtle ſaith, damnation, vnleſſe the Lord grant them grace vnto repentance. A ſentence which albeit I feare to pronounce, yet when and where the holy Ghoſt leadeth me thereunto, I muſt ſpeake, that the godly may ſtand in awe, and not ſinne, and that the vngodly of the earth may tremble, and either reforme the wickednesse of their wayes, or elſe through the iuſt iudgement of God may ſmite their knees one againſt another, and be drencht vp in deſperation. This then to be the end of ſuch the holy Ghoſt euery where witneſſeth. *Vpon the vngodly*, ſaith the Prophet, *the Lord ſhall raine ſnares, fire and brimſtone, ſtorme and tempeſt, this ſhall be their portion to drinke. Tophet*, ſaith *Eſay*, *is prepared of old, it is euen prepared for the King*, if he be wicked, *it is made deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a riuer of brimſtone doth kindle it.* And in a viſion *Iohn* ſaw *the beaſt taken, and with him that falſe Prophet that wrought miracles before him, whereby hee deceiued them that receiued the beaſts marke, and them that worſhipped his image. And both theſe were caſt aliue into a lake of fire, burning with brimſtone.* All which places, and many others which might be alleadged to this purpoſe, doe euidently ſhew what the end is of the wicked and vngodly of the earth, bee they Prince or ſubiect, Paſtor or people, ſeducers or ſeduced. Their end is, they ſhall be rooted out at the laſt, and turned into hell, vnleſſe by true and vnfained repentance they pre-

Pſal. 11. 7.

Eſa. 30. 33.

Apoc. 19. 20

uent that iudgement, the ſentence whereof can neuer bee re-
uerſed.

Whoſe end then yee feare, it behoueth you carefully to looke vnto it that yee walke not after their example. Conſider well what hath beene ſaid touching the enemies of the croſſe of Chriſt, and marke well what ſhal beſaid touching thoſe whoſe God is their bellie, whoſe glory is to their ſhame, which minde earthly things. If by that which hath beene ſaid yee can deſcrie who they be that be the enemies of the croſſe of Chriſt, or if that which ſhall beſaid ſhall any way deſigne who they be whoſe God is their bellie, whoſe glory is to their ſhame, which minde earthly things, take heede and beware that yee walke not as they doe. For of this be ye ſure, that the end of ſuch is damnation and deſtruction. And if the Cities about *Sodome* and *Gomorrha* ſuffered the vengeance of eternall fire as well as *Sodome* and *Gomorrha*, becauſe they in like manner as *Sodome* and *Gomorrha* did, committed and followed ſtrange fleſh, then aſſure your ſelues that if yee ſhall walke as they that are enemies to the croſſe of Chriſt, whoſe God is their bellie, &c. ye ſhall alſo drinke of the ſame cup that they ſhall drinke of, euen of the wine of Gods wrath. Take heede therefore leſt at any time any of you be deceiued by them, and walke not in their ſteps if yee will not bee partakers of their iudgements.

Iudg.7.

The third thing which the Apoſtle noteth in theſe inordinate walkers, is, that their God is their bellie: whereby the Apoſtle ſignifieth that they preached not Chriſt ſincerely and purely for Chriſt his ſake, but that they principally reſpected in the preaching of Chriſt their profit, their pleaſure, their eaſe, being louers of pleaſures, of profit, of eaſe, more then louers of God; and therefore their bellie, that is, their profit, their pleaſure, their eaſe, might well bee called their God, that being each mans God which hee loueth and liketh beſt. And this branch alſo of the Apoſtles reaſon might well ſtand for a ſufficient argument with the *Philippians* to moue them not to walke after theſe, but to follow him, and to walke ſo as they had him for an enſample. Hence then I obſerue another note of falſe teachers, after whoſe example wee may

not

not walke: if their God be their bellie, ſo that they care more to ſerue their owne bellies then the Lord Ieſus Chriſt, they are falſe teachers, and we may not follow them. This note of falſe teachers our Apoſtle alſo giues in his epiſtle to the *Romans*, where hauing exhorted the *Romans* to beware of falſe Apoſtles and teachers, he giues them this note to know them by, *They that are ſuch*, ſaith he, *ſerue not the Lord Ieſus Chriſt, but their owne bellies*, that is, they ſeeke their owne gaine, and preach Chriſt with reference to pleaſe others, and to ſeeke their owne eaſe, profit, and pleaſure. The Apoſtle giues likewiſe the ſame note of them, where he ſaith that *they haue hearts exercised with couetouſneſſe, through couetouſneſſe making marchandize of mens ſoules.* Such a one was *Balaam*, of whom the Apoſtle *Peter* there ſaith, that *he loued the wages of vnrighteouſneſſe.* Such were thoſe whom *Eſay* called *greedie dogs which could neuer haue enough.* And ſuch were thoſe of whom the Apoſtle ſaid before, that *they ſought their owne, and not that which was Ieſus Chriſts.*

2 Pet. 2. 14 3.

Eſa. 56. 11.

Phil. 2 21.

Will yee then know who they are at this day that by this note may be deſcried to be falſe teachers, that knowing them ye may not follow them, nor walke as they doe? Marke then who they are that ſerue their owne bellies more then the Lord Ieſus Chriſt. Who are they that through couetouſneſſe would make marchandize of your ſoules, and ſpeake euill of the way of truth? Who are they that for money ſet on ſale the forgiueneſſe of ſinnes, and the kingdome of heauen? Who are they that vnder colour of long praiers deuoure widowes houſes? that for ſuch and ſuch lands, or ſummes of money, or releefe to ſuch and ſuch places, will promiſe ſo many praiers for ſo many dayes or yeeres for you or your friends? Who are they that to maintaine their triple Crowne maintaine alſo the wicked Stewes? Who are they that make gaine godlineſſe, and doe all that euer they doe in deed and in truth for the maintenance of their ſtate, and of their bellies? It is eaſily knowne who they be, and it is as eaſily hereby diſcerned that they are falſe teachers whoſoeuer they be. Take heed then and beware of them: follow them not, neither walke as they doe; for howſoeuer they haue God in their mouthes, yet ſound their

hearts, and trace them in the paths wherein they walke, it will be found that their God is their bellie, if either that bee their God which they loue best, or that be their bellie which they measure by their pleasure, profit, and ease.

But doe they alone make their belly their God? Doe not all they that more seeke their owne then that which is Iesus Christs make their bellie their God? Or are there not many carnall Gospellers that doe so? How many are there that intrude themselues into this holy calling, not with any purpose to worke in the Lord his vineyard, but onely to feede vpon the portion of the Leuites? How many are there that withdraw their shoulders from the burthen as much and as often as they can, and take as little paines in this worke as they can, seeking more their owne ease then that which is Iesus Christs? How many are there that being bewitched with the loue, and troubled with the cares of the world, are so carefully occupied about the things of this life that they intend not the worke of the ministerie, seeking more their owne profit than that which is Iesus Christs? how many are there that preach Christ rather through strife and enuie than of good will, rather in hope of preferment for their paines, than of any desire to gaine them that heare them vnto Christ, rather in any other respect almost, than in an holly zeale of the glory of our God? Surely many such carnall Gospellers there be whose God is indeede their belly, which like vnto the sonnes of *Eli* so turne aside after the loue of their bellies, and of their pleasures, that either they forget, or else care not for the law of their God. But take heede and beware of them: for yee may not walke as they doe.

Yea, generally they make their God their belly that either serue their bellies when they should serue their God, or care more for the feeding of the bellie than for the knowledge of God, or so serue God as he doth serue their bellies. Looke then well amongst you that none of you be such, as are then a looking to your profits, or pleasures, or other things of this life when ye should be looking vnto the seruice of your God; that none of you be such as care more for the things of this life, than for the knowledge of Gods wil out of his holy word;

that

that none of you be such as measure your seruice vnto the Lord by his ministring vnto you such things as are needfull for the maintenance of this life: for such do make their God their bellie, either caring more for the things of this life than for God, or else only so caring for God as they are occasioned by the things of this life. A foule and grosse Idolatrie to make our bellie our God. And therefore let vs take heede that neither we commit such Idolatrie, nor follow the example of such as commit such Idolatrie.

The fourth thing which the Apostle noteth in these inordinate walkers is, that their glorie is to their shame. Whereby the Apostle signifieth that the vaine glorie and estimation which they sought after amongst men, neglecting the true glorie of Christ Iesus, should turne to their confusion and shame. Which branch also of the Apostles reason might well serue for a sufficient reason to moue the *Philippians* not to follow the example of these, but to follow him, and such as walked so as they had him for an ensample. Hence then I obserue another note of false teachers and inordinate walkers, which is, vainely to seeke after glorie and estimation amongst men, neglecting the glorie of God, after whose example we may not walke, for that their glorie shall be turned into shame. *How can ye beleeue which receiue honour one of another* (saith our Sauiour) *and seeke not the honour that commeth of God alone?* In which place is shewed, that this vaine seeking after honour and glorie amongst men is the very root of infidelity. And therfore it is said of certaine chiefe rulers that in a generalitie beleeued in Christ because of the miracles which he did, but not indeede truely beleeue, that they did not confesse Christ. And the reason is added, *for they loued the praise of men more than the praise of God.* So that the ambitious seeking of praise amongst men, is the very bane in all sorts of men both of faith, and of euery fruit thereof. And a iust thing it is with God that they which seeke the praise of men, and not of God haue their praise with men, but not with God, and that with God their glorie be turned into shame.

Ioh. 5. 44.

Ioh. 12. 43.

Will ye then know who by this note may be descried at this day to be false teachers, that knowing them ye may not follow

low them, nor walke as they doe. Marke who they are that seeke honor and glorie amongſt men, but ſeeke not the honour that commeth of God alone: who is it that exalteth himſelfe againſt all that is called God, or that is worſhipped, ſitas God in the temple of God, and ſhewing himſelfe that he is God? Who is it that is araied with purple and skarlet, and guilded with gold and precious ſtones, and pearles, and hath a cup of gold in her hand full of abominations, and filthineſſe of her fornication where with ſhe make all the Nations of the earth drunke? Who is it that glorifieth her ſelfe, and liueth in pleaſure, and ſaith in her heart, I ſit being a Queene, and am no widdow, and ſhall ſee no mourning? And what ſhall be-
Apoc. 18.8. come of all this pompe and glorie? her plagues ſhall come at one day, death, and ſorrow, and famine, and ſhe ſhall be burnt with fire; for ſtrong is the Lord God which ſhall condemne her. Take heede then and beware how ye follow this beaſt, or them that haue receiued the beaſts marke. Their glorie which they ſeeke with men they haue, but their glory ſhall be turned into confuſion and ſhame.

And I wiſh that they were the men alone that ſeeke the praiſe of men, but not of God. But are there not many carnall Goſpellers that may be branded with that marke? Are there not many that in a vaine affectation of their owne praiſe more then Gods, ſtudie rather to ſpeake vnto the eare then vnto the heart? Are there not many whoſe preaching ſtandeth rather in the inticing ſpeech of mans wiſdome, then in plaine euidence of the ſpirit and of power? If there be any that ſo vainly hunt after glory, ſurely their glory ſhall vaniſh as ſmoake and ſhall wither as the greene hearbe. Take heed therefore and beware of them: for ye may not walke as they doe.

The laſt thing which the Apoſtle noteth in them, is, that they minde earthly things, whereby the Apoſtle ſignifieth that their ſtudie, and delight, and all their affections were ſet on houſes, wealth, friends, commodities, and the things which are on earth, and not on the things which are aboue. Another note of falſe teachers, and inordinate walkers. Marke then and ſee who they are that are ſuch, and walke not as they doe, but follow the bleſſed Apoſtle, and ſuch as walke ſo as he did.

LECTVRE LXX.

PHILIP. 3. Verſ. 19.20.

Whoſe glory is to their ſhame, which minde earthly things. But our converſation is in heauen.

Whoſe glory is to their ſhame.] This is the fourth thing which the Apoſtle noteth in theſe many and inordinate walkers of whom he had told them often, and now told them weeping, that their glory is to their ſhame. Whereby the Apoſtle ſignifieth both their great vanitie in ſeeking after honour and glory amongſt men, neglecting the true glory of Chriſt Ieſus, and likewiſe the end that ſhould come of it, which is that it ſhould turne to their confuſion and ſhame. They ſought the praiſe of men in the vanitie of their hearts, and not of God, but their glory in the end ſhould turne to their ſhame. Which one branch of the Apoſtles reaſon might well ſerue for a ſufficient reaſon to moue the *Philippians* not to follow the example of theſe, but to follow him, and ſuch others as walked ſo as they had him for an enſample. Hence then I obſerue another note of inordinate walkers, whoſe example wee may not follow if we feare the reward of their walking: if they vainly ſeeke after glory and eſtimation amongſt men, neglecting the glory and honour that commeth of God alone, they are inordinate walkers, and wee may not walke after them, for that the glory which ſuch men ſeeke ſhall be turned into ſhame. It is a generall rule preſcribed vnto all Chriſtians, that in all things they ſhould alwayes ſeeke the glory of the Lord, by the Apoſtle, where he ſaith, *Whether yee eat, or drinke, or whatſoeuer yee doe, doe all to the glory of God.* For, as he ſaith in another place, *wee are choſen in Chriſt, that wee ſhould be to the praiſe of his glory.* Whereunto agreeth that of *Peter, Wee are a choſen generation, a royall prieſthood, an holy nation, a peculiar people, that wee ſhould ſhew forth the vertues of him that hath called vs out of darkneſſe into*

1 Cor. 10. 31.
Eph. 1. 11.
1 Pet. 2. 9.

into his maruellous light. And a notable preſident hereof we haue in the example of our Sauiour, who ſought not his own praiſe, nor the praiſe of men, but the praiſe of him that ſent him. But as for ſeeking glory and eſtimation amongſt men, the Apoſtle hath plainely forbidde it, where he ſaith, *Let vs not be deſirous of vaine-glory prouoking one another, enuying one another.* And in another place he proteſteth againſt it ſaying, *So we ſpeake, not as they which pleaſe men, but God, which trieth our hearts, neither did we euer vſe flattering words, as ye know, nor coloured couetouſneſſe, God is record, neither ſought we praiſe of men, neither of you, nor of others.* Yea and our Sauiour hath noted it to be a bitter roote of infidelitie, or at leaſt a great let to come vnto God where he ſaith, *How can ye beleiue which receiue honour one of another, and ſeeke not the honour that commeth of God alone? how can ye beleeue*, as if hee ſhould haue ſaid it is almoſt impoſſible, ſurely it is a very great ſtoppe and hinderance vnto a man to come vnto God. And the proofe thereof we ſee in certaine chiefe Rulers of the *Iewes*, of whom it is ſaid, *that they beleeued in Chriſt*, which was true only in a generalitie, but they did not confeſſe him. And the reaſon is added, *For they loued the praiſe of men, more then the praiſe of God.* Thus then we ſee that generally we ſhould in all things ſeeke the glorie of God, and not vaine praiſe and glory amongſt men. So that the ambitious and vaine ſeeking after honour and glory amongſt men, neglecting the glory of God, is a plaine note in all ſorts of men of inordinate walking.

Iohn. 8. 50.

Gal. 5. 26.

1 Theſſ. 2. 4. 5. 6.

Iohn. 5. 44.

Iohn. 12. 42. 43

Now to deſcend from the generalitie vnto ſome particularitie, did not this note amongſt others plainely deſcrie thoſe falſe Teachers which in *Pauls* abſence ſeduced and bewitched thoſe Churches which he had planted in the faith of Chriſt Ieſus, to be falſe Teachers? Their debaſing and diſgracing of *Paul* in his abſence, their curious affectation of eloquence, wiſedome, knowledge, and learning, as if they had all learning and all knowledge, and *Paul* none at all, their vaine oſtentation that they had been conuerſant with the Apoſtles, and that they followed their footſteps, ſaying that *Paul* had not ſeene Chriſt in the fleſh, nor had conuerſed with the Apoſtles, their ambitious deſire to pleaſe the *Iewes*, to creepe into

into credit with them, and to worke *Paul* out of credit, their aduancing and exalting of themselues aboue all others as if they were, and none but they, what else was it but to seeke their owne praise, to haue honour of the *Iewes*, and to be called of them *Rabbi?* and what else did it but bewray them to be false Teachers? Which albeit the Apostle do not in expressed termes vtter, yet seemeth he vnto me to implie so much when he saith, *That his preaching stood not in the intising speech of mans wisedome, but in plaine euidence of the spirit, and of power.* 1 Cor. 2. 4. And againe when he saith, *That he so spake not as they that please men, but as God which trieth the hearts.* 1 Thes. 2. 4. For in both these places I take it is signified that they that preach in the intising speech of mans wisedome, they that speake to please men to be praised and had in honour of them, thereby bewray themselues to be false Teachers. And it is a iust thing with God that they which seeke the praise of men, and not of God, haue their praise with men, but not with God, and that with God their glory bee turned into their owne confusion and shame, if not in this day in their owne conscience, yet in that day when all faces shall gather blacknesse before him. For then they shall see that all glory and honour is due vnto him, that all true glory commeth from him, and then shall they be ashamed that they sought not the honour that commeth of him alone, and their shame shall be their euerlasting woe and confusion.

Will ye then know who by this note may be descried at this day to be false Teachers, that knowing them ye may not follow them, nor walke as they doe? Marke who they are that seeke honour and glory amongst men, but seeke not the honour and glory that commeth of God alone. Who is it that stirres so much that he troubles all for the chiefe soueraignty in earth ouer all persons in all causes ecclesiasticall and ciuill? Who is it that exalteth himselfe against all that is called God, or worshipped, sitting as God in the Temple of God, & shewing himselfe that he is God? Who is it that is arayed with purple and skarlet, and guilded with gold and precious stones, and pearles, and hath a cuppe of gold in her hand full of abominations and filthinesse of her fornication wherewith she makes

makes all the nations of the earth drunke? Who is it that glorifieth her ſelfe, and liueth in pleaſure, and ſaith in her heart I ſit being a Queene, and am no widow, and ſhall ſee no mourning? Marke I ſay, and ſee whether this be not the falſe Prophet that workes miracles before the beaſt? Marke and ſee whoſe honour and glory it is that this falſe Prophet, and his followers ſeeke and hunt after, Gods, or their owne? And if by this that hath beene ſaid ye can deſcrie who they be, then take heed and beware of them. For what ſhall become of all this pompe and glory which they ſo greedily ſeeke after? Iohn ſaith, *Her plagues ſhall come at one day, death, and ſorrow, and famine, and ſhe ſhall be burnt with fire: for ſtrong is the Lord which ſhall condemne her.* And our Apoſtle ſaith, *their glory ſhall be turned into ſhame, and their end ſhall be damnation.* Take heede therefore and beware of them; follow them not, leſt if yee be partakers in their ſinnes, and bee partakers alſo of their puniſhment.

Apo. 19. 20.

Apoc. 18. 8.

Now I wiſh that this poyſon had crept no farther into the Church, and that they were the men alone that ſeeke the praiſe of men, and not of God. But are there not ſome others that are tainted with this vice of vaine-glory? Are there not ſome others that preach themſelues rather then Ieſus Chriſt? that in a vaine affectation of their owne praiſe more then Gods, ſtudie rather to ſpeak vnto the eare then vnto the hart? whoſe preaching ſtandeth rather in the intiſing ſpeech of mans wiſedome, then in plaine euidence of the ſpirit, and of power? I wiſh there were no ſuch: but if there be, yee may not be followers of them. For the Goſpell is not deliuered vnto vs that we ſhould thereby ſeeke our owne praiſe and glory, or that the people ſhould honour and magnifie vs which are the Miniſters thereof, but to the end that the benefit and the glory of Chriſt might bee preached and publiſhed, and that the Father might be glorified for his mercy offered vnto vs in Chriſt his ſonne, whom he hath giuen vs, and together with him all things alſo. To conclude therefore this point in one word, we are all of vs that are Chriſtians both Paſtor and people in all things to ſeeke the glory of God, and not of men. For if we doe otherwiſe, and ſeeke the glory of men

and

nd not of God, our glory ſhall be turned into ſhame.

The laſt thing which the Apoſtle noteth in theſe many nd inordinate walkers of whom he had told them often, and ow told them weeping, is that they minde earthly things. Whereby the Apoſtle ſignifieth that their ſtudie, delight, and ll their affections were ſet on honours, wealth, friends, com-odities, and the things which are on earth, neuer minding he things which are aboue. And here was the roote of all the ther euils. For why were they the enemies of the croſſe of Chriſt? why was their belly their God? why ſought they after aine-glorie and eſtimation in the world, and not that honor hat commeth of God alone? The reaſon was, they minded arthly things. This is a briefe comprehenſion of the reſt, his being a certaine ground of the reſt, and the reſt being cer-aine notes of this. For as the cauſe why they were enemies o the croſſe of Chriſt, why their God was their belly, why hey ſought glory with men and not with God, was, becauſe hey minded earthly things, ſo theſe were euident notes to onuince them that they minded earthly things, for that they were enemies to the croſſe of Chriſt, for that their God was heir belly, and that they ſought after the praiſe of men, and oor of God.

Hence then I obſerue the laſt note of inordinate walkers, which is indeed the ground of all inordinate walking; and hat is, the ſetling of the affections on the things which are on earth, and reſting in them as in the chiefeſt good. *The de-ire of mony*, ſaith the Apoſtle, *is the roote of all euill, which while ome luſted after they erred from the faith, and pearced themſelues hrough with many ſorowes*. That which the Apoſtle ſpeaketh in particular of this one earthly deſire of mony, is alſo true in the generall of all earthly deſires. For the minding and deſire of all earthly things is the roote of all euill, whereon when men ſet their affections they erre from the faith, and pierce themſelues through with many ſorrowes. So that as the Apoſtle reaſoneth, ſaying, *whereas there is among you enny-ing, and ſtrife, and diuiſions, are ye not carnall, and walke as men?* ſo may I likewiſe reaſon, is there any error in faith, or cor-ruption in life, and is it not hence, for that they minde earthly things?

1 Tim. 6. 10

1 Cor. 3. 3.

things? *Iudas* that was numbred with the Apoſtles, and h
obtained fellowſhippe in that miniſtration, betrayed his M
ſter Chriſt Ieſus. What was the cauſe? He bore the bag, a
he loued it too well: thirty pieces of ſiluer were the reward
his iniquitie. *Demas* forſooke *Paul:* what was the reaſon? H
loued the world, and embraced it. Thoſe Miniſters of t
Goſpell, that the Apoſtle ſpeaketh of in the former chapt
ſought not that which was Ieſus Chriſts: and what was t
ſtoppe? they ſought their owne, their owne pleaſure, the
owne profit, their owne honour, their owne eaſe, they minde
earthly things. Neither is it ſo onely in the miniſterie, but g
nerally in all ſorts of men this minding of earthly thin
chokes vp euery good thing, and inclines vnto euery bad
thing. Thoſe chiefe Rulers of whom we ſpake before confe
ſed not Chriſt, what was the cauſe? They loued the praiſe
men, more then the praiſe of God. A good confeſſio
hindered by minding an earthly thing, the praiſe
men. *Demetrius* likewiſe and his company raiſed a ſeditio
tumult againſt *Paul*: what was the cauſe? they thought th
by his preaching the ſiluer Temples of *Diana* which the
made, and which brought great gaines vnto them, would be
ſet at naught. A wicked ſedition raiſed through carnall an
earthly minded men, whoſe mindes were ſo ſet vpon the
gaines that for it they could not looke towards God, nor a
bide the Miniſters of Chriſt his Goſpell. And ſo it is gene
rally, whereſoeuer the affection is ſet on earthly things, ther
their walking is inordinate whether it be in Paſtor, or in peo
ple. And therefore the Apoſtle hath moſt carefully euer
Coloſ. 3.2. 5.6. where admoniſhed vs not to minde earthly things: *Set* w
your affections on the things which are on the earth. And againe
*Mortifie your members which are on the earth, fornication, v
cleaneſſe, the inordinate affection, euill concupiſcence, and couetou
neſſe which is idolatrie, for the which things ſakes the wrath of G
commeth on the children of diſobedience.* The like admonition
are very vſuall in the holy Scriptures.

Marke then the Apoſtles rule. Yee may not walke afte
them which minde earthly things; and therefore ye may no
walke after them that be the enemies of the croſſe of Chriſt
Fo

For for this cauſe they whom we haue noted to be the enemies of the croſſe of Chriſt, whoſe end we haue noted to be their damnation, whoſe God to be their belly, whoſe glory to be to their ſhame, for this cauſe I ſay they were ſuch becauſe they minded earthly things. O but ſome will ſay that theſe whom I noted to be ſuch, are the onely men, many of them, that ſequeſtred themſelues from earthly things, and haue no minde of earthly things. See then whether that which hath beene ſaid ſhew not plainely that they are the enemies of the croſſe of Chriſt, that their God is their belly, that they ſeeke the praiſe of men more then of God. For if they be ſuch theſe are plaine and euident tokens that they doe mind earthly things, whatſoeuer be ſaid, and whatſoeuer ſhew be made to the contrarie. Neither were it otherwiſe hard to ſhew by their whole practiſe, that their whole minde, and all their affections are ſet on earthly things. But it ſhall not be needfull. That which hath beene ſaid may ſerue to cleare the point, and to be a ſufficient caueat vnto you that ye doe not walke after their example. And let this be ſet downe for a generall rule, that we may not follow their example which minde earthly things.

Yet if our practiſe be lookt into it will be found that generally we follow them, and none elſe. For whereon elſe are our mindes, our delight, our affections ſet but on the things which are on earth? The rich man what minded hee but riches? the ambitious man what but honours? the voluptuous man what but pleaſures? the dainty man what but eaſe? the carnall man what but the fleſh and the luſts thereof? Generally our thoughts are earth creeping thoughts, our deſires earth-creeping deſires, our actions earth ſmelling actions, our waies earth-ſmelling waies. We thinke and care ſome of vs how to liue, ſome of vs how to liue well. But how is that? to liue at eaſe, to ſwimme with pleaſures, to haue wealth at our wils, and to leaue the reſt of our ſubſtance for our children. And hence it is that the voice of vnmercifulneſſe towards the poore, of deceit in buying and ſelling, of oppreſſion of our brethren, of ſlandering one another, and ſtealing one from another is heard in our ſtreetes. Hence it is that there are diuiſions

uiſions, and diſſenſions, emulations, ſtrife, enuying and the like amongſt vs. Hence it is that wiſedome crieth without and vttereth her voice in the ſtreets, but no man hearkeneth nor receiueth inſtruction, euen becauſe wee minde earthly things, and ſet our affections thereon. But what ſaith our Apoſtle, *No man*, ſaith he, *that warreth entangleth himſelfe with the affaires of this life, becauſe he would pleaſe him that hath choſen him to be a ſouldier.* Now we are all of vs, euen ſo many as are baptized into the name of Chriſt Ieſus, billed ſouldiers to fight vnder his banner againſt euery thing that exalteth it ſelfe againſt God. And our care ſhould be in all things to please him that hath choſen vs to be his ſouldiers. And for this cauſe we ſhould not ſuffer our ſelues to be entangled with the affaires of this life, ſo that we ſhould ſet our affections on the things which are on the earth. For it is the courſe of militarie diſcipline, that hauing billed themſelues to be ſouldiers they minde no more houſhold, or other ordinarie affaires, but only their warre. Right ſo ſhould it be in the courſe of our Chriſtian warfare, that hauing giuen our names vnto Chriſt to fight vnder his banner wee ſhould not henceforth minde earthly things, but ſtill haue cloſe girt vnto vs the whole armour of God that we may be able to reſiſt in the euill day, and hauing finiſhed all things ſtand faſt. The faithfull Miniſter of the Goſpell ſhould not ſeeke his owne, but that which is Ieſus Chriſts. The faithfull Chriſtian ſhould weine himſelfe from the tranſitorie things of this life, and at no hand ſet his affections on them.

2 Tim. 2 4.

Howbeit let no man ſo vnderſtand me as if I thought that we ſhould not meddle with the tranſitorie things of this life, or haue nothing at all to doe with earthly things. For no doubt we may medle with them, and vſe them, and make a godly vſe of them. The Patriarches and Prophets, our bleſſed Sauiour, and his holy Apoſtles as the Scriptures beare witneſſe vſed them, and made an holy vſe of them. Nay not onely we may vſe them, and make an holy vſe of them, but we muſt count them the good bleſſings of Almightie God, and we muſt take care to vſe them to his glory. We may not lightly regard them, or wrechleſly neglect them, but we muſt carefully

carefully husband them, and wisely employ them to our own vse, and the good of Gods children. For therefore wee haue them that therewith we may doe good vnto all, but especially vnto those that are of the household of faith: wealth, that wee may helpe to supply the wants of our brethren, honour and might, that we may helpe to lift the poore out of the mire, fauour and friendship, that so we may be the better able to relieue them that are oppressed, all things needfull and profitable for this life that therewith wee may doe good vnto those that be in neede or necessitie, and that thereby we may glorifie our Father which is in heauen. So then to take me as if I thought that we may not medle with, or vse earthly things & temporall blessings, were to mistake me. But this I say with the Apostle, *that we must vse them as though wee vsed them not*, namely so we must vse them as that we be not entangled with them, nor mastered by them. *Wee must not be entangled with the affaires of this life*, as the Apostle speaketh. And as the Prophet saith of riches *that if they encrease wee may not set our hearts vpon them*, so is it to bee said in generall of all earthly things, we may *not set our hearts vpon them*. *We may not*, as our Apostle saith elsewhere, *set our affections on things which are on the earth*: and as here our Apostle saith, *we may not mind earthly things to set our studie and our delight thereon*. For if we doe, then shall we be of those many which the Apostle here speaketh of, and whom he would that we should not follow: yea, if wee minde earthly things wee shall fall into tentation and snares, and into many foolish & noysome lusts which drowne men in perdition and destruction. Let vs not therefore follow the example of them which mind earthly things, let vs not set our affections on the things which are on the earth: let vs vse them, and let vs labour to vse them to Gods glory, but let vs not set our hearts vpon them, nor suffer our selues to be entangled with them. Let vs giue our hearts vnto our God, let vs set our affections on things which are aboue, and let our conuersation bee in heauen, which is the next point to be handled.

1 Cor. 7. 31.

2 Tim. 2. 4.

Psal. 62. 10

Colos. 3. 2.

LECTVRE LXXI.

PHILIP. 3.

Verſe 20. *But our conuerſation is in heauen, from whence alſo we looke for the Sauiour, euen the Lord Ieſus Chriſt.*

FOr *our conuerſation*] This is the ſecond reaſon which the Apoſtle vſeth to moue the *Philippians* to follow him, and ſuch others as walke ſo as they haue him for an enſample. For ſo it is deliuered in the originall as a reaſon, *for our conuerſation &c:* a reaſon, I ſay, not of that which immediatly went before, but a reaſon of his exhortation in *verſ.* 17. where it is ſaid, *brethren, be yee followers of mee &c.* yet ſo that the reaſon is drawne from the *antitheſis* of that which went immediatly before. In theſe words then we haue the ſecond reaſon of the Apoſtles former exhortation, drawne from the *antitheſis* of that which immediatly went before. For as in the former reaſon he ſhewed that they were not to follow thoſe falſe teachers which walked otherwiſe then they had him for an enſample, both by their ſtudie, and by their end, which was damnation; ſo now he ſheweth that they are to follow him, and ſuch others as walke ſo as they haue him for an enſample, both by the cleane contrary courſe of ſtudie, which he, and ſuch as he is follow, and by the contrary end, which is glorification. This then is the manner of the Apoſtles proceeding: His exhortation is, *brethren, be yee followers of me &c.* His reaſon is; for our conuerſation, or our Citie whereof we are citizens, is in heauen, not in earth that we ſhould minde earthly things, or make our God our belly; but in heauen, from whence alſo we looke for the Sauiour, euen the Lord Ieſus Chriſt, by whom we looke for another reward of our walking, then that which the wicked haue, euen the glorifica-

tion

tion of our vile bodies by that his powerfull working whereby he is able to subdue &c.

In this reason then I note these three principall points shewing themselues in a threefold profession which the Apostle maketh in the behalfe of himselfe, and such others as walked as he did. The first is a Christian profession of their present conuersation in these words, *for our conuersation &c.* The second is a Christian profession of their expectation of Christs second comming to saue them, in these words, *from whence also &c.* The third is a Christian profession of their certaine hope of the glorification of their vile bodies by the powerfull working of Christ, in these words, *who shall change our vile bodies &c.* Now touching their present conuersation, the Apostle maketh this Christian profession, our conuersation is in heauen: which is as if the Apostle should haue said, It is not so with vs as with those false teachers newly mentioned: For they as men of this world minde earthly things, and set their delight and affections thereon: but we carry and behaue our selues in this life as citizens of the heauenly Ierusalem, setting our affections on the things which are aboue. For so the words in the originall are as if we should thus read; our Citie whereof we are citizens, and whereunto we haue right, is in heauen. So that his meaning is, that they carry and behaue themselues, and so conuerse here in this life as citizens of the heauenly Ierusalem, minding that, and the things which beseeme that. Touching the second point, namely their expectation of Christ his second comming to saue them, the Apostle maketh Christian profession, when he saith, *from whence &c*; which is as if our Apostle should haue said; a reason why our conuersation is in heauen is, because from heauen we certainely looke and waite for the appearing of our Lord Iesus Christ, when he shall come as a swift iudge against all them that haue made their belly their God, but as our Sauiour to giue vs an inheritance among them that are saued. In the last verse the Apostle maketh a Christian profession of their certaine hope of their glorification, whereof more particularly hereafter. Now let vs see what obseruations we may gather hence for our owne vse and instruction.

γαρ ἡμῶν πολίτευμα.

The first thing which I note is the Apostles christian profession which he maketh in the behalfe of himselfe, and such others as walked so as he did touching their present life and conuersation, which is, that they caried and behaued themselues in this life as citizens of heauen, setting their affections on the things which are aboue. Whereof the Apostle maketh profession to this end, that hereby the *Philippians* might be induced to follow him, and such as he was, that seeing their conuersation to be such and so holy in comparison of others, they might make their choice of following them, and haue their conuersation such as they heard and saw that theirs was. Hence then I obserue what the life and conuersation of Gods children ought to be in this vale of misery, and valley of teares: we should carry and behaue our selues here as pilgrims here on earth, and hauing our Citie in heauen, as citizens of the heauenly Ierusalem, fixing our faith, hope, and loue there, setling our thoughts, desires, and affections there, hauing our hearts, mindes, and wils there, and liuing vnder the lawes that are giuen and kept there. This our Apostle sheweth in the first chapter of this Epistle, where he exhorteth the *Philippians*, saying, *Only let your conuersation be, as it becommeth the Gospell of Christ.* Where the Apostle vseth the word whence this word here vsed is deriued: And the exhortation implying a dutie, it is as much in effect as if he had said, that we ought so to walke as citizens of the Saints and of the kingdome of God, holding on in that course which beseemeth the profession of the Gospell. The like exhortation also the Apostle *Peter* maketh, where he saith, *As he which hath called you is holy, so be yee holy in all manner of conuersation, because it is written, be yee holy, for I am holy.* Which exhortation likewise implying a dutie, it appeareth that our conuersation should be in all holinesse as becommeth the Saints of God, and citizens of his kingdome. But most plaine to this purpose is that of our Apostle where he saith, *If yee be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God: set your affections on the things which are aboue.* For in this place the Apostle sheweth most plainely, that if we be risen with Christ by the vertue of his resurrection, then we are in

Phil. 1 27. πολιτεύεσθε

1 *Pet.* 1. 15.

Colos. 3. 1. 2

minde

minde and affection euen while we are in the bodie to aſcend vp into heauen, and euen to dwell with him where he is at the right hand of God. And why ſhould it ſeeme ſtrange vnto any, that euen while we liue here in the bodie we ſhould haue our conuerſation in the heauens? Where ſhould the bodie liue but where the head liueth? If then Chriſt which is our head and our life be in heauen, we alſo which are the members of his bodie ſhould haue our life in heauen where Chriſt which is our life is? Againe, where ſhould the ſpouſe loue and like to be, but where her welbeloued bridegroome is? Her heart and her ſoule ſhould be ſo knit vnto him, as that where he is there ſhould ſhee be alſo. Nay our Sauiour himſelfe tells vs, that *where our treaſure is there will our hearts be alſo.* Is then Chriſt in whom are hid all the treaſures of wiſdom and knowledge, the treaſure and ioy of our ſoules? If he be, then where he is, there will our hearts be alſo. Matt. 6. 21.

In bodie it muſt needs be that we walke on earth amongſt the ſonnes of men till our earthly houſe of this tabernacle be deſtroyed, and we be clothed with our houſe from heauen. But *here we haue no abiding Citie:* In token whereof we read that the holy Patriarchs dwelt in tents, counting themſelues onely pilgrims vpon earth, and as gueſts in an Inne for a night, and looking for a Citie hauing a foundation whoſe builder and maker is God. Nay what elſe is here but a vale of miſery, and a valley of teares? How are we here aſſaulted on euery ſide with the world, the fleſh, and the Deuill? How doe the wicked and vngodly of the earth take ſecret counſell together againſt vs, ſaying, come let vs roote them out that they be no more a people, and that their name may be no more had in remembrance? How doe the luſt of the fleſh, the luſt of the eyes, and the pride of life ſwarme like graſhoppers vpon the face of the earth? How manifold are our neceſſities, infirmities, miſeries, diſtreſſes, perils, croſſes, troubles, tentations, afflictions, loſſes, griefes, and anguiſhes both in ſoule and in bodie while we are in the bodie? Euen ſuch and ſo many that we haue great reaſon with our Apoſtle *to ſigh whiles we are in this tabernacle, and to deſire to remoue out of the bodie, and to dwell with the Lord.* Seeing then that here we are but pilgrims and Heb. 13. 14. 2 Cor. 5. 4. 8.

and ſtrangers, and haue no abiding Citie; being that here is but a vale of miſery, and a valley of teares, we are not here to pitch the reſting place of our ſoules, but liuing here in the bodie we are in heart and ſole, in minde and affection to haue our conuerſation in heauen. And that ſo much the rather, be-
Iob 14.1. cauſe *man that is borne of woman is but of ſhort continuance here on earth, and full of trouble and miſery.* For wherein ſhould yee haue ioy, or peace, or comfort in the Holy Ghoſt, nay how ſhould he not be ſwallowed vp of griefe, and ſorrow, and vexation of the ſpirit, if in ſoule he ſhould not aſcend into heauen, and ſet his affections on the things which are aboue? For thus it is that though our outward man be troubled, yet our inward man is comforted; though in bodie we be afflicted and diſtreſſed on euery ſide, yet in our ſoules we haue peace and ioy of the Holy Ghoſt, euen becauſe our conuerſation is in heauen, whence it is that we looke not on the things which are ſeene, but on the things which are not ſeene. This point might be farther inlarged. But by this it doth appeare that the children of God ought in this life to haue their conuerſation in heauen, walking as citizens with the Saints, and of the houſhold of God. Will yee then ſee for your farther vſe and inſtruction what manner perſons yee ought to be in holy conuerſation and godlineſſe, that liuing in the bodie yee may be ſaid to walke as citizens of the heauenly Ieruſalem, and to haue your conuerſation in heauen?

1. If we will walke in this life as citizens of the heauenly Ieruſalem, and approue our ſelues to haue our conuerſation in heauen, we may not warre after the fleſh, or ſuffer our ſelues to be intangled with the affaires of this life. For theſe two, to minde earthly things, and to haue the conuerſation in heauen, are, as we ſee in this place, ſo oppoſed the one vnto the other, that the one is a plaine note of inordinate walkers, and the other a ſure token of our adoption into the ſonnes of God to be partakers of the inheritance among the Saints. Whereupon it is that the Apoſtle plainely proteſteth againſt the one, but
2 Cor. 10.3. cheerefully profeſſeth the other. *Though* (ſaith he) *we walke in the fleſh, yet doe we not warre after the fleſh.* And againe, *No man* (ſaith he) *that warreth*, he meaneth to God in the ſpirit,

and

and therefore the vulgar interpreter puts it into the text, *no man that warreth entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.* And the like is very vsuall. But see how cheerefully hee professeth in this place that his conuersation is in heauen; and in another place, that *his house is from heauen*; and in other places, that *he walkes in the spirit, and mindes those things which are aboue.* This one thing then must we care if we will walke as citizens of heauen, that we walke not after the flesh, nor set our affections on the earth, nor suffer our selues to be intangled with the loue of the world. For (as *Iohn* saith) *if any man loue the world, or the things that are in the world, the loue of the Father is not in him.* We must therefore so vse the world as though we vsed it not: And in no case wee may so set our affections on any thing in this life, that our soule should so cleaue vnto it as the soule of *Shechem* vnto *Dinah* the daughter of *Iacob:* for death will surely follow as it did vpon *Shechem*.

2 Tim. 2. 4.

2 Cor. 5. 2.

1 Ioh. 2. 15.

Gen. 34 26.

2. If we will walke in this life as citizens of the heauenly Ierusalem, and approue our selues to haue our conuersation in heauen, we must so wrestle against all tentations, and all assaults of the Deuill, that hauing finished all things wee may stand fast. For so shall we indeede walke as citizens of the houshold of God, if our case being as our Apostles was, wee can say with our Apostle, *wee are afflicted on euery side, yet are wee not in distresse, in pouerty, but not ouercome of pouerty, we are persecuted, but not forsaken, cast downe, but we perish not.* Thus we make a good tryall of our selues, and shew plainely that we walke not as men simply, but as men of God. For it cannot be that we should not be tempted, and assaulted, that we should not *haue fightings without, and terrors within,* as the Apostle professeth he had. Nay if we be without such corrections, whereof all Gods children are partakers, *we are bastards, and no sonnes.* But if we at such times shall take vnto vs the whole armour of God, if we shall girde vnto vs the sword of the spirit which is the word of God, as our blessed Sauiour for our example did, we shall be sure to quit our selues like men, and to quench all the fiery darts of the Deuill. It

2 Cor. 4. 8. 9.

2 Cor. 7. 5.

Heb. 12. 8.

Matth. 4.

may be indeede, that after yee haue fled from vs by thus resisting him, he will againe assault vs. And so we see he did with our blessed Sauiour in the place mentioned. He left him not with once or twise, but againe, and againe, and againe hee tempted him. We must then as he did still resist him, and still fight against him with the sword of the spirit. So shall we fight with *Michael*, and *Michael* shall fight with vs against the Dragon, and we shall preuaile: *for in that he was tempted, he is able, and will also succour them that are tempted.* This then must be another care that we must take if we will walke as citizens of heauen, that in all tentations and troubles whatsoeuer we may stand fast: for so shall we be good citizens indeed if whatsoeuer battery be laid against vs still we stand vpon our guard, and hold out euery enemy.

Heb. 2. 18.

3. If we will walke in this life as citizens of the heauenly Ierusalem, and approue our selues to haue our conuersation in heauen, we must yeeld our selues to be guided and gouerned by the lawes of that Citie, and to liue in all obedience vnder those lawes which are giuen and kept there: for euery citizen is to be gouerned by the lawes of his Citie, and to yeeld all obedience thereunto. As then the Angels in heauen are alwaies ready to obey & execute his wil, going when he biddeth, and returning when he calleth; so we as dutifull & obedient children should with all willingnes and cheerefulnes apply our selues vnto his sacred will, neuer attempting any thing contrary thereunto. For if when he sets it downe as a law, that we flie that which is euill, and doe that which is good &c, we contrariwise flie that which is good, and follow that which is euill; we are no more citizens, but plaine rebels; we haue no conuersation in heauen, but we plainely fight against heauen, and against God. This then must be a third care that we must take if we will walke as citizens of heauen, that we yeeld our selues to be gouerned by the lawes of that Citie, and liue in all obedience vnder those lawes which the King of heauen hath giuen, and commanded to be kept. Otherwise how can we say that our conuersation is in heauen, if we submit not our selues vnto the lawes, and conforme our liues vnto the will of our father which is in heauen?

4. And

4 And laſtly, if we will walke in this life as citizens of the heauenly Ieruſalem, and approue our ſelues to haue our conuerſation in heauen, we muſt in heart, in minde, and in ſoule aſcend vp thither, our thoughts, our deſires, and our affections muſt be ſetled there, our faith, hope, and loue muſt be rooted and grounded there. By faith we muſt alwaies be looking vnto Chriſt Ieſus the author and finiſher of our faith, where he is ſet at the right hand of the throne of God. In hope we muſt alwaies waite for that inheritance immortall, and vndefiled, and that fadeth not away, reſerued in heauen for vs. In loue we muſt alwaies be faſt tied vnto him who is loue it ſelfe, whom we haue not ſeene, and yet loue him, *and in whom now, though we ſee him not, yet doe we beleeue, and reioyce with ioy vnſpeakable and glorious.* Our affections muſt alwaies be ſet on the things which are aboue. Our deſires muſt alwaies runne on the things that belong vnto our peace. Our thoughts muſt alwaies be muſing of the iudgements of his mouth. Our hearts muſt alwaies be lift vp vnto the Lord. Our ſoules muſt there alwaies repoſe themſelues where true ioyes are to be found. And our minds muſt alwaies be occupied in the meditation of thoſe ioyes which are prepared to be ſhewed in the laſt time. For thus though we be abſent in body from the Lord, yet euen whiles we are in the body, we are and dwell with the Lord. And vnleſſe we thus be and dwell with the Lord, we cannot ſay that our conuerſation is in heauen, no more then we can ſay that our hearts cleaue ſtedfaſtly vnto the Lord, when they are ſet on riches, and on the pleaſures of this life.

Now then that yee ſee that yee ought to haue our conuerſation in heauen, and likewiſe how to walke to haue your conuerſation in heauen, it behoueth you, men and brethren, to looke vnto it whether your conuerſation be ſuch as it ought, and whether it be where it ought to be. Looke vnto the earth how yee are minded towards earthly things: looke vnto the tentations of this life how faſt yee ſtand againſt them: looke vnto the law and will of God how yee conforme your ſelues vnto it: looke vnto the things which are aboue, how in heart and ſoule yee are affected toward them, and hereby try whether

ther yee can say with the Apostle, our conuersation is in hea-
uen. If thou hast so vsed the things of this life, as that tho
hast not too too much loued the world, nor the things tha
are in the world; if thou hast manfully resisted the tentation
of this life, and ouercome them; if in holy obedience thou
hast conformed thy life vnto the will of thy God; if being ab
sent in body from the Lord, thy soule & thine affections haue
beene set on the things which are aboue, where true ioyes
alone are to be found, what a comfort may it be vnto thy
soule to haue such a testimonie that thy life and conuersation
hath beene in heauen? O but here will the good soule say, I
meane the troubled and afflicted soule: True indeed, I might
be comforted if I found it thus with me: but thus it is with
me; though I haue not wholly minded earthly things, yet
haue I minded them more then I should; though I haue
withstood such tentations as haue assaulted me, yet in great
weaknesse; though I haue delighted in the law of the Lord,
yet haue I often turned out of the way of his commande-
ments; though I haue affected the things which are aboue,
yet haue mine affections beene too much diuided betweene
the things which are aboue, and the things which are on earth.
Well, let not thy soule be troubled nor feare. Doest thou see,
and know, and acknowledge thus much? *Dauid* saith, that
Psal. 32. 5. *he confessed his sinne vnto the Lord, and so he forgaue the punish-
ment of his sinne.* Feare not then, but that he who hath ope-
ned thine eyes to see, and thy heart to acknowledge thy
weaknesse and imperfection, will pardon this weaknesse and
imperfection whatsoeuer it is. Againe, feelest thou some
seedes, some beginnings of these things in thee? Who is it
that hath sowen, and begun these things in thee? Euen that
God that hath said, *I will not faile thee nor forsake thee*, and
therefore will performe that good worke which hee hath
begun in thee vntill the day of Iesus Christ, and will cause
those holy seedes to bring forth their fruit in due season.
Yea comfort thy selfe herein, if it be with thee as thou sayest,
that thy conuersation hath beene in heauen. For art thou sor-
rie that thou hast more minded earthly things then thou
shouldest? that tentations haue so nighly surprised thee? that
thou

thou haſt ſo often turned aſide from the law of thy God? that thine heart and affections of thy ſoule haue beene more diuided twixt heauen and earth then they ſhould? And doeſt thou deſire in thy ſoule daily more and more to be weyned from minding earthly things, to be ſtrengthned againſt tentations, to be conformed in thy will vnto Gods will, and to walke with thy God with a perfect heart? This alſo is a ſure token that thy conuerſation is in heauen: for where the perfection of that which ſhould be is wanting, there an holy deſire and affection vnto that which ſhould be is accepted. If therefore in ſearching out thy heart and thy reines for the triall of theſe points, thou finde it to be with thee as thou ſayeſt, thou haſt great cauſe of comfort and ioy in the ſpirit.

But if in triall it appeare that as thou haſt liued in the fleſh, ſo thou haſt walked after the fleſh, neglecting the Law of God, yeelding thy ſelfe captiue vnto the law of ſinne, ſetting thine affections on the things which are on earth, and neuer minding the things which are aboue, then ſurely thou art a ſtranger from the life of God, and the way that thou walkeſt leadeth vnto hell. Looke therefore well vnto it, and let euery man haue that care of his wayes, that howſoeuer hee liue here in the body, yet in minde and affection he may haue his conuerſation in heauen. And to this end, weyne your ſelues daily more and more from the loue & care of theſe earthly things. *He that weepeth through aduerſitie, let him be as though hee wept* 1 Cor. 7. 30
not; he that reioyceth through proſperitie, let him be as though hee reioyced not; hee that buyeth, as though he poſſeſſed not; hee that
vſeth this world, as though he vſed it not: for the faſhion of this 31.
world goeth away, and all things in the earth are but meere vanitie. Take vnto your ſelues the whole armour of God, wreſtle harder and harder daily againſt all tentations and aſſaults of the Deuill, fight a good fight, ſtand faſt, quit your ſelues like men, reſiſt the Deuill, and hee will flie from you. Conforme your wils daily more and more vnto Gods will, yeeld your ſelues daily more and more to bee gouerned by his lawes, order your ſteps ſo heere in his waies, as hauing right into that City whereof alſo ye ſhall haue poſſeſſion. And though yee liue heere in the fleſh, yet aſcend in heart, in minde, and in

in ſoule into heauen, let your thoughts, and deſires, and affect-
ons bee ſetled there, your faith, your hope, and your loue
let them bee rooted and grounded there. And then among
other benefits this ſhall not be the leaſt, that death ſhall no
come haſtily vpon you, yea yee ſhall chearefully thinke vpo
death, death ſhall be vnto you an aduantage, and when th
will of God is, yee ſhall deſire to bee looſed and to bee wit
Chriſt, to remoue out of the body, and to dwell with th
Lord. For what is the cauſe why wee ſo feare death, why we
are ſo loth to die? Here it is; becauſe in the dayes of our fleſh
we haue not had our conuerſation in heauen. Our minde
were ſet vpon earthly things, and therefore we are loth to par
with them. We neuer fought againſt any tentation, nay th
ſtrong man poſſeſſed vs in ſuch peace, that wee neuer knew
what tentation meant, and therefore wee know not where to
liue better then here. We regarded not to ſubmit our ſelues to
the lawes of God to be gouerned by them, and therefore wee
ſhrinke at death for feare of a iudgement. We neuer aſcended
into heauen in our hearts or ſoules, wee neuer raiſed our
thoughts, our deſires, or our affections ſo high, wee neuer
taſted in our ſelues any ſparkle of thoſe ioyes which are prepa-
red to be ſhewed in the laſt time, and therefore wee long not
after heauen, but we rather loue to liue here on earth. Theſe
are the things (I ſay) that make vs ſhrinke at death, and loth
to die. Let vs then hearken vnto theſe words of exhortation,
and let vs haue our conuerſation in heauen. If we ſhall, then
ſhall death be welcome vnto vs, and wee ſhall accept it as the
end of our pilgrimage, and as the way to our abiding Citie
Ieruſalem which is aboue, and vnto Chriſt which is our life.
For the more we aſcend while we are in the body, in our ſoules
and ſpirits, in our meditations and deſires, in faith and hope
into heauen, the more will wee deſire to remoue out of the
body, that we may for euer dwell with the Lord, and there-
fore we will the more cheerefully open vnto death when hee
knockes at our doores. I heare that the example of this our
ſiſter may be a good prouocation to ſtirre you vp vnto theſe
things: for they that were with her giue her this teſtimonie,
that in this time when the Lord had laid his hand vpon her,

ſhe

e quickly ſet apart all minde of earthly things, patiently ſubmitted her ſelfe vnto the will of the Lord, willingly ſet her affections on the things which are aboue, and deſired nothing more then to heare and thinke of her Lord and God, her Sauiour and Redeemer. I beſeech almightie God the Father of our Lord Ieſus Chriſt, that both her example, and the words which ye haue heard this day with your outward eares, may ſo preuaile with you, that in this life ye may walke as citizens of the heauenly *Ieruſalem*, hauing your conuerſation in heauen, weyning your ſelues from the world, and the things that are in the world, manfully fighting againſt all tentations and aſſaults of the deuill, conforming your ſelues in all obedience vnto the lawes of his kingdome, and while ye liue here in the body climing vp into heauen, that when death comes, and ye muſt remoue out of the body, ye may dwell for euer with the Lord, and be receiued into the full poſſeſſion of that inheritance immortall, and vndefiled, which is reſerued in heauen for you.

LECTVRE LXXII.

PHILIP. 3 Verſe 20. 21.

From whence alſo wee looke for the Sauiour, euen the Lord Ieſus Chriſt, who ſhall change our vile body, &c.

From whence.] This is the ſecond Chriſtian profeſſion which the Apoſtle maketh in behalfe of himſelfe, and ſuch others as walked as he did; and it is of their expectation of Chriſt his ſecond comming to ſaue them. Which alſo yeldeth a reaſon why they haue their conuerſation in heauen. *Our conuerſation*, ſaith the Apoſtle, *is in heauen*. And why ſo? From heauen we certainly looke and wait for the appearing of our Lord Ieſus Chriſt, when hee ſhall come as a ſwift

Iudge

Iudge against all them that haue made their bellie their God: but as our Sauiour to giue vnto vs an inheritance among them that are saued: therefore our soule-conuersation is in heauen where now Christ is, and whence he shall come in that day to saue vs. In that the Apostle saith, *from whence*, hee noteth the place whence Christ his second comming shall be, and consequently the place where now he is according to his humanitie: for there now he is whence at that day hee shall come, sitting now in glory at the right hand of the throne of God in heauen, whence hee shall also come in glory to iudge both the quicke and the dead. Againe, in that he saith, *from whence also wee looke for the Sauiour*, he signifieth their patient expectation and waiting for the appearing of our Lord Iesus Christ, when he shall appeare the second time without sinne vnto saluation: for Christ being then already descended from the bosome of his Father, and hauing offered vp himselfe without spot vnto God to take away the sinnes of such his chosen children as through faith in his bloud haue their consciences purged from dead workes to serue the liuing God; now they waited and looked for the promise of his second comming, when he should come in the clouds to be glorified in his Saints, but to render vengeance vnto them that know not God, nor obey the Gospell of our Lord Iesus Christ. Againe, in that he saith, *from whence also wee looke for the Sauiour, euen the Lord Iesus Christ*, he noteth the person of him whose second comming from heauen in the clouds they waited and looked for; which is the Lord Iesus Christ the Sauiour. The Lord, who is to be feared, hauing all soueraigne power giuen vnto him in heauen and in earth. The Lord Iesus, who is to be feared and loued, hauing laid downe his life for vs to saue vs from our sinnes, and to free vs from condemnation the due desert of our sinne. The Lord Iesus Christ, who is to be feared, loued, and reuerenced, hauing as our Priest reconciled vs vnto God, and as our Prophet instructed vs in the will of God. Vnto all which the Apostle addeth this, that further he calleth him the Sauiour, for that then in his second comming he should not only saue them and free them from sinne and condemnation, which he did at his first comming in his humilitie, but should

saue

ue them and free them from death and corruption, and ring them into the full poſſeſſion of that inheritance pur-haſed in heauen for them. So that yee ſee the generall point ereſpoken of is Chriſt his ſecond comming in glory: the rticular points are, the place whence the ſecond comming all be, the patient expectation and waiting of the faithfull r the ſecond comming, and the perſon of him that ſhall ome in this ſecond comming which the faithfull ſo looke r. Now let vs ſee what notes and obſeruations wee may ga-er hence, whereof to make ſome further vſe and inſtruction r our ſelues.

The firſt thing which I note is the Apoſtles Chriſtian pro-eſſion which he maketh in the behalfe of himſelfe, and ſuch thers as walked ſo as he did touching the place whence they aited for the appearing of our Lord Ieſus Chriſt. They loo-ed for the comming of the Lord Ieſus Chriſt from heauen, here they had ſet their affections, where they had their ſoule-conuerſation. Hence then I obſerue a ground of that point f an article of our faith, wherein we beleeue that Chriſt ſhall come from heauen with glory to iudge both the quicke and the dead. Whereunto alſo the Scriptures giue witneſſe often elſewhere; as where the Angels told the Apoſtles, ſaying, *This Ieſus which is taken vp from you into heauen, ſhall ſo come as yee haue ſeene him goe into heauen*: and againe, where the Apoſtle ſaith, that *the Lord ſhall deſcend from heauen with a ſhout, and with the voice of the Archangell, and with the trumpet of God*: and againe where our Sauiour himſelfe tels his diſciples, that *the ſonne of man ſhall come in the clouds of heauen with power and great glory*. But what needeth further proofe of this point? It is a thing which wee all beleeue and confeſſe, that Chriſt being aſcended into heauen where he ſitteth at the right hand of the throne of God, ſhall come againe from heauen in his appoin-ted time with power and great glory, ſo that euery eye ſhall ſee him, yea euen they which pierced him thorow, and ſhall ren-der vnto euery man according to that he hath done, whether it be good or euill. The vſes which we are to make hereof are theſe.

Act. 1.11.

1 *The.* 4.16

Mat. 24.30

First, to beware of ſuch falſe teachers as tell vs that the body of

of Christ is not only in heauen, but in earth also, in euery Kingdome, in euery City, in euery parish, in euery loafe, in euery peece of bread and cup of wine where the sacrament is receiued. For doe wee looke that he shall come from heauen the second time with power and great glorie? And shall we not thinke that now he is there whence then hee shall come? True it is that Christ as hee is God is not in heauen alone, or limited vnto any place, but filleth all places, being infinite and incomprehensible. But as he is man, so is he there alone whence hee shall appeare the second time vnto saluation: for *Act. 3. 21.* so it is written, that the heauens must containe him vntill the time that all things bee restored. And wat else is it but to destroy the nature of a true body, to say that it may bee in diuers places at one time? Let this for this time suffice vs: We looke for Christ as he is man from heauen, therefore as hee is man he is in heauen: the heauen must containe him till all things be restored, therefore he is alone in heauen: hee hath a true body, therefore hee cannot be in diuers places at once. Beware therefore of such deceiuers, that yee giue no place vnto their errour, and trust perfectly that Christ sitteth at the right hand of the throne of the maiestie in heauen, hauing no corporall presence elsewhere, and that from thence hee shall come to render vengeance vnto the wicked, and to be glorified in his Saints.

Secondly, this should teach vs to beware of such mockers as walke after their lusts, and say, *Where is the promise of his comming?* The holy Ghost hath said it, that *he shall come from heauen the second time with power and great glory.* And hath hee said it, and shall it not come to passe? *Act. 1. 7.* *It is not for vs to know the times and the seasons which the Father hath put in his owne power.* *Mat. 24. 36* Nay Christ himselfe saith, *Of that day and houre when he shall come know th no man, no not the Angels in heauen, but God only.* Nay Christ himselfe as he is man knoweth it not, We know perfectly, which is enough for vs to know, that *the day of the Lord shall come euen as a theefe in the night.* *1 Thes. 5 2.* Now if the *good man of the house knew at what watch the theefe would come, he would surely watch for that time,* *Matth. 24 43.* but would be very secure for other times. It is enough therefore for vs to know that he shall come.

come. And this, that we know that he ſhall come, but know not the time when, ſhould exerciſe our faith and patience, bridle our curioſitie, and containe vs in the feare of God, in godlineſſe, and in all watchfulneſſe at all times, leſt hee come vpon vs at vnwares, and finde vs without oile in our lampes, either beating our fellow-ſeruants, or eating and drinking with the drunken, or running after noiſome luſts, and the fooliſh cares of this life. The Lord is not ſlacke concerning his promiſe, as ſome men count ſlackneſſe, but is patient towards vs, and would haue all men to come to repentance. *Yet a very little while,* ſaith the Apoſtle, *and he that ſhall come will come, and will not tarrie.* Beware therefore of ſuch mockers as in ſcorne and deriſion ſay, *Where is the promiſe of his comming?* Watch yee and pray continually, that yee may be counted worthy to eſcape all the things that ſhall come to paſſe vpon ſuch mockers, and that ye may ſtand before the ſonne of man.

2 Pet. 3 9. Heb. 10. 37

The third vſe which we are to make hereof, and whereat our Apoſtle eſpecially aimeth, is, that hence we ſhould learne to haue our conuerſation in heauen. For doe wee looke that the Sauiour ſhall come the ſecond time from heauen? Great reaſon then that wee ſhould haue our conuerſation in heauen, that in heart, minde, and ſoule, wee ſhould aſcend thither, that our faith, hope, and loue ſhould be rooted there, that our thoughts, deſires, and affections ſhould be ſettled there. Had *Daniel* reaſon to open his windowes towards *Ieruſalem*, and to pray towards it three times a day, becauſe of Gods promiſe vnto his people when they ſhould pray toward that Temple? And is there not farre greater reaſon for vs that wee ſhould alwayes lift vp our hearts vnto the Lord, and haue our ſoule-conuerſation in heauen, from whence wee doe looke for our bleſſed Sauiour? The children of light herein may learne a leſſon of the children of this world, and of the children of darkneſſe: for where is the merchants minde but where his goods are, and where he hopes for commoditie? where is the husbandmans heart but on his harueſt, and where hee lookes for the fruit of his labours? Where are the affections of the voluptuous or ambitious man ſet, but where the things are which their ſoule moſt deſireth? Where elſe then ſhould the

Dan. 6. 10.

Christian mans conuersation be but in heauen, from whence we looke for the Sauiour, euen the Lord Iesus Christ? Let vs not then with *Ruben*, and *Gad*, and halfe the Tribe of *Manasseh* desire to tarie on this side *Iordan* without the Land of promise, but let vs go into the heauenly *Canaan*, and dwell there, and walke as Citizens of the heauenly Ierusalem. If we count that we haue our treasure in heauen, let vs also haue our hearts in heauen. Otherwise wee shew plainly that wee haue not our treasure in heauen. *For*, as our Sauiour tells vs, *Mat. 6 21.* *where our treasure is, there will our hearts be also.* There Christ is, thence we looke for the Sauiour, therefore euen while wee are at home in the body, let vs haue our soule-conuersation there in heauen where he dwelleth, and whence wee looke for him.

The second thing which I note is in the person of the Apostle, and others like vnto himselfe. For here ye see that the Apostle in behalfe of himselfe, and such others as walked so as he did professeth that they looked for the Sauiour, euen the Lord Iesus Christ, which their expectation plainly argued the feruent desire, and earnest longing which they had for the appearing of Christ the second time vnto saluation. Whence I obserue the gladsome expectation of the faithfull children of God for the second comming of Christ, when hee shall come in the cloudes of heauen to iudge both the quicke and the dead. They looke and waite for it, their soules long after it, and with lift vp hearts and voices they crie, and say, *How* *Rom. 8. 19.* *long Lord holy, and true, come Lord Iesus, come quickly.* It is said in the Epistle to the *Romanes* that the feruent desire of the creature waiteth when the sonnes of God shall be reuealed. The word signifieth an earnest waiting of the creature, such as is the waiting of them that are set in a watch-tower to descrie, when the sonnes of God shall be reuealed: i. when it shall be manifestly knowne, not onely vnto themselues by faith, but vnto men and Angels that they are the sonnes of God. For, as *Iohn* speaketh, *Now we are the sonnes of God,* *1 Iob. 3. 2.* *but yet it doth not appeare what we shall be; and we know that when hee shall appeare, we shall be like him: for we shall see him as he is.* And, as our Apostle speaketh, *when Christ which is our life appeareth* *Colos. 3. 3.*

then

then shall we also appeare with him in glory. For then shall hee change our vile body that it may be fashioned like vnto his glorious body. So that the time for which the creature waiteth is the second comming of Christ. Doth then the creature, euen the heauen and the earth which God created in the beginning waite with such a feruent desire that they sit as it were in a watch-tower continually beholding when Christ shall appeare the second time vnto saluation? How great then and gladsome may we imagine the expectation of the faithfull children of God to be for the second comming of Christ, when they shall not onely be renued, as the creature, but haue a full complement of euerlasting blessednesse? And therefore the Apostle addeth, *and not onely the creature, but we also, yea we much more which haue receiued the first fruits of the spirit, euen we doe sigh in our selues waiting for the adoption, euen the redemption of our body*; i. waiting for the consummation of our adoption and redemption, when we shall fully possesse our inheritance with the Saints in heauen. This the Apostle commended in the *Corinthians* that they waited for the appearing of our Lord Iesus Christ. And likewise in the *Thessalonians* that they looked for the sonne of the liuing and true God from heauen. And this is a thing which should be commended in vs all. *For the grace of God which bringeth saluation vnto all men hath appeared, and teacheth vs that wee should denie vngodlinesse, &c. looking for the blessed hope and appearing of the glory of the almightie God, and of our Sauiour Iesus Christ.* Againe, we, I say, much more, because the creature onely waiteth that it may not afterwards be subiect vnto corruption, or vanitie, but the faithfull that they may also iudge the wicked, and reigne with him for euer and euer. Neither onely doth this comparison with the expectation of the creature, shew what the expectation of the faithfull is for the second comming of Christ; but much more will it appeare if wee shall compare it with the long wished, & most desired first comming of Christ in the flesh to destroy sinne in the flesh. Wee read how greatly the Patriarches, and Prophets, and holy Saints of God in the old Testament desired, and longed for that seede of the woman, that starre of *Iacob*, that Prince of peace, that righteous

Rom. 8. 23.

1 *Cor.* 1. 7.
1 *Thes.* 1. 10

Tit. 2. 12. 13.

teous branch, that *Emmanuel*. Our blessed Sauiour himselfe
Ioh. 8 56. testifieth of *Abraham* that hee reioyced to see his day, i the time wherein he came in the similitude of sinnefull flesh, and he saw it saith he, namely with the eye of faith, and was glad.
Luc. 10.24. And in another place he tells his Disciples *that many Prophets and Kings had desired to see those things which they saw and had not seene them, to heare those things which they heard and had not heard them.* And that good old *Simeon* notably expressed his great desire which he had to see Christ in the flesh, when tak-
Luc. 2. 29. ing him in his armes he praised God and said, *Lord now lettest*
30. *thou thy seruant depart in peace according to thy word: for mine eies*
31. *haue seene thy saluation &c.* Was his first comming so much expected and desired by them then, and shall we thinke that his second comming is not much more desired by the faithfull now? It was ioyful no doubt to see him come in the flesh; but shall it not be much more ioyfull to see him come in glorie? It was ioyfull to the shepheards, and to the wise-men of the East to see the babe with *Mary* his mother, and *Ioseph*: but shall it not be much more ioyfull to see him attended vpon with tenne thousands of Saints and Angels? Ioyfull, to haue the earnest of our saluation; but shall not the inheritance of it be much more ioyfull? Ioyfull, to haue the sting of death, and the victorie of the graue taken away; but shall not the vtter exemption from death and corruption bee much more ioyfull? Then shall the sheepe be gathered into the fold neuer to be in danger of the wolfe, or of wandering: then shall the corne be gathered into the barne neuer to be shaken with the winde, or mingled with the chaffe againe: then shall there be a perpetuall Sabboth and no worke day after it; an euerlasting Iubile when all bondage shall cease: then shall all teares be wiped from all eies, no more sorrow, nor crying, nor paine shall be, but peace, and gladnesse, and ioy, such as eye hath not seene, nor eare heard, nor hath entred into the heart of man. This is the expectation of the faithfull, which maketh them to looke and long for the blessed appearing of our Lord Iesus Christ. And now see the reason why the faithfull looke and long for the appearing of our Lord Iesus Christ. Now they are pilgrimes, then they shall come to an abiding citie:

now

now they are compaſſed with ſorrowes, then ſhall all teares be wiped from their eies: now they are in continuall fight, then ſhall euery enemie be ſubdued vnto them: now they are abſent in body from Chriſt, then ſhall they follow the Lambe whetherſoeuer he goeth: now they know, and loue, and beleeue in part, then that which is in part ſhall be aboliſhed: now they walke by faith, then ſhall they walke before the throne, and before the Lambe for euermore: then ſhall be the day of their glorification, the day of their redemption, the day of their ſaluation, the day of their abſolute conſummation of all bleſſednes. This is the cauſe why their mindes are euer running, their thoughts euer muſing, their eies euer looking, their ſoules euer longing after the ſecond comming of Chriſt Ieſus in glorie. And for this cauſe they euen reach after it, crying with the ſoules vnder the altar, *How long Lord, holy, and true.*

But as for the wicked and vngodly of the earth it is not ſo with them. They doe feare and tremble at the remembrance of it. If they do but heare of it their countenance is changed, their thoughts are troubled, ſo that the ioynts of their loynes are looſed, and their knees ſmite one againſt another, as wee read of *Belſhazzar*, when he ſaw the palme of the hand that wrote vpon the wall. Yea ſo farre are they from looking and longing after that day, that either they wiſh it might not be at all, or elſe that it might be deferred. And no maruell. For then ſhall the Lord come as a ſwift iudge againſt them, in flaming fire, rendring vengeance vnto them which ſhall bee puniſhed with euerlaſting perdition from the preſence of the Lord, and from the glory of his power: then ſhall the wrath of the Lord ſo fiercely perſecute them that they ſhall crie vnto the mountaines and rockes, fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe, for the great day of his wrath is come, and who may ſtand? then ſhall they heare that fearefull ſentence pronounced againſt them, *depart from me ye curſed into euerlaſting fire, which is prepared for the Deuill and his Angells:* and then ſhall they be caſt into the lake of fire and brimſtone where they ſhall be tormented euen day and night for euermore,

Dan. 5. 6.

more, not for 1000. or 100000. yeare, but for euermore. This is the cause why they feare and tremble at euery mention of that day: and for this cause they wish they might neuer see it.

Examine then your selues, men and brethren, how yee stand affected towards the appearing of our Lord Iesus Christ at that day, whether ye looke and long for it, or yee tremble and feare at the mention of it. *Blessed are all they that waite for the Lord*, saith the Prophet, *for vnto them that looke for him shall he appeare*, as saith the Apostle, *the second time vnto saluation*. Is the message then of Christ his second comming gladsome vnto you? Is the remembrance of it ioyfull vnto you? It is a sure token vnto you that ye belong vnto Christ Iesus, and it is a notable fruite and effect of your faith and hope in Christ Iesus. It may be that some of you looking more vpon your selues and your owne sinnes then vpon Christ and the bowels of his mercies, and being more sharpe and seuere toward your selues then quick-sighted to looke toward Christ Iesus, may feele some appalling in your selues, or at least not that cheerefulnesse in expectation that should be. But let not your harts be troubled nor feare. Ye looke not only vpon your sinnes, or so on Christ as only a seuere iudge, and so despaire in your selues, and vtterly abhorre his comming, but yee looke for him, though not without hope, yet without that cheerefulnes which ye ought. In this weaknesse the Lord will perfit his praise, and vnto these beginnings hee will giue a good issue. Only let my counsell be acceptable vnto you: turne away your eies from your selues, and cast them vpon Christ Iesus. He shall be your iudge that is your Sauiour. He hath bidde you looke vp, and lift vp your heads, for your redemption draweth neere: And he hath said it, *that hee that believeth in him hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life. Waite therefore patiently and cheerefully for the Lord for the grace of God which bringeth saluation to all &c.*

Esa. 3. 18

Heb. 9. 28.

Joh. 5. 24.

Tit. 2. 13.

The third and last thing which heere I note, is in the person of him whom the Apostle saith *that they looke for from heauen, which is the Lord Iesus Christ the Sauiour*. Wherein I obserue

ſerue a reaſon both why wee ſhould walke in this like as citizens of the heauenly Ieruſalem, hauing our conuerſation in heauen, and why wee ſhould looke and long for the ſecond comming vnto iudgement. For why ſhould it ſeeme ſtrange vnto any man that liuing here in the body wee ſhould haue our ſoule-conuerſation in heauen? Is not our Lord and King mightie in power to ſaue and defend vs, and to reuenge vs of our enemies in heauen? Is not our Ieſus, who not by the workes of righteouſneſſe which we had done, but according to his mercie hath ſaued vs by the waſhing of the new birth, and the renuing of the holy Ghoſt, in heauen? Is not our Chriſt the Mediator of the new Teſtament, that hath reconciled vs vnto God, maketh continuall interceſſion for vs, and teacheth vs outwardly by his word, and inwardly by his ſpirit, in heauen? Is not our Sauiour who in that day ſhall make vp the full complement of our ſaluation, in heauen? where then ſhould our conuerſation be but in heauen? where ſhould the body be, but where the head is? where ſhould the ſpouſe be, but where the bridegroome is? not one of vs all but we are ſtung with fierie Serpents, curſed ſinnes, and noyſome luſts which fight againſt the ſoule. If wee will be healed and liue we muſt looke vp vnto the braſen Serpent lift vp for that purpoſe. In heauen is our braſen Serpent euen the Lord Ieſus Chriſt. We muſt therefore while we are in the body lift vp our eies vnto him, and haue our ſoule-conuerſation in heauen, if now we will be healed of our infirmities, and if when we remoue out of the body we will dwell with the Lord. And as this ſhould bee a ſufficient reaſon to moue vs to haue our whole conuerſation in heauen, ſo ſhould it alſo moue vs to looke and long for the ſecond comming vnto iudgement. For ſhall our Lord and King come, which ſhall tread downe the Deuill and all enemies vnder his feete, and leading captiuitie captiue ſhall make vs to triumph in the heauenly places? Shall our Ieſus come then to be our iudge that firſt came to ſaue his people from their ſinnes? Shall our Chriſt come, that offered himſelfe vpon the croſſe for vs, and opened his fathers will vnto vs? Shall our Sauiour come to ſaue vs from death and corruption by glory, which firſt ſaued vs from ſinne and con-

condemnation by grace? What cause then haue wee to hearken vnto the counsell of *Iames*, exhorting to bee patient vnto the comming of the Lord, yea what cause to crie with the soules vnder the Altar, *How long Lord, holy, and true, dost thou not iudge and auenge our blond on them that dwell on the earth?* Yea to crie with *Iohn*, *Come Lord Iesu, come quickely*. Vnto this which hath beene taught the example of our brother lying here before vs may, as I heare, be a good prouocation. My selfe knew him not, and therefore I can say the lesse of him. But by the report of them that knew him hee was very studious, and for his time had profited well in the knowledge of such Arts as he applied himselfe vnto. He was also, as I heare, religiously affected, and godly minded, hauing in good measure while hee was in the body his conuersation in heauen. And in the time of his sickenesse willingly submitted himselfe vnto the will of his God, as one that looked for the blessed hope, and appearing of the Sauiour, euen the Lord Iesus Christ in whom his soule reioyced, and in the merits of whose death and passion his heart was comforted. The Lord grant that wee may all liue in his feare, and die in his fauour.

Iam. 5. 7.

Apoc. 6. 10. 22. 20.

LECTVRE LXXIII.

PHILIP. 3.

Vers. 21. *Who ſhall change our vile body that it may be faſhioned like vnto his glorious body according to the working &c.*

IT remaineth now that wee proceede vnto the third and laſt branch, where the Apoſtle in the behalfe of himſelfe, and ſuch others as walked as he did, maketh Chriſtian profeſſion of their certaine hope of the glorification of their vile bodies by the powerfull working of Chriſt Ieſus, ſet downe in theſe words, *who ſhall change &c.* They had their conuerſation in heauen, looking for the Sauiour from heauen, euen the Lord Ieſus Chriſt; and from heauen they looked for the Lord Ieſus Chriſt, knowing that then hee ſhould change their vile bodies and make them like vnto his glorious body &c.

The generall point then here ſpoken is the glorification of our vile bodies in the day of Chriſt by the power of Chriſt. The particular circumſtances which here the Apoſtle noteth are theſe, 1. who ſhal glorifie vs, namely the Lord Ieſus Chriſt *who ſhall change &c.* 2. What he ſhall glorifie in vs, namely our bodies whoſe ſoule-conuerſation hath beene in heauen. 3. the condition of our bodies what now they are, namely bodies of vileneſſe, baſeneſſe, and abiectneſſe, i. Vile, baſe, and abiect bodies, ſubiect to corruption, ſinne, and all kinde of vanitie. 4. The time when he ſhall glorifie our vile bodies, namely in that day when he ſhall come in the cloudes of heauen to iudge both the quick and the dead, which I note out of this that he ſaith, *who ſhall change*, to wit in that day when he ſhall come from whence they looke for him. 5. The manner how he ſhall then glorifie our vile bodies, namely not by changing the ſubſtance of

of our bodies, in the forme, or feature, or lineaments, or members of them, but by changing our vile bodies, i. our bodies which were created of God holy and good, but are now defiled with our vilenesse, by changing these vile bodies, and fashioning them in qualitie like vnto his owne glorious body, so that of mortall they become immotall, of corruptible incorruptible, of naturall spirituall, of weake glorious. 6. And lastly, the meanes whereby he shall thus glorifie our vile bodies, namely by that diuine power, and effectuall working whereby he raised his owne body from the graue, and whereby he is able to doe what he will, euen to subdue all things vnto himselfe. These be the particular circumstances of this third branch of the Apostles reason. Which noting of them in this sort that we haue done, may serue also for the explication and opening of the meaning of these words. Let vs now therefore see what profitable notes we may gather hence for our farther vse and instruction.

The first thing which I note is, who it is that shall change our vile bodies that they may be fashioned like vnto his glorious bodie: which is, the Lord Iesus Christ. The obseruation then hence is, that after we haue slept in the dust Christ Iesus shall raise vs againe by his power, and make our vile bodies like to his glorious body. He it is that being one God with the Father from before all beginnings in the beginning of time created vs, formed vs, and made vs, and breathed into vs the breath of life, and made vs liuing soules. *All things* (saith *Iohn*) *was made by it*, namely by the incarnate word of God, by the euerlasting Sonne of the Father, *and without it was made nothing that was made.* And the Apostle saith, that *by the Sonne of God were all things created which are in heauen and in earth, things visible and inuisible:* by him (I say) not onely as an instrument, but as an efficient cause: *For* (as the Apostle saith) *of him, and through him, and for him are all things.* He likewise it is that in the fulnesse of time came into the world to redeeme them which were vnder the law, and to saue his people from their sinnes. *When the fullnesse of time was come,* (saith the Apostle) *God sent forth his Sonne made of a woman, and made vnder the law, that he might redeeme them which were vnder*

Ioh. 1. 3.

Col. 1. 16.

Ro. 11. 36.

Gal. 4. 4. 5.

vnder the law. And againe, *This is a true saying, and by all meanes worthy to be receiued, that Iesus Christ came into the world to saue sinners.* And therefore was his name called *Iesus, because he should saue his people from their sinnes.* He also it is that in the end of times shall raise our bodies out of the dust, and make them like vnto his glorious body. *For the houre shall come,* (saith *Iohn*) *in the which all that are in the graues shall heare his voice; and they shall come forth that haue done good vnto the resurrection of life, but they that haue done euill vnto the resurrection of condemnation.* And in the chapter following, *Whosoeuer eateth my flesh,* saith Christ, *and drinketh my bloud, hath eternall life, and I will raise him vp at the last day.* And our Apostle in this place, *from heauen we looke for the Sauiour, euen the Lord Iesus Christ, who shall change our vile body &c.* So that he that in the beginning of time created vs and made vs, and in the fullnesse of time redeemed and saued vs, shall also in the end of time, raise vs vp out of the dust of death, and glorifie vs with himselfe. Whereof also he gaue vs a sure testimonie when he raised vp himselfe from the dead no more to returne vnto the graue: And therefore the Apostle saith, *He which hath raised vp the Lord Iesus shall raise vs vp also by Iesus, and set vs with the Saints.*

1 Tim. 1. 15

Mat. 1. 21.

Ioh. 5. 28. 29.

6. 54.

2 Cor. 4. 14.

Let this then serue to confirme and strengthen vs in the point of our resurrection and glorification. Christ Iesus hath taken it vpon him that he will raise vs vp at the last day, and glorifie vs with himselfe. Let vs then lie downe in peace, and commit that to him, and he shall bring it to passe. For is the glory and strength of Israel as a man that he should lie? Hath he said it, and shall it not be done? Let the Sadduces denie the resurrection: let the Philosophers and disputers of *Athens* mocke at *Paul* when they heare him preach the resurrection: let the profane Atheist scoffe and iest at the resurrection of the dead, and their glorification with the Saints, yet let vs with *Martha* know that our brethren and we shall rise at the last day. He that raised the Rulers daughter from death to life in the house: he that raised the widowes sonne from death vnto life, as they were carying him out to be buried: he that raised vp *Lazarus* from death vnto life, hauing laid foure daies in the

Act. 17. 18.

Mat. 9. 25.

Luc. 7. 15.

Ioh. 11. 44.

the graue, ſhall alſo raiſe vs vp, and ſhall change our vile body that it may be faſhioned like vnto his glorious body. Let vs therefore hold faſt this hope vnto the end without wauering, and let vs lay this vpon Chriſt Ieſus, who will ſurely doe it, and will not faile.

The ſecond thing which I note is, the time when Chriſt ſhall change our vile bodies, and make them like vnto his glorious body. The time is in that day when the faithfull looke that he ſhall come in the clouds of heauen to iudge both the quicke and the dead. Which I gather from this that he ſaith, *who ſhall change &c*, ioyned with that he had ſaid before, *from whence alſo we looke &c*. For the meaning is, that from heauen they looke for the ſecond comming of Chriſt, who then in his ſecond comming ſhall change &c. The obſeruation then hence is, that in the laſt day, when Chriſt ſhall come in the clouds of heauen to iudge the quicke and the dead, then ſhall he raiſe vp the bodies of them that haue ſlept in the duſt, and glorifie them with his owne ſelfe. Which point of the time of our ſecond reſurrection, and glorification of our bodies, the Holy Ghoſt often preciſely noteth: as where it is ſaid, *Ioh. 5. 28. 6. 54.* *The houre ſhall come in the which all that are in the graues ſhall heare his voice &c*: and againe, where Chriſt ſaith, *I will raiſe him vp at the laſt day*: and againe, where the Apoſtle ſaith, *1 Co. 15. 23. 51. 52.* *they that are of Chriſt, at his comming ſhall riſe againe*: and againe where he ſaith, *we ſhall not all ſleepe, but we ſhall all be changed, in a moment, in the twinkling of an eye at the laſt trumpet.* All which places plainely ſhew the time of the reſurrection, and of the glorification of our bodies to be in the laſt day at the ſecond comming of Chriſt vnto iudgment. In the meane time they ſhall ſleepe in the duſt, and make their beds in the graue, *Iob 17. 14.* *they ſhall ſay to corruption, thou art my father, and to the worme, thou art my mother, and my ſiſter.*

This ſhould teach vs patiently with the faithfull children of God to waite and looke for the ſecond comming of Chriſt Ieſus, yea euen to long and reach after it, becauſe then theſe crackt and fraile veſſels ſhall be in better caſe then now they be. Now they are vile, and rotten, and naught, but then ſhall they be changed & made like vnto Chriſt his glorious body; and

and then shall they be vnited to the soules to receiue that blessed inheritance which God the Father of old hath prepared, God the Sonne of late hath purchased, and God the Holy Ghost doth daily seale in the hearts of Gods children. That is the time for our full deliuerance, our full redemption when all things shall be subdued vnder him. And till that time after that death once destroy these bodies, the graue shall be our house, and we shall make our bed in the darke.

The third thing which here I note is, what it is that Christ in that day shall raise vp againe, and glorifie, namely our vile body. Whence my first obseruation is, that since sinne entred into the world, and death by sinne, such is the condition of our bodies here that they be vile, subiect to all infirmities, miseries, mortalitie, corruption, and all kinde of vanity. The experience whereof is so common, and so well knowne vnto vs all, that it shall not be needfull to proue it vnto any of vs. How many aches, infirmities, diseases are we troubled withall in our bodies? What wounds, and swellings, and sores full of all manner of corruption are our bodies subiect vnto? What labours, what perils, what watchings, fastings, cold, nakednesse, imprisonments, how many kinds of death are they subiect vnto? How soone are they cut downe like grasse? How soone doe they wither as the greene herbe? How soone doe they returne vnto the dust whence they first came? Or what priuiledge here haue the bodies of them that come of noble houses, of honourable parents, of the bloud royall? None at all, but their bodies are as vile, as here the Apostle meaneth, as subiect to diseases, as needing all helps for health, as vnable to endure labour, heat, cold, hunger, thirst, as vnable to want sleepe, rest, foode, apparell, as soone cut downe by the hand of death, as soone deuoured by the wormes, as soone turned vnto the dust as the bodies of other men. And therefore our bodies without exception in the holy scriptures are called and likened vnto grasse, the flower of the field, to earthen vessels, to earthly houses, to tabernacles, to dust and ashes &c. *All flesh is as grasse, and all the glory of man is as the flower of grasse: the grasse withereth, and the flower falleth away.* Yea looke what *Iobs* bodie was that all our bodies are, if

1 Pet. 1. 24.

if the Lord ſhall lay his hands vpon them: Yea this ſhall be the ſtate of our bodies to be thus vile, as the Apoſtle ſpeaketh, till they bee changed, and made like vnto his glorious body.

This ſhould teach vs to plucke downe our ſailes, and to abate the great daintineſſe of our bodies whereunto we are growne. Such ſilks and velvets, ſuch ruffes and lawnes, ſuch frizling and painting, ſuch chaines, bracelets, and rings, as now commonly we vſe, what elſe is it, but to cloth and adorne proud rottennеſſe? Such choice of meats, daintineſſe of fare, variety of diſhes, as in this heauy time of dearth and famine is ſome where vſed, what elſe is it but to feede the neuer ſatisfied belly? Nay are not ſome growne ſo nice that they may not ſuffer the winde to blow vpon them, nor the ſunne to ſhine vpon them? Is it not for ſome ſo hot in ſummer, and againe ſo cold in winter, that they can finde no time to come to heare euen the holy word of God? And what elſe is it that we doe thus cheriſh but a vile body, ſubiect to all kinde of vanity? The beginning whereof what is it but earth? the being whereof what is it but as from the earth? the end whereof what is it but to the earth? And yet what curioſitie in clothing, and what daintineſſe in feeding this vile body? An allowance there is, and meete there ſhould be, that according to each mans degree there be both coſtlineſſe in clothing, and daintineſſe in feeding. But in each degree there is ſuch exceſſe of decencie, as that it may be thought that no degree considereth what a vile body it is that they cheriſh. How much better were it that we ſhould conſider our ſelues, and that we ſhould moderate our ſelues in theſe things each man according to his degree? Let vs therefore whether we eat, or drinke, or cloth our ſelues, remember that the bodies which we cheriſh are but vile bodies, duſt and aſhes, euen very rottennеſſe, and ſubiect to all kinde of vanity.

My ſecond obſeruation hence is, that Chriſt in the laſt day ſhall change our bodies not our ſoules, and raiſe vp our bodies not our ſoules. For our ſoules in their very deliuerance from the contagion of our bodies are purged and cleanſed from euery ſpot of ſinne, and immediatly tranſlated into hea-

uen,

uen, and there abide till the laſt iudgement. They die not, nor ſleepe, nor wander vp and downe, as ſome doe fooliſhly imagine, but being ſpirituall ſubſtances they liue and abide for euer, aſwell out of the body, as in the body. Which appeareth by the ſoules of the rich man and *Lazarus*, the one of which had immediatly ioy in *Abrahams* boſome, the other ſuffered woe and torments in hell immediatly; ſo doth it alſo appeare by that viſion of *Iohn*, where he ſaw the ſoules vnder the Altar &c: for there the preſent ſtate wherein they are after their departure out of their bodies vntill the laſt iudgment is deſcribed, namely that they are vnder the Altar, i. that they remaine continually vnder the hand of our Lord Ieſus, and that they be in ioyfull reſt vnder his cuſtody and protection. Our ſoules then are not changed or raiſed vp in the laſt day, but our bodies; euen as we make confeſſion in our Creede, when we beleeue the reſurrection of the body: For therein we confeſſe that we beleeue that in that day when the Lord ſhall deſcend from heauen with a ſhoute, and with the voice of the Archangell, and with the trumpet of God, he ſhall raiſe againe theſe ſelfe-ſame bodies out of the duſt of death, and vnite them vnto our ſoules, that in ſoule and body wee may liue for euer with him in heauen in the perfect ſtate of bleſſednes.

Luc. 16. 23.

Apoc. 6. 9.

Yea but doth not the Preacher ſay, that the condition of the children of men, and the condition of beaſts are euen as one condition vnto them? If then there be no reſurrection of the bodies of beaſts after this life, how doe we ſay that there is any reſurrection of the bodies of men? The meaning of the Preacher is, that man is not able by reaſon and iudgment to put a difference betweene the dying of man and beaſt, as by his eye to iudge otherwiſe of a man being dead, then of a beaſt being dead. But neither he there ſpeakes of mans eſtate after death, neither what we know by the word of God touching the condition of man and of beaſt. For thence we know that the ſpirit of man aſcendeth vpward when it leaueth the body, and that the ſpirit of the beaſt deſcendeth downeward to the earth; and that the body of the beaſt ſleepeth for euer in the duſt, but the body of man ſhall be raiſed vp at the laſt day

Eccl. 3. 19.

day vnto life euerlasting in the heauens How then doth the
1Co.15.10. Apostle say, that *flesh and bloud cannot inherit the kingdome of God?* There the meaning of the Apostle is, that the naturall body as it is now subiect to sinne and corruption cannot inherit the kingdome of God, vntill it be glorified, forasmuch as none vncleane thing entreth into it. This therefore is it that we teach, Christ shall raise vp our vile bodies in the last day, and make them like vnto his glorious body, and so possesse vs in soule and body of that kingdome prepared for vs from before all beginnings.

Here then is a notable comfort for all Gods children, that not onely our soules after this life ended shall goe vnto God that gaue them, but our bodies likewise in the last day shall be raised vp againe, and be made like vnto Christ his glorious body, that our soules and bodies being vnited together we may liue for euer with him in his kingdome of glory. For hereupon thus we may resolue with our selues: What though I be afflicted and tormented? What though my miseries be as many and grieuous as *Iobs* were? What though I be racked, torne in peeces with wilde horses, my body cast to the birds of the aire, to the beasts of the land, or to the fishes in the sea? I know that after this life ended there will follow a ioyfull resurrection. Thus *Iob* comforted himselfe amidst
*Iob.*19.25. all his extremities, saying, *I know that my Redeemer liueth, and*
26. *that he shall stand the last on the earth; and though after my skin*
27. *wormes destroy this body, yet shall I see God in my flesh, whom I*
my selfe shall see, and mine eyes shall behold, and none other for
me, though my reines be consumed within me. And so we read
*Heb.*11.35. that the Saints of God mentioned to the *Hebrues* comforted themselus: For when they were racked and tormented they would not be deliuered: and why? because they looked for a better resurrection. Whatsoeuer therefore trouble, affliction, aduersitie, misery, death doe befall vs or our friends, let vs comfort our selues in this that there shall be an end of all troubles when all teares shall be wiped from our eyes, and that there shall be a ioyfull resurrection in the last day, and glorification of our mortall bodies.

My third obseruation hence is, that the resurrection of bo-

dies

dies vnto glorification is only of them whose soule-conuersation in this life is in heauen. For albeit in the resurrection not only the sheepe, but the goats, not only they that haue done good, but they that haue done euill shall rise againe with their bodies, yet the one only vnto euerlasting ioy and glory, the other vnto euerlasting woe and miserie. So saith *Iohn*, *They shall come forth that haue done good vnto the resurrection of life, and they that haue done euill vnto the resurrection of condemnation.* *Ioh.5.29.* The same also is most plaine by that separation of the sheepe from the goats in the last day, where it is said, that the one shall stand at his right hand, the other at his left; that the portion of the one shall be with the Saints of God in heauen, the portion of the other with the deuill and his Angels in hell; that the one shall goe into life eternall, the other into euerlasting paine. *Matt.25.*

Whereof we are to make this vse, that if we will haue our part in the second resurrection after this life vnto glory, wee must also haue our part in the first resurrection in this life vnto grace. In this life wee must rise from the death of sinne vnto the life of God in righteousnesse and true holinesse, if in that day wee will rise from the power of the graue vnto life euerlasting and blessednesse in the heauens. For *blessed and holy is he*, yea only *blessed and holy is he that hath his part in the first resurrection: for on such the second death hath no power.* *Apoc.20.6.* Let vs therefore follow the counsell of *Peter*, let vs *amend our liues, and turne vnto the Lord, that our sinnes may be done away when the time of refreshing shall come from the presence of the Lord.* *Act.3.19.* Let vs in this life grow vp in grace, that in that day we may rise vp in glory. Thus much of the third point, *viz.* what Christ in that day shall raise and glorifie.

The fourth thing which I note, is touching the manner how Christ shall in that day glorifie our vile bodies, namely by changing not the substance of our bodies, but by changing our vile bodies, and fashioning them in qualitie like vnto Christ his glorious body. Whence I obserue what shall be the glorified bodies of the Saints of God wherein at the hearing of his voice, and the sound of the trumpet they shall rise in that day. And this it is: Our corruptible bodies shall be raised

ſed vp in incorruption, our mortall bodies ſhall be raiſed vp in immortalitie, our bodies which were vile carcaſes ſhall be raiſed vp in glory, our bodies which were weake ſhall be raiſed vp in power, our bodies which were naturall, needing foode, raiment, reſt, ſleepe, phyſicke, and the like, ſhall be raiſed vp ſpirituall, needing none of theſe things, but being as the Angels of God exempt from all wants and infirmities of this life. Our bodies in ſubſtance, in figure, in lineaments, and in members ſhall be the ſelfe-ſame that they were in this life, inaſmuch as in theſe there was no change by the ſinne of our firſt parents: but in ſuch vile qualities as by ſinne they were poiſoned and infected with, they ſhall ſo be changed as hath beene ſaid. And this is the glorification of our bodies in that day. He that ſhall come to be glorified in his Saints, ſhall thus change the vileneſſe of our bodies, and faſhion them like vnto his owne glorious body. Of this glorification *Daniel* ſpeaketh, where he ſaith, that *they that be wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many vnto righteouſneſſe ſhall ſhine as the ſtarres for euer and euer.* And a glimpſe of it *Peter, Iames* and *Iohn* ſaw when Chriſt was transfigured in the mount before them. And the Apoſtle at large ſhewes the whole manner of it to the *Corinthians.*

Dan. 12.3.

Matt. 17.2

1 *Cor.* 15.

Firſt then hence wee learne that the body of Chriſt is not ſo deified or glorified, as that the eſſentiall properties of God are communicated to it, as to be omnipotent, infinite, preſent euery where, &c. For this being true, that our bodies ſhall be made like vnto his glorious body, then our bodies alſo ſhould then be omnipotent, infinite, euery where, &c. which no man will ſay. They erre therefore that maintaine the body of Chriſt to be really preſent euery where.

Secondly, hence we may learne not to be diſmaied at whatſoeuer ſickneſſe, danger, or death. It may be that thus our bodies may be turned into the graue, and that death haue there dominion ouer vs for a ſeaſon: but in the laſt day our bodies ſhall be taken out of the power of death, and made like vnto Chriſt his glorious body.

Thirdly, hence we may receiue great comfort that we haue ſuch a Sauiour as will thus change our vile bodies, and make them

them like vnto his glorious body. Hee will be a perfect Sauiour, and therefore as he receiues our ſoules at their departure out of our bodies, to keepe them ſafe vnder his cuſtodie and protection, ſo will hee alſo in the laſt day change our vile bodies, and make them like vnto his glorious body, that ſo he may be a perfect Sauiour both of our ſoules and bodies.

The fift and laſt thing which from theſe words I note, is touching the meanes whereby Chriſt in that day ſhall glorifie our vile bodies. For here is the doubt which the carnall man makes. He cannot ſee nor conceiue how the bodies which are turned into duſt and aſhes, which haue beene ſome torne in peeces by the beaſts of the land, ſome deuoured by the fiſhes of the ſea, ſome eaten vp by the fowles of the aire, how they the ſame in ſubſtance ſhould poſſibly be raiſed vp againe and glorified. To meet then with this, my obſeruation hence is, that Chriſt by that diuine power and effectuall working whereby hee raiſed vp his owne body from the graue, and whereby hee is able to doe what hee will, euen to ſubdue all things to himſelfe, ſhall raiſe our bodies in that day, euen the ſelfe-ſame in ſubſtance that wee laid downe, and ſhall glorifie them. Chriſt he is the firſt-fruits of them that ſleepe, and by his reſurrection he hath ſanctified all the elect thereunto: and according to the working of his mighty power hee raiſed himſelfe from the dead, ſo by the ſame working of his mighty power ſhall he alſo raiſe vs vp. It may be that this may ſeeme impoſſible with men: but *the things that are impoſſible with men are poſſible with God.* Luk. 18. 27 And why ſhould it ſeeme ſo impoſſible? Can the potter make a new veſſell of the ſame lumpe of clay if the firſt faſhion did diſlike him? and is not God much more able out of our duſt to raiſe againe our dead bodies? Can the Goldſmith by his Art ſunder diuers metals one from another, or the Alchymiſt draw one metall out of another? and is not God much more able to diſtinguiſh the duſt of mens bodies from the duſt of beaſts, and the duſt of one mans body from another, and to draw out our bodies from whenceſoeuer they lie? Was God able in the beginning to create all things of nothing, and is hee not much more able to make euery mans body at the reſurrection of his owne matter?

matter ? Againe, ſhall napkins be brought from *Pauls* body, and diſeaſes depart from them ? ſhall the ſhadow of *Peter* helpe the weake and ſicke ? ſhall *Elizeus* his bones giue life to a dead corpes caſt into his graue ? and ſhall not Chriſt much more by his diuine power change theſe vile bodies, and make them like vnto his glorious body ? Hee that doubteth of his power, ſhall be drencht vp of his maieſtie. Take this one proofe further from our daily experience. At night wee lie downe and ſleepe, and in the morning wee wake and riſe vp againe. Our death what elſe is it but as a ſleepe, and our reſurrection what elſe but as it were an awaking againe ? And as in the one it is, ſo in the other the mighty power of God ſhall be ſeene, when by his power hee ſhall raiſe vs vp out of the ſleepe of death, and glorifie vs with himſelfe in the kingdome of his Father.

This then may ſerue vs to meet with all doubts againſt this point of the reſurrection and glorification of our mortall and vile bodies. He which is willing hath alſo power to doe it, and by his power hee ſhall raiſe vs vp in the laſt day, and ſhall change our vile bodies, that they may be faſhioned like vnto his glorious body. We are not therefore to doubt of it, leſt ſo wee alſo denie his power ; but rather wee are to comfort our ſelues in this, that he who by his power is able to ſubdue all things vnto himſelfe, will alſo by his power raiſe vp our bodies in the laſt day, and will change our vile bodies, that they may be faſhioned like vnto his glorious body.

Laus omnis ſoli Deo.

THE FOVRTH CHAPTER.

LECTVRE LXXV.

PHILIP. 4.

Verse 1. *Therefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.*

2. *I pray Euodias, and beseech Syntiche, &c.*

MAny and notable, and most worthy our continuall meditation, haue bin the points which we haue heard by occasiō of the things contained in the former Chapter, as touching necessary watchfulnesse against false teachers, together with certain marks of such, ver. 2. 19; touching the true circumcision of the Spirit, ver. 3; touching the vanitie of all confidence and reioycing in any thing without Christ, ver. 4. to 9; touching iustification by the alone righteousnes of Christ Iesus, through faith in his bloud, v. 9; touching sanctificatiō, by some sence of the knowledge of Christ, and of the vertue of his resurrection in our selues, &c. and by an holy acknowledgement of imperfection, and pursuite after perfection, ver. 10. to 15; touching Christian perfection, ver. 15; touching the sole rule of mans life, ver. 16; touching an holy imitation, v. 17; touching euill and vngodly walkers, ver. 18, 19; touching an holy conuersation, ver 20; touching the expectation of the faithfull for Christ his second coming, v. 20; touching the glorification of our vile bodies in the day

of Christ by the power of Christ, ver. 21; some of which the Apostle purposely disputeth, and others by occasion he toucheth. For in that Chapter ye may remember that the Apostle instructeth the *Philippians* touching circumcision, and touching iustification, and touching sanctification, because of the false teachers which vrged the circumcision of the flesh, and iustification by workes, and told them that they knew Christ well enough. And therfore, first he exhorteth them to beware of such false teachers: secondly he instructeth them in the true circumcision of the Spirit: thirdly he tels them what he in his owne person thought of his owne workes, and of all the priuiledges that he had without Christ; what he thought of the righteousnes of Christ through faith, what he thought of his knowledge of Christ, and how he laboured still after further knowledge of Christ, and further perfection then as yet he had attained vnto: fourthly he exhorteth them to be of the same mind with him in these things, and all to proceed by one rule of the word: fiftly and lastly he exhorteth them to follow him and such as he is, for that those other deceiuers that were amongst them, were both enemies to the truth, and had earthly minds onely; but he and such as walked as he did, had their conuersation in heauen, from whence they looked for the Sauiour, euen the Lord Iesus Christ, who should change their vile bodie, &c.

Now the Apostle in this Chapter concludeth his Epistle with certain exhortations, with signification of his ioy in the Lord for their liberalitie sent vnto him in prison by their minister *Epaphroditus*, and with diuers salutations to them, and from himselfe and them that were with him. His exhortations are some of them generall, and some of them particular, as we shall see in the handling of the former part of this chapter. His first exhortation in the first verse, ye see is generall, wherein he exhorteth the *Philippians* in generall vnto perseuerance in the faith of Christ Iesus, and the practise of an holy life, as they haue bene taught, and as hitherto they had done. His second exhortation in the second verse is particular, wherein he exhorteth two chiefe women amongst them, as it may seeme, to vnitie and concord, either betwixt themselues, or betwixt them

and

and the Church at *Philippi*. In the first generall exhortation I note, first the maner how the Apostle comes vnto his exhortation: secondly the kind and louing termes wherein he speaketh vnto the *Philippians* before his exhortation: thirdly the exhortation it selfe.

Touching the maner how the Apostle comes vnto his exhortation, it is by way of conclusion vpon that which before he had said, *Therefore my brethren, &c. so continue &c.* And it is as if he had said, Seeing those of the concision among you, which vrge circumcision, and iustification by workes, are such euill workers as ye haue heard; and seeing our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Iesus Christ, who shall change, &c. therefore continue ye in the Lord so as ye haue done, and as I haue now taught you to do by example in mine owne person, and suffer not your selues to be seduced by them that are enemies to the crosse of Christ, whose end is, &c. Thus the Apostle by way of conclusion from that which he had said before, inferreth this generall exhortation vnto perseuerance and continuance in the Lord.

Now touching the kinde and louing termes wherein hee speakes vnto the *Philippians*, ye see he calls them his brethren, beloued, and longed for, his ioy, and his crowne. In that he saith vnto them, *My brethren, beloued, and longed for*, he sheweth his owne kind affection towards them: and in that he addeth, *my ioy and my crowne*, he signifieth their pietie, wherein he was comforted. To haue said vnto them onely *my brethren*, as in the beginning of the third Chapter; or only, *my beloued*, as Chap. 2. ver. 12. had betokened abundantly his affection towards them: but in that, as not content with the one, or both, he addeth also a third argument of loue, he thereby plainly sheweth, what a large roome they had in his heart. He calleth them his brethren in Christ, as begotten by one Spirit vnto one God in one faith, through one Gospell of Christ Iesus. He calleth them his beloued, in the best bond of loue, the vnitie of the Spirit, through the embracing of the same truth of Christ Iesus. And for that he saith, that he *longed* for them, he shewed it in 1. Chap. where he saith, that he *longed after*

Phil. 1.8. *them all from the very heart roote in Christ Iesus*, which was no doubt to strengthen them, and to bestow vpon them some spirituall comfort, because of those false teachers that troubled them. How could he more shew a kind and loving affection towards them? And as by these he shewes his affection towards them, so by those titles that follow, he shewes again on the other side, their great pietie and godlinesse. For therefore doth he call them his *ioy*, because of their fellowship, as himselfe speaketh, which they had in the Gospell with other
1.5. Churches, from the first day that they had receiued the Gospell vnto that present, which was a sufficient matter of his reioycing: and therefore doth he call them his *crowne*, because their constancie and perseuerance was now his glorie among other Churches, and should be the crowne of his reioycing in the day of Christ. The speech is borrowed from them that for matters well atchieued, in running, wrestling, or the like, receiue a crowne of glorie. And it argueth their great profite by his labours, for which he should receiue a crowne. Thus ye see what these kind termes import, and in what sence the Apostle giueth them vnto the *Philippians*.

The third thing which I noted, was the exhortation itself, which is, to continue in the Lord, *So continue in the Lord, ye beloued*. The words precisely are, *So stand in the Lord*: but the sence is very truly giuen, when it is said, *So continue in the Lord*. For, to stand in grace, in faith, in the Spirit, in the Lord, is vsually in the new Testament, to continue in grace, in faith, in the Spirit, in the Lord. *By Christ* (saith the Apostle) *we haue*
Rom. 5.2. *accesse through faith vnto this grace wherein we stand*, that is, wherein we continue. *Stand in the faith*, saith he in another
1. Cor. 16.13. Phil. 1.27. place, that is, continue in the faith. *Let your conuersation be*, saith he in the first chapter of this Epistle, *as it becometh the Gospell of Christ, that I may heare of your matters, that ye stand in one spirit*, that is, that ye continue in one spirit. And to the Thessa-
1. Thess. 3.8. lonians, *Now* (saith the Apostle) *are we aliue if ye stand in the Lord*, that is, if ye continue in the Lord. So in this place, *so stand in the Lord*, that is, so continue as they that keepe their standing, without shrinking, fainting, sliding, or starting aside. For the speech is borrowed from them that stand vpon their

guard

guard or watch, or in their ranke wherein they are set. Now wherein would he haue them to stand and continue? Namely *in the Lord*, that is, in the knowledge and in the faith of Christ Iesus, rooted and built in him, and stablished in the faith. But what meaneth he by this that he saith, *So continue in the Lord? So*, that is, as hitherto ye haue done, and as now ye haue bene taught by example in mine owne person, renouncing all confidence in the flesh, counting all mans righteousnesse by any workes whatsoeuer, but losse and dung, and reioycing onely in Christ Iesus; so continue and persеuere in the Lord, rooted and built in him, and stablished in the faith, do this ye beloued, in the best bond of loue. And let this be spoken touching the points of this generall exhortation, and the meaning of the words. Now let vs gather hence some notes for our further vse.

The first thing which I note, is from the kind and louing termes wherein the Apostle writes vnto the *Philippians*. He exhorts them vnto perseuerance in the knowledge and faith of Christ Iesus; but in such a tender and louing maner, as that therein he bewrays a most kind and louing affection towards them, saying, *my brethren, beloued, and longed for, &c.* And so in his second exhortation in ver. 2. he *prayeth Euodias, and beseecheth Syntyche*; and likewise in his third exhortation in vers. 3. he *beseecheth his faithfull yoke-fellow*. Whence I obserue a necessarie dutie for the Minister of the Gospell, which is, to be so tenderly affected towards his people, as that in all kind and louing maner he labour to win them vnto that which is good, and to weane them from that which is euil. His people should not be kept strait in his bowels, but should haue a large roome in his heart; so that whether he write or speake vnto them, it may appeare that it is out of his loue and tender affection towards them. Thus our Apostle professeth in plaine speech that he was affected towards the Corinthians, where he saith, *O Corinthians, our mouth is open vnto you, our heart is made large, ye are not kept strait in vs*. And this affection both our Apostle and the rest of the Apostles bewray alwayes in all their Epistles, instructing them to whom they wrote, as in the wholesome word of truth, so in all meeknesse of spirit, and mildnesse 2. Cor. 6. 11.

Rom. 12. 1. of ſpeech, as from a loue moſt vnfained and Chriſtian. *I beſeech you* (ſaith our Apoſtle to the Romanes) *brethren, by the mercies of God:* and in like ſort in all his Epiſtles. Iames: *My deare brethren, let euery man be ſwift to heare, ſlow to ſpeake, and ſlow to wrath.* Peter: *Dearely beloued, I beſeech you, as pilgrims and ſtranger, abſtaine from fleſhly luſts, which fight againſt the ſoule.* Iohn: *My babes, my litle children, I write vnto you, that ye ſin not.* And Iude: *Ye beloued, remember the words which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt.* Theſe were their bowels of loue towards their brethren in Chriſt; and in ſuch bowels of loue ſhould the Miniſters of the Goſpell after their example deale with their people, exhorting them and admoniſhing them with all patience & long ſuffering, and in all loue vnto them, leading them forth beſides the waters of comfort, which may ſpring vp in them into euerlaſting life.

Iam. 1. 19.

1. Pet. 2. 11.

1. Ioh. 2. 1.

Iude 17.

It may be that here ſome wil ſay, O we ſhould like this wel if the Miniſters of the Goſpell would do thus; but ſome of them are ſo ſharpe, that they ſeeme to forget that they are Miniſters of the Goſpel, at leaſt they remember not this dutie. Why? becauſe they are ſharpe, and come with a rod? Is it an argument againſt the father of the bodie, that he loues not his child, becauſe he ſometimes reproues him, and ſometimes puniſheth him with the rod? Or is it no argument againſt the father of the bodie, and ſhall it be an argument againſt ſuch fathers as beget you in Chriſt Ieſus through the Goſpell? Againe, did not thoſe holy Apoſtles that came in ſuch a ſpirit of meekneſſe, as we haue heard, come alſo ſomtimes with a rod? The prooſes are ſo pregnant, that I thinke none will doubt of it, as neither of this, that their coming with a rod was in great loue. Againe, did not the ſame God that came to *Eliah* onely in a ſoft and ſtill voice, come vnto *Corah*, *Dathan* and *Abiram* in the earthquake, and vnto *Nadab* and *Abihu* in the fire? Againe, are there not in our congregations ſome ſuch as had need to be wounded, as well as ſome ſuch as had need to be healed? And if we loue both, muſt we not bring with vs both oile and vineger? Both ſharpneſſe and meekneſſe in their due places are needfull, and a wiſe diſcretion in them both is moſt needfull; and in both, the wiſe Miniſter ſheweth forth the bowels

bowels of his loue. Indeed the termes of loue are different, when we come with a rod, and when we come in the ſpirit of meekneſſe. Wil ye then that we come vnto you in theſe terms of loue which our Apoſtle here vſeth, of *my brethren, beloued, and longed for?*

Here then is alſo a neceſſary dutie for you, that ye be our ioy and our crowne, that ſo vnto the reſt we may with the Apoſtle adde theſe alſo, *my ioy and my crowne.* Ye, by receiuing the wholſome word of truth which is able to ſaue your ſoules, and by bringing forth the fruites thereof in a ſober, righteous and godly life in this preſent world, ſhould be the matter of our reioycing ouer you in Chriſt Ieſus. So was the elect Ladie, vnto whom *Iohn* wrote his ſecond Epiſtle, as he witneſſeth, ſaying, *I reioyced greatly, that I found of thy children walking in the truth, as we haue receiued a commandement of the Father.* 2. Ioh 4.

So was *Gaius*, vnto whom *Iohn* wrote his third Epiſtle, as he witneſſeth, ſaying, *I reioyced greatly when the brethren came, and teſtified of the truth that is in thee, how thou walkeſt in the truth. I haue no greater ioy then this, to heare that my ſonnes walke in veritie.* 3. Ioh. 3. 4.

So was *Philemon* vnto *Paul*, as he witneſſeth, ſaying, *We haue great ioy and conſolation in thy loue, becauſe by thee the Saints are comforted.* Philem. 7.

And ſo was *Timothy* vnto the ſame Apoſtle, the reioycing of his heart, becauſe he continued in the things which he had learned. So herein ſhould ye fulfill our ioy, that ye ſuffer the word of the Lord to dwell in you plenteouſly, that ye and your children walke in the truth, as ye haue bene taught in Chriſt Ieſus; that your faith groweth exceedingly, and that the loue of euery one of you aboundeth towards another. And as thus ye ſhould be our ioy, ſo ſhould ye alſo be our crowne. Ye, by your faith in Chriſt Ieſus, and by your loue towards all Saints, and by your growing vp in all things into him which is your head, that is Chriſt, by the worke of our miniſterie, ſhould be our glorie in all places, and the crowne of our reioycing in the day of Chriſt Ieſus. So were the Theſſalonians vnto this our Apoſtle, as himſelfe witneſſeth, ſaying, *What is our hope, or ioy, or crowne of reioycing? are not you euen it in the preſence of our Lord Ieſus Chriſt at his coming? Yes, ye are our glorie and ioy.* 1. Theſſ. 2. 19. 20.

And why ſo? Euen becauſe of their effe-

effectuall faith, and diligent loue, and patient hope in the Lord, whereof hee ſpake in the firſt chapter. And ſo were theſe *Philippians* alſo vnto him, as here he witneſſeth: and why? Euen becauſe he had not runne in vaine, nor laboured in vaine amongeſt them. And ſo ye ſhould ſo abound in all knowledge, and in all iudgement, and be ſo filled with the fruits of righteouſneſſe which are by Ieſus Chriſt vnto the glorie and praiſe of God, as that ye might be the crowne of our reioycing in the day of Chriſt, that we haue not runne in vaine, nor laboured in vaine. Otherwiſe, if the more we loue you, the leſſe we be loued of you againe; if the more we labour amongſt you and admoniſh you, the more ye harden your hearts and deſpiſe vs, euen for our workes ſake; if the more carefull we are to informe your vnderſtandings in the truth, the more ye ſtoppe your eares at the voyce of our charming, charme we neuer ſo wiſely; if the more ween deauour to beget you in the faith, and preſent you before God blameleſſe in that day, ye ſtart aſide like a broken bow, and defile your ſelues with euery hatefull ſinne: to be ſhort, if we ſpend our ſtrength in vaine amongſt you, and for nothing, then how can we reioyce in you as in our ioy and our crowne? And if not ſo, then how can we come vnto you in theſe termes of loue, *my brethren, beloued, my little children, dearely beloued?* If ye be not ioyned with vs in one faith, and in one hope in Chriſt Ieſus, how can we ſpeake vnto you as vnto our brethren? If the loue of God be not in you indeed, how can we ſpeake vnto you as vnto our beloued? If ye honor not the Father, nor obey his holy will, how can we ſpeake vnto you as vnto little children? If ye deſire not the ſincere milke of the Word, that ye may grow thereby, how ſhall we ſay that we long for you when wee are abſent from you?

That therefore we may alwayes come vnto you in ſuch termes of loue as ye deſire, and as heere our Apoſtle doth vnto the *Philippians*, let vs not runne in vaine, nor labour in vaine amongſt you; but receiue from vs with all gladneſſe the word of ſaluation, which is able to ſaue your ſoules. Be diligent to heare, and carefull afterwards to meditate on the

things

things which ye haue heard, that as good hearers ye may grow vp in all godly knowledge of Gods will, and in all holie obedience thereunto, and that ye may say with the Prophet, *O Lord, I haue hid thy word within my heart, that I might not sin against thee.* Psal. 119. 11. *Let the word of Christ dwell in you plenteously in all wisdome, that ye may abound yet more and more in knowledge and all iudgement, that ye may discerne things that differ one from another, that ye may be pure, &c.* Philip. 1. 9. 10. Follow after the truth in loue, and in all things grow vp into him which is the head, that is, Christ; that as at this day we greatly reioyce to see the forward and willing mindes of many of you to come vnto the house of God, and to heare those things that belong vnto your peace, so our ioy may be fulfilled daily more and more, and ye may be the crowne of our reioycing in the presence of our Lord Iesus Christ at his coming. And if at any time we vse sharpenesse of speech, know this, that it is for their sakes that obey not the truth, that we may reclaime them from wandering out of the right way wherein they should walke. And if the hurts of our people may be healed onely by applying gentle medicines, without cutting and launcing their sores, onely by pouring suppling oyle, without pouring vineger into their wounds, let no man thinke that we will vse sharpnesse of speech. In a word, this is our desire, to present you pure and blamelesse in that day, not hauing spot or wrinckle, or any such thing. Be ye filled with knowledge and loue, and the fruites of righteousnesse, that ye may be our ioy and crowne, now, and in the day of Christ.

The second thing which I note, is the Apostles exhortation, together with the reason thereof. His exhortation is, that the *Philippians* would stand and continue without shrinking, fainting, sliding or starting aside, in the knowledge and faith of Christ Iesus, rooted in him, and stablished in the faith, so as hitherto they had done, and as now they had bene taught by example in his owne person, renouncing all confidence in the flesh and in things without Christ, and reioycing onely in Christ Iesus. The reason of this his exhortation vnto this perseuerance, is, because he would not haue them

them entangled with thoſe euill workers of the conciſion which minded earthly things, and whoſe end is damnation but would haue them followers of him, and ſuch as he is, whoſe conuerſation is in heauen, &c. *Therefore ſo continue, &c.*

This exhortation then implying a dutie for vs, hence I obſerue a neceſſarie dutie for all Gods children, which is, perſeuerance and continuance in the faith and truth of Chriſt Ieſus, ſo as we haue bene taught out of the Goſpell of Chriſt Ieſus. A dutie much, yet neuer too much vrged, conſidering how many, after they haue put their hand vnto the plough, looke backe; after they haue begunne in the Spirit, end in the fleſh. *Abide in me* (ſaith our Sauiour) *and I in you.* *Stand faſt in the faith*, ſaith the Apoſtle to the Corinthians. And vnto *Timothie*, *Continue* (ſaith he) *thou in the things which thou haſt learned, and art perſwaded thereof, knowing of whom thou haſt learned them.* And of all the Apoſtles we reade, that ſtill they exhorted all the Churches euerie where to continue in the grace of God, and with full purpoſe of heart to cleaue ſtedfaſtly vnto the Lord. For what ſhall it profite vs to haue taſted of the good word of God, and by the hearing of the Goſpell preached, to haue come to ſome knowledge of the Lord, and of the Sauiour Ieſus Chriſt, if afterward with the Church of *Epheſus* wee forſake our firſt loue, and make not an end of our ſaluation with feare and trembling? *If ye continue in my word,* (ſaith Chriſt to the Iewes that beleeued in him) *ye are verily my Diſciples, and ſhall know the truth, and the truth ſhall make you free.* But as the branch cannot beare fruite of it ſelfe, except it abide in the Vine, no more can we, except we abide in Chriſt the Lord. Nay, if we continue not in the Lord, and in the faith and knowledge of our Lord Ieſus Chriſt, it is a plaine argument againſt vs, that whatſoeuer ſhew we make in the fleſh, yet indeed we neuer walked in the truth. So the Apoſtle Saint *Iohn* plainely argueth, where he ſaith, *They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this commeth to paſſe, that it might appeare that they are not all of vs.* Where ye ſee that Apoſtataes, and ſuch as fall away from the faith and from the truth

Iohn 15.4. 1.*Cor.*16.13. 2.*Tim.*3.14.

Acts 11.23. 13.43.

Iohn 8.31. 32. 15.4.

1.*Iohn* 2.19.

truth of Christ Iesus, are proued plainely to be hypocrites, and neuer indeed to haue walked in the truth, by this argumen, tbecause they continued not in the truth which they had learned and receiued. As therefore the precept or exhortation both of our Sauiour, and of our Apostle, requireth this dutie of vs, that wee continue in the Lord, and in the faith and knowledge of Iesus Christ; so this also, that it may appeare that we were truly rooted in Christ Iesus, and that we walked in the truth. And now see whether the same reason do not vrge vs vnto this dutie, whereby the Apostle, then vrged the *Philippians* thereunto: for are there not now many that would separate vs frō Christ Iesus? Are ther not now many euill workers, that teach vs to repose confidence in the merite of our workes, and not to reioyce onely in Christ Iesus? many that teach iustification to be by our owne righteousnesse, which is of the Law, and not by the alone righteousnesse of Christ Iesus through faith? many that teach perfection of sanctification in this life, otherwise then we are taught by the Gospell of Christ Iesus? many that teach vs to be otherwise minded touching the vantage and merite of workes, touching the righteousnesse of Christ through faith, touching the perfection of sanctification in this life, then was this Apostle of our Lord Iesus Christ? Yes, many such deceiuers there are, as heretofore we haue heard, creeping in euery corner, and leading captiue simple men and women after their owne lusts. And therefore the vrging of this dutie, euen for that cause, is now necessarie vnto vs, that Christians at this day continue in the Lord, and in the faith and knowledge of Iesus Christ, so as they haue bene taught out of the writings of the Prophets and Apostles, and so as they haue done by the illumination of the Spirit through the ministerie of the word.

A doubt or two will here haply be moued. First, whether it be in vs to continue in the Lord if wee will, or it be wholly and onely from grace, without anie power of our owne? Whereunto I answer, That as *no man can come vnto Christ, except the Father draw him*, making him, of vnwilling, willing, by putting his holy Spirit into him; so no man can abide *Iohn 6.44.*

abide and continue in him, but only by the grace of the ſame
Phil.2.13. Spirit. For *it is God that worketh in vs both the will and the deed, euen of his good pleaſure*, of his owne free grace, that he may be all in all, and that all the glorie of our ſaluation may be giuen vnto him alone. Why then doth the Apoſtle exhort vs to continue in the Lord, if it be not in our owne power, if we will, being holpen by grace, to continue in the Lord? Which is as if it ſhould be ſaid, If the fruite and increaſe of the earth be wholly the bleſſing of the Lord, then why doth the husbandman manure and till his ground, and beſtow ſuch paines and trauell therein? Or, as if it ſhould be ſaid, If faith be wholly the gift of God, then why are we ſo called vpon to come and heare the word preached? For as he giueth corne, and wine, and oile, and all things elſe needfull for this life, but yet by ſuch meanes as he hath ordained thereunto; and againe, as faith is the gift of God alone, but yet giuen vs by the meanes
1.Cor.1.8. of hearing the word preached: ſo the Lord which confirmeth vs vnto the end, worketh in vs this holy gift of perſeuerance and continuing in him, but by ſuch holy admonitions and exhortations as he will haue vſed to that purpoſe. For admonitions and exhortations are not therefore vſed, to imply any power in our ſelues to doe the things we are exhorted vnto, but becauſe they are the meanes whereby God worketh his good graces in vs. And they do and may rather put vs in mind of our vnableneſſe, then of our ableneſſe to do the things that we are exhorted; that ſeeing we cannot of our ſelues will or do the things whereunto we are exhorted, as, to come vnto the Lord, to continue in the Lord, therefore we ſhould flie vnto him, and pray vnto him, that he would draw vs vnto him, that he would confirme vs vnto the end, and that he would frame our wils according to his bleſſed will, that we may by him do what his will is. To continue then in the Lord, is the grace of Gods holy Spirit, and the exhortation thereunto is very needfull, both becauſe it is the meanes whereby the Lord will worke his grace in vs, and to ſet vs vnto the Lord, to beg that of him, which of our ſelues we are no way able to do.

A ſecond doubt alſo may be moued: Whether it can be
that

that ſuch of Gods children as are in the Lord, ſhould not continue in the Lord? Whereunto I anſwer, that ſuch of Gods children as are graffed in the true oliue, may for ſome while ſeeme like vnto withered branches, the graces of Gods Spirit may for a time decay in them, and lie ſmothered, ſo that they appeare no more then the fire vnder the aſhes or imbers. So we may ſee in *Dauid*, who hauing committed murder and adulterie, walked on a long time, and was neuer touched with any remorſe for ſuch his grieuous ſinnes, ſo that for the time he might ſeeme to be as a withered branch. So we may ſee in *Peter* many eclipſes of the graces of Gods Spirit, when he diſſwaded Chriſt his paſſion, when he denied Chriſt his maiſter, and that with an oath, when he fled from his Maiſter, when he diſſembled for feare of them of the circumciſion, and drew *Barnabas* alſo into the like diſſimulation, &c. So we may ſee in *Demas*, who for a time left *Paul*, and embraced this preſent world, and yet afterwards became again a fellow-helper with *Paul*. In other holy perſons the like may be ſhewed, in whom the graces of God haue for a time decayed, and they bene like to withered branches. But they cannot finally fall from grace, but *he that hath begun a good worke in them, will performe it vntill the day of Ieſus Chriſt*. For hath not he himſelfe ſaid, *I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any plucke them out of my hand? My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand*. Hath not he prayed for them whom the Father hath giuen him, that they may be one with him, that they may be kept frō euil, that they may be ſanctified through the truth? And doth not *Iohn* ſay, that *whoſoeuer is borne of God, ſinneth not*; namely that ſinne that is vnto death, ſo that he fall away finally from God? Men may haue taſted of the good word of God, and come to ſome knowledge of the Lord Ieſus Chriſt, and yet fal way: but they that haue truly taſted of the powers of the world to come, ſhall be euen as the mount *Sion*, which may not be remoued, but ſtandeth faſt for euer. Why then doth the Apoſtle exhort vs to continue in the Lord, if it be ſure that we ſhall continue in the Lord? It is to remoue from vs carnall ſecuritie, and to teach vs to depend on the Lord, by whom we continue in his faith:

Phil. 1. 6. *Ioh.* 10. 28. 29. *Ioh.* 17. 1. *Ioh.* 3. 9.

faith, feare and fauour. To conclude this point therefore, as the Apoſtle here ſpeaketh vnto the *Philippians*, ſo ſay I vnto you, Continue in the Lord, euen in the faith and knowledge of Ieſus Chriſt, ſo as ye haue bene taught in Chriſt Ieſus. Let it neuer be ſaid to you, as it was to the Galatians, *Ye did runne well, who did let you, that ye did not obey the truth?* But as ye haue begun to loue and like the truth, ſo continue to walke in the truth, that when Chriſt Ieſus ſhall come in the clouds of heauen, ye may be the crowne of our reioycing, and that ye may alſo appeare with him in glorie.

LECTVRE LXXVI.

PHILIP. 4.

Verſe 2. *I pray Euodias and beſeech Syntyche, that they be of one accord in the Lord.*

3. *Yea I beſeech thee faithfull yoke-fellow, &c.*

NOw follow certaine particular exhortations vnto particular and priuate perſons, touching ſome diſcord fallen out amongſt them. In the ſecond verſe his requeſt is vnto *Euodias* and *Syntyche*, that they would be of one accord in the Lord. What *Euodias* and *Syntyche* were it is not certaine, neither are they mentioned elſewhere in the Scripture. Like it is by this place, that they were two women of good note, and ſuch as had much ſtood with *Paul* at his firſt planting of the Church at *Philippi*. But now it ſeems they were at oddes, whether the one with the other, or both with the reſt of the Church; and whether about matters of faith and religion, or about ordinary matters of common life, it is not certaine. This we ſee, the Apoſtle would gladly compoſe the ſtrife, and therefore he exhorteth them *to be of one accord in the Lord*, that is, of one mind and one iudgement in the things of the Lord, betwixt themſelues and with the Church. If we vnderſtand that they differed in matters of faith and religion,

ligion; or if we vnderſtand the words in generall, of what diſſenſions ſoeuer, then the exhortation is, that laying aſide all debates and diſſenſions, they would be of one accord in the Lord, that is, they would dwell together in ſuch vnitie as is pleaſing to the Lord. *I pray Euodias, and beſeech Syntyche, &c.* It followeth.

Yea, and I beſeech thee, &c. In this verſe the Apoſtles exhortation or requeſt is vnto his faithfull yoke-fellow, that he would be a meanes to compoſe the ſtrifes of *Euodias* and *Syntyche*, with this reaſon implied, becauſe they were women which had laboured with him when he preached the Goſpell at *Philippi*, nor with him onely, but with *Clement* alſo, and with diuers others which labored with him in the ſame work, whoſe names are written in the booke of life. What this faithfull yoke-fellow was whom he maketh this requeſt vnto, it is not certaine. Much diſputation there is who it ſhould be. Like it is that it was ſome ſpeciall man that preached the Goſpell purely and ſincerely there with him at *Philippi*. Him he requeſteth to helpe thoſe women, namely *Euodias* and *Syntyche*: How to helpe them? Namely to order their matters, and to compoſe their ſtrifes whatſoeuer they were. And why ſhould he do ſo? That which the Apoſtle addeth, ſeemeth to be added as a reaſon to moue his faithful yokefellow to help them, and to compoſe their ſtrifes: *for they laboured with him in the Goſpell*, that is, when the Goſpell was firſt preached by him at *Philippi*, they laboured, yea and euen *ſtroue*, for ſo the word ſignifieth, putting themſelues in hazard for the hearing of the Goſpell preached, and for the defence of the Goſpell. For in the Acts mention is made of women, among whom was *Lydia*, that came together to a place beſides the riuer, not daring as it may ſeeme, to haue their aſſemblies in the citie of *Philippi*, and there heard the word at *Pauls* mouth. Theſe two women, it may ſeeme, were two of them, of whom the Apoſtle for that cauſe ſaith, that they labored and ſtroue with him in the Goſpell, he being willing to preach, and they deſirous to heare, when there was great danger for both, and they ſtanding much in his defence when he was much contradicted. Neither doth he commend them to haue laboured with him alone

Act. 16. 13.

alone in the Goſpel, but with *Clement* alſo, and with other his fellow-labourers, which laboured with him in the worke when the Goſpel was firſt preached at *Philippi*. Who this *Clement* was, it is not certaine, as neither who theſe his fellow-labourers were. *Silas*, it is like by that place in the Acts, was one. Miniſters of the Goſpell they were, which ioyned their labours with *Paul*, to the gathering of the Church at *Philippi*, whoſe names though they were not written by him in this Epiſtle, yet he ſaith, that they were written in the book of life. Whereby he meaneth, that their life was as certainly ſealed vp with God, as if their names had bene written vp in a booke to that purpoſe. For the ſpeech is borrowed from the maner of them that bill the names of them in a booke, whom they haue choſen into their ſeruice, whom then they know to be theirs, becauſe they haue their names billed in a booke. So God knoweth who are his as certainly as if their names were written in a booke, and their life is as ſurely ſealed with him, as if their names were regiſtred to that purpoſe. The ſumme then of the Apoſtles reaſon, is this: theſe women for their labour with him and other his fellow-labourers in the Goſpel, were worthy that he ſhould do this for them, and therefore he requeſts his faithful yoke-fellow that he would help them, & compoſe the ſtrifes which were either betwixt themſelues, or betwixt them and the Church there. And let this ſuffice to be ſpoken touching the ſcope of theſe particular exhortations, and the meaning of the words in them both. Now let vs ſee what notes we may gather hence for our further vſe.

Firſt then in the perſon of *Paul*, I note his holy care, not onely to inſtruct and exhort the whole Church of *Philippi* in generall, but likewiſe priuately ſuch particular perſons as he heard it was needfull to inſtruct and exhort. For here we ſee how after his generall exhortation vnto the *Philippians*, he commeth vnto particular exhortations to priuate perſons. Whence I obſerue a holy dutie of a good Miniſter, which is not only publikly to teach and exhort, and comfort his whole congregation in the Church, but alſo priuatly to labour with particular perſons ſo as ſhall be needfull for them. If they need inſtruction, to inſtruct them; exhortation, to exhort them; conſola-

conſolation to comfort them; correction, to reproue them; peace-making, to compoſe their ſtrifes; and euery way to labour with them as it ſhall appeare to be needfull for them. Examples hereof we haue in generall in all the Apoſtles, of whom it is ſaid, that *they ceaſſed not to teach and preach Ieſus Chriſt dayly in the Temple, and from houſe to houſe.* Act. 5. 42. Ye ſee likewiſe not onely *Iohns* generall Epiſtle, but his priuate Epiſtles alſo, one vnto a certaine Ladie, and another vnto one *Gaius*; in either of which, as he thought it needfull, he comforted them, and exhorted them, and admoniſhed them. And this out Apoſtle ye may ſee how he *taught* both *openly and throughout euery houſe*: Act. 20. 20. how he reproued ſins not onely in generall, but in particular noted the ſinnes of the inceſtuous perſon, of *Hymenæus* and *Philetus*, of *Demas*, of *Alexander* the copper-ſmith, &c: how he dealt with *Philemon* in particular for *Oneſimus*: how he comforted and admoniſhed *Timothy* and *Titus* in particular. 1. Cor. 5. 1. 2. Tim. 2. 17. 4. 10. 14. And what elſe meaneth that of the Apoſtle, where he chargeth to be *inſtant in ſeaſon and out of ſeaſon?* 2. Tim. 4. 2. but that the Miniſter of the Goſpell ſhould at all times and in all places, publikely and priuately, generally and particularly, take euery occaſion to profite Gods people, whether it be by teaching, by improuing, by rebuking, by exhorting, or how elſe ſoeuer it ſhall ſeeme needfull or profitable. For if we may but pull one brand out of the fire, if we may but conuert one ſinner from going aſtray out of his way, if we may but inſtruct one man in righteouſnes vnto ſaluation, euen by priuate and particular dealing with him, we ſhall not loſe our reward, but euen he ſhall be our crowne of reioycing in the preſence of our Lord Ieſus Chriſt at his coming.

I wiſh they would at length remember this dutie, who hauing their conſciences ſeared with an hote iron, vouchſafe not either publikely or priuately to teach, or exhort, or admoniſh the flock of God which dependeth on them. As publike with all, ſo priuate dealing with particulars will be ſeene to be needfull, if any man do but with halfe an eye looke into the ſtate of the people euery where. The ignorance in ſome, the wickedneſſe in others, the iarres amongſt others in euery place, ſhew plainly how needfull it is, vnto publike teaching

to adde alſo particular admonitions and exhortations. But they that cannot be drawne vnto the one, namely to teach their people in their aſſemblies, it is hardly to be hoped that they will deale with men in particular on the way, or at the plough-taile, or at the anuil, or at the ſhop-boord, how needfull ſoeuer it be. This place ſerueth not much to ſpeake vnto them, and therefore I let them alone.

Secondly, in the perſon of *Paul*, I note his godly care to compoſe the ſtrifes of theſe two godly women *Euodias* and *Syntyche*. For there being a iarre either betweene themſelues about ſome priuate matters, or betweene them & the Church about ſome matter of religion, both himſelfe exhorteth them to be of one accord in the Lord, and alſo he dealeth with his faithfull yoke-fellow to helpe to order their matters, and to compoſe their ſtrifes, commending them as worthy that he ſhould do this for them. Whence I obſerue a very commendable qualitie, as in the Miniſter of Chriſt, ſo in euery good Chriſtian, which is, both by themſelues and by all the meanes that they can make, to take vp ſuch quarrels as fall out among their brethren. It is regiſtred vnto the euerlaſting commendation of *Cloë*, and her houſe, that when great diſſenſions and contentions broke out in the Church of *Corinth*, they being very deſirous to haue them ſtayed, and yet not able to ſtay them, aduertiſed *Paul* thereof, that he in his wiſedome might take ſome courſe to ſtay them. And our Apoſtle giues it for a precept vnto *Timothy*, to *put away fooliſh and vnlearned queſtions, knowing that they ingender ſtrife*. Where the meaning in generall is, that he muſt be ſo carefull to ſtay all ſtrife, that he muſt be carefull to take away euery thing which may be any occaſion of ſtrife. And our Sauiour pronounceth a bleſſing vpon them that make peace among their brethren, ſaying, *Bleſſed are the peace-makers, for they ſhall be called the children of God*. For God being the God of peace, the more that we haue peace amongſt our ſelues, and the more that we ſtudie and labour to make peace among others, the more like we are vnto God, and the more we ſhew our ſelues to be the children of God. So that we ſee, that to make peace and end ſtrifes, is very commendable both with God and men.

1. *Cor.* 1. 11.

2. *Tim.* 2. 23.

Mat. 5 9.

This

This then firſt may teach vs to beware how we do ſow ſtriſe and diſſenſion betwixt man and man. For looke how commendable a thing it is to make peace and end ſtrifes; ſo intollerable and odious a thing it is to blow the bellowes of diſcord amongſt brethren and neighbours: and as they that make peace, do thereby ſhew themſelues to be the children of God, with whom dwelleth peace; ſo thoſe ſeditious firebrands that delight to ſtirre vp ſtrife among their brethren, and to ſet men by the eares together, ſhew plainly that they are the ſonnes of that wicked one who cannot abide that brethren ſhould dwel together in vnitie. *Theſe ſix things* (ſaith *Salomon*) *doth the Lord hate, yea his ſoule abhorreth ſeuen, The haughtie eyes, a lying tongue, hands that ſhed innocent bloud, an heart that imagineth wicked enterpriſes, feete that be ſwift in running to miſchiefe, a falſe witneſſe that ſpeaketh lies, and him that raiſeth vp contentions among brethren.* All theſe ſeuen things the Lord hateth, yea his ſoule abhorreth the ſeuenth as plaine murder. For what is murder if this be not, to rend in ſunder the members of the ſame bodie, by ſowing debates and diuiſions amongſt them; and ſo by braules, and iarres, and quarrelling, to kill both the ſoule and the bodie? *The beginning of contention*, ſaith the ſame *Salomon, is as one that openeth the waters*: ſo that he that bloweth the bellowes of contention, and openeth the way vnto ſtrife amongſt neighbours, is as he that by pulling vp a ſluce, letteth in the waters vpon a countrey, and ſo drowneth the whole countrey: which alſo ſheweth that ſuch make-bates are murtherers.

Prou. 6. 16. 17 18 19

Prou. 17. 14.

Let them looke vnto this, which either by priuie whiſperings, or open detractions, or any falſe ſuggeſtion whatſoeuer, either ſeeke to make variance where there is none, or where they perceiue ſome litle diſlike, there adde fire vnto heate, and ſet them as farre at oddes as they can. Of what root ſoeuer they be that are ſuch, they are the ſonnes of Belial, and no leſſe then murderers. And therefore as *Salomon* giueth aduice touching the ſcorner, the like do I touching ſuch a contentious man; *Caſt out the ſcorner*, ſaith he; Caſt out the make-bate, ſay I, *and ſtrife ſhall go out*; caſt out the make-bate out of companie, countrey, commonwealth, citie, houſe where thou dwel-

Prou. 22. 10.

dwelleſt, ſo contention and reproch ſhall ceaſſe. The truth euer will abide the light, and feareth not to ſpeake with any man in the gate: but theſe are commonly whiſperers, and loue rather to ſpeake in the eare then on the houſe top. Suſpect them therefore by their priuie whiſpering, and when once thou knoweſt them, for euer afterwards be thou ware of them.

Secondly, this ſhould teach vs, not onely to ſtudie to liue in peace our ſelues with all men, but farther, when others are at oddes, to make peace betweene them. *Follow peace with all men*, ſaith the Apoſtle to the *Hebrewes*. And the Apoſtle to the Romanes, *If it be poſſible, as much as in you is, haue peace with all men.* And ſurely a moſt bleſſed thing it is to ſee men to be of one accord in the Lord: witneſſe the Pſalmiſt, where he ſaith, *Behold how good and ioyfull a thing it is, brethren to dwell together in vnitie.* But the ſeruants of God are not onely to be peaceable themſelues, but when either there are open iarres, or inclination thereunto, they ſhould labour by all meanes both by themſelues and others to ſet them at one. It was a good ſpeech of *Abraham* vnto *Lot*, when he ſaid vnto him, *Let there be no ſtrife, I pray thee, betweene me and thee, neither betweene mine heardmen and thine heardmen; for we be brethren.* In imitation whereof, when ſtrife is, or is like to be, we are to interpoſe our ſelues, and to ſay, Let there be no ſtrife, I pray you, betweene you; for ye are brethren: ye are neigbours and friends; ye haue *one Lord, one faith, one Baptiſme, and one hope of your vocation*: be ye therefore one amongſt your ſelues: *Let all bitterneſſe, and anger, and wrath, crying, and euill ſpeaking be put away from you, with all malicioufneſſe: and be ye courteous one towards another, and tender hearted, forgiuing one another, if either haue a quarrell againſt other, euen as God for Chriſts ſake forgaue you.* Yea and as *Paul* ſaid to the *Corinthians* for going to law one with another, ſo are we to ſay vnto them that any way ſtriue, *Why rather ſuffer ye not wrong? why rather ſuſtaine ye not harme*, then fall at ſuch quarrelling one with another? Thus, I ſay, ſhould we in hatred of ſtrife, and loue of peace, as peacemakers labour to compoſe ſtrifes, and to make peace where it is not.

Heb. 12.14.

Rom. 12.18.

Pſal. 133.1.

Gen. 13.8.

But

But what commonly say wee in such cases? One saith, It were very well done to take vp their quarrells, and to make them friends. Another saith, that he loues not to meddle in other mens matters, and to make himselfe some businesse where happly he shall haue little thankes. Another sports himselfe at their contentions, and saith with himselfe; So, so, there goes the game. Another haply sheweth his dislike of their iarres, and puts in a word to friend them, and then he thinkes he hath done well. But not many in such cases deale both by themselues and by others, and labour by all meanes to take vp their quarrels, that they may be of one accord in the Lord. Well, if when wee were enemies vnto God, and God was angrie with vs to destroy vs for euer, Christ Iesus the Sonne of the euerliuing God had not come in the similitude of sinfull flesh to make peace betweene God and vs, what had become of vs? If God had not sent his Sonne, and if he had not come to reconcile vs vnto God, our portion had beene with the diuell and his angells in the lake that burneth with fire and brimstone for euer. Let vs, men and brethren, be followers of Christ, let vs follow *Abraham*, and our Apostle. Let vs not onely labour to haue peace with God, and to be at peace one with another, but when wee see that any variance is, or is like to be betweene man and man, let vs labour, as much as we can, to set them at one. Let vs hate strife and debate both in our selues and in others, and let vs loue peace and agreement both in our selues and in others. And then surely the God of peace shall be with vs to blesse vs, and to giue vs his peace, which passeth all vnderstanding. And let this be obserued from the person of *Paul*.

The next thing which I note, is in the persons of *Euodias* and *Syntyche*. Wherein first I note the religious affection of these two vertuous women; for by conference of this place with that in the *Acts*, it may appeare, that when the Gospell was first preached at *Philippi*, they not onely gladly embraced the Gospell, but stood much for the defence of the Gospell against them that persecuted the truth of Christ Iesus, and often assembled themselues together with other women without the towne beside the riuer to pray, and to heare the

Word preached. Whereupon it is that the Apoſtle here ſaith, that they laboured with him in the Goſpell, nor with him onely, but with *Clement* alſo, and with other his fellow labourers in the worke of the Miniſterie. Here then is a good patterne for all women to looke vpon, that they be alike religiouſly affected as theſe women were, & giue like teſtimonie thereof as they did. There is nó priuiledge vnto them by their ſexe from this, but as all the reſt of Gods children, ſo they ſhould embrace pure religion from their hearts, exerciſe themſelues in the law of their God day and night, and ſeeke the Lord from the greund of their hearts. Yea and ſuch hath beene the mercie of the Lord toward this ſexe, as that women in all ages haue beene worthily renowned for many notable graces of Gods Spirit. *Sarahs* obedience is ſet forth by *Peter* for an example for euer. The gouernment and victorie of *Deborah* was not inferiour to the gouernment and victorie of any of the Iudges of Iſrael. What ſhall I ſpeake of *Eſters* religious depending vpon God when ſhe hazarded her ſelfe for the deliuerance of her people? of the Widdowes godly depending vpon Gods prouidence, when in the great famine ſhe relieued *Eliah* with ſome of that little which ſhee had? of *Annaes* continuall abiding in the Temple, and ſeruing God there with faſting and praier, night and day? It ſeemeth that the firſt that embraced religion in *Philippi*, were women. Neither haue they onely beene religiouſly affected, and ſuch as feared God, and walked in his wayes, but further many haue mainly ſtoode for the defence of the Goſpel, and hazarded their liues. Examples we haue in *Priſcilla*, vnto whom the Apoſtle giueth this teſtimonie, that for his life ſhe laid downe her owne necke: and likewiſe in this place of *Euodias* and *Syntyche*, of whom ye ſee the Apoſtle ſaith, that they ſtroue with him and others in the Goſpell, that it might haue a free paſſage, and that they might ſpeake the Word boldly. Seeing then that theſe things are written for your learning, iudge with your ſelues how religiouſly ye ought to be affected towards the truth of Chriſt Ieſus. Let their examples ſtirre vp your holy mindes, and let it not ſeeme grieuous vnto you with holy *Mary* to ſit you down at Ieſus foot, and

1. *Pet.* 3. 6.

Iudg. 4.

Eſter 4.

1. *Reg.* 17.

Luke 2. 37.

Acts 16. 13.

Rom. 16. 4.

and heare him preaching in his Miniſters. Nay, let it not grieue you, boldly to ſtand in the defence of the Goſpell of Chriſt Ieſus, and if the will of the Lord be ſo, to lay downe your liues for that truth which ye haue learned and receiued in Chriſt Ieſus. If ye ſhould look no further but vnto examples of your owne ſexe, ye might haue ſufficient encitement hereunto. As therefore at this day ye doe, ſo go forward to receiue with meekneſſe that word which is able to ſaue your ſoules. Let the word of Chriſt dwell in you plenteouſly, and let your religious minds be knowne vnto all men.

Secondly, in the perſons of *Euodias* and *Syntyche*, I note a breach and falling out, either betwixt themſelues, or betwixt them and the Church: For, in that he exhorteth them to be of one accord in the Lord, it is plaine that there was a breach and falling out. Whence I obſerue, that the children of God, how religiouſly affected ſoeuer they be, yet ſo long as they liue, are ſubiect vnto their falls, and ſubiect vnto diuers diſordered affections, as anger, diſcord, and the like. We ſee how *Peter* and *Barnabas* were drawne on vnto ſhrewd diſſimulation for feare of the Iewes. We ſee how the loue of the world drew on *Demas* to forſake *Paul* for a time, and to embrace it. We ſee how ſome haue bene almoſt ſeduced from the way of truth by falſe teachers, as it is like theſe two women were, if the breach were betweene them, and the church. Againe, we ſee ſuch a heate and breach to haue fallen out betweene *Paul* and *Barnabas*, as that they parted companies, the one going one way, and the other another way: ſo that whom Satan had often ſifted & winowed before, now a very little matter and ſmall occaſion ſet them at verie great oddes. And many ſuch falls and diſordered affections are the children of God ſubiect vnto in this life, as might farther at large be proued. The reaſon is, becauſe though they be led by the Spirit, yet are they not wholly guided by the Spirit, but ſometimes they walke after the fleſh, and not after the Spirit.

Galat.2.13.

2.Tim.4.10.

Acts 15.39.

Here then firſt, let the children of God learne to humble themſelues, and to walke before the Lord with feare and trembling. The manifold falles and diſordered affections whereunto they are ſubiect, may keepe them in a reuerent

and ſonne-like awe, that they preſume not aboue that is meete; for by their falls they may ſee what ſtrength there is in themſelues to ſtand, if the Lord ſhould not ſuſtaine and vphold them. As therefore the Apoſtle exhorteth, ſo let all of vs *make an end of our ſaluation with feare and trembling*, fearing but not doubting, becauſe he is faithful which hath promiſed; ſtanding in awe but ſinning not, euen ſtanding in awe, leſt we doe ſinne and diſpleaſe the Lord.

Secondly, hence we may learne, not preſently ſharply to cenſure men vpon their breaches, or vpon their falls; for they are no other things then do befall the children of God. Rather we are, if they be ſuch as haue made a good profeſſion of the truth, in ſuch caſes to helpe them, as here our Apoſtle ſpeakes: firſt, to labour to raiſe them, if they be fallen, and if they be at oddes, to ſet them at one, euen becauſe of their holy profeſſion, leſt the way of truth ſhould be euill ſpoken of: for that our Apoſtle makes the reaſon vnto his faithfull yoke-fellow, why he would haue him to helpe theſe godly women, and to ſet them at one, euen becauſe they were ſuch as had ſtriuen with him in the Goſpell.

LECTVRE LXXVII.

PHILIP. 4.

Verſe 3. *Whoſe names are written in the booke of life.*

4. *Reioyce in the Lord alway, againe I ſay, reioyce.*

WE haue heard the Apoſtles particular exhortations, firſt, vnto *Euodias* and *Syntyche*, verſe 2. ſecondly, vnto his faithfull yokefellow, verſe 3. Vnto *Euodias* and *Syntyche*, that they would be of one accord in the Lord; vnto his faithfull yoke-fellow, that he would be a meanes to ſet them at one, becauſe they were ſuch as for their labour with him and other his fellow-labourers in the Goſpell, were worthie that he ſhould doe this for them.

One

One thing yet remaineth to be noted from the exhortation vnto his faithfull yoke-fellow, which is, the Apostles affirmation of his fellow-labourers, that their names were in the booke of life. Whereby he meaneth that their life was as certainely sealed vp with God, as if their names had bene written in a booke to that purpose. For the better vnderstanding of which phrase and manner of speech; first, we are to know, that in the Scriptures there is mention made of three bookes attributed vnto God. One, the booke of Gods prouidence; another the booke of Gods iudgement; a third, the booke of life. The booke of Gods prouidence, is his foreknowledge of all things before euer they were: And of this the Psalmist speaketh where he saith, *Thine eyes did see me when I was without forme*: for in thy booke were all things written which in continuance *were fashioned, when there was none of them before.* Where by the booke of God is meant, his foreknowledge whereby he knew all things from euerlasting. The booke of Gods iudgement, is his knowledge of all our thoughts, words, and workes, which in the last day shall so clearely be presented vnto vs, as if they were then read out of a booke, and according to which he shall then iudge vs: And of this *Iohn* speaketh where he saith; *I saw the dead, both great and small stand before God, and the bookes were opened, and the dead were iudged of those things which were written in the bookes according to their workes.* Where by the bookes is meant that knowledge of all our thoughts, words, and works which God in the last iudgement shal present vnto euery mans conscience, so clearely as if a man should open a booke wherein they were all written, and distinctly read them out of that booke. The third booke which is called the booke of life, euen of eternall life, is the euerlasting fore-knowledge of God, whereby he specially and particularly knew from euerlasting who are his, and by a speciall care preserueth them vnto life as certainely, as if their names were registred in a booke to that purpose. And of this the holy Ghost maketh often mention in holy Scripture: As in *Exodus* where *Moses* saith vnto God, *If thou wilt not pardon their sinne, I pray thee race me out of the booke which thou hast written.* In the Psalme, where

Psal. 139. 16.

Apocal. 20. 12.

Exod 32. 32.

where *Dauid* in great anguish of spirit prayeth thus against his persecuters, *Let them be put out of the booke of life, neyther let them be written with the righteous.* In *Esay*, where the Prophet saith, that *he that shal remaine in Ierusalem, shalbe called holie, euen euery one that is written vnto life in Ierusalem.* In *Ezechiel*, where it is called *the writing of the house of Israel.* In *Daniel*, where it is said, *At that time shall thy people be deliuered, euery one that shall be found written in the booke.* In *Luke*, where our Sauiour bids his Disciples *reioyce, because their names are written in heauen.* In the *Apocalyps*, where it is said, *He that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the booke of life.* And againe, *Whosoeuer was not found written in the booke of life, was cast into the lake of fire.* And againe, where it is said, *There shall enter into this Citie no vncleane thing, neyther whosoeuer worketh abomination or lies, but they which are written in the Lambes booke of life.* Thus ye see mention of three books attributed vnto God in the Scriptures, one of prouidence, another of iudgement, and a third of life, which here our Apostle speaketh of.

Psal.69.28.

Esay 4.3.

Ezech.13.9.
Dan,12.1.

Luke 10.20.

Apocal.3.5.

20.15.

Apocal.21.27

Secondly, we are to know that no materiall booke is properly attributed vnto God, as though he did write any thing in a booke, but onely by a borrowed speech, borrowed from the manner of them that for their better remembrance of things, write them in a booke; so to imply, that God knowes all things, and that they are alwayes had in remembrance before him, as if they were in a book. And therefore we defined his booke of prouidence, to be his fore-knowledge of all things before euer they were, whereby he knew them as wel from euerlasting, as if they had bene written in a booke from euerlasting. His booke of iudgement likewise we defined to be, his knowledge of all our thoughts, words, and workes, which in the last iudgement he shall present vnto euery mans conscience, so clearely as if they were all read out of a booke, and according to which he shall then iudge vs. And lastly, the booke of life we defined to be, the euerlasting fore-knowledge of God, whereby he specially and particularly knew who are his, and by a speciall and peculiar care preserueth them vnto life as certainly as if their names were billed in a booke,

booke, and registred to be had in remembrance before him for euer. So that mention of such bookes in the Scripture is not made in respect of God, as if he vsed, or needed to vse any booke to any purpose; but for vs, and for our vnderstanding, that we, by the manner which we see vsed amongst men, may the better conceiue and know, that God knew all things from euerlasting, that in the last day all things shall be naked in his sight, and that he knoweth all his by head, so that he hath a speciall care ouer them.

Those things thus noted, for the better vnderstanding of the phrase and manner of speech here vsed by the Apostle, let vs now come a little nearer to the opening of the meaning of these words. The speech of the Apostle is touching his fellow-labourers, which had laboured with him in the Ministerie, when the Church was first planted at *Philippi*: Of whom he saith, that their names were in the booke of life. Whereby he meaneth, that they were of the number of those whom God had chosen in Christ Iesus vnto euerlasting life, so that their life was as surely sealed vp with God, as if he had taken their particular names, and written them in a book to remember them, and to giue vnto them that which he had purposed from euerlasting. This being the meaning, it remaineth now that we see what obseruation we may gather hence for our further vse.

But first a doubt is to be answered, touching some contradiction which may seeme to be betweene this of our Apostle here, and that of the same Apostle, where it is sayd, that *the Lord onely knoweth who are his*. For if the Lord alone know who are his, as there it is, then how doth he here say of his fellow-labourers, that their names were in the booke of life, so plainly setting it downe as if he knew it? Whereunto I answer, That albeit the Apostle in the place vnto *Timothie* onely say, *The Lord knoweth who are his*, as also our Sauiour himselfe in another place saith, *I know whom I haue chosen*; yet in the truth of the thing it is true, that he alone knoweth who are his, and that he alone knoweth whom he hath chosen: as that place in the *Apocalyps* makes more plaine, where it is thus said, *To him that ouercommeth will I giue to eate of*

2. *Tim.* 2. 19.

Iohn 13. 18.

Apocal. 2. 17.

of the Manna that is hid, and will giue him a white ſtone, and in the ſtone a new name written, which no man knoweth ſauing he that receiueth it. For hereby it is ſignified, that no perſon liuing knoweth who are renewed in Chriſt Ieſus vnto righteouſnes, and true holines, but God onely, and the ſpirit of man which is in man. Thus then we ſay, that God alone knoweth who are his, and whom he hath choſen, abſolutely, and of himſelfe; ſo that no man can abſolutely and of himſelfe ſay of another, that he is the choſen of God, that his name is in the booke of life. Yet may the Lord, and ſometimes doth he reueale vnto his children that which he alone, abſolutely, and of himſelfe knoweth, as the reuelations vnto *Abraham*, *Moſes*, and the Prophets manifeſtly proue. And whether in that
2.Cor.12.7. abundance of reuelations which the Lord ſhewed vnto our Apoſtle, and whereof he ſpeaketh ſomewhere, he had likewiſe ſome reuelation touching the election of ſome, and the reprobation of others, I cannot affirme. Many are of opinion that the election of ſome, and the reprobation of others were reuealed by God vnto him. And ſo it may be, that the Lord who alone, abſolutely, and by himſelfe, knew whether the names of thoſe his fellow-laborers were written in the booke of life, reuealed by his holy Spirit vnto our Apoſtle, that their names were written in the booke of life.

But I rather thinke that here he thus ſpoke as he thought by the rule of charitie. For, what ſaith the Apoſtle in ano-
1.Cor.13.7. ther place of charitie? namely, *that it beleeueth all things, and hopeth all things*: yea, and where it ſeeth certaine fruites and effects of election and ſaluation, there it is certainly to be perſwaded of election and ſaluation. Our Apoſtle therefore ſeeing how faithfully thoſe his fellow-labourers had laboured in the worke of the Miniſterie with him, in the planting of the Church at *Philippi*, how conſtantly they had walked in the truth, notwithſtanding the great oppoſition that was againſt them, how vnblameably they had had their conuerſation amongſt men, in charitie thus he iudged, that their names were in the booke of life. And this may verie well ſtand with the other, that the Lord onely knoweth who are his. For that which properly belongeth vnto the Lord, abſolutely

absolutely and by himselfe to know whose names are in the booke of life, that the Apostle assumeth not to himselfe; but seeing the fruites of their election in their liues, he by the rule of charitie thus iudgeth of their saluation, that euerlasting life was surely sealed vp for them with God.

To come then vnto my note, the thing which here I note, is the Apostles charitable iudgement of his fellow-labourers in the Gospell of Christ Iesus. By their fruites he iudged that they were branches of the true vine; vpon their holy profession and constant endeuor to increase the kingdome of Christ Iesus, he pronounceth that their names were written in the booke of life. Whence first my obseruation in generall is, that the children of God not onely may and ought certainly to be perswaded of their owne saluation in Christ Iesus, but further, that they are by the rule of charitie to assure themselues of the saluation of such of their brethren as walke in the truth, hauing their conuersation honest. For albeit this be most true, that not any can be so certaine of any other mans election or saluation as of his owne, because he feeleth onely in himselfe the testimony of the Spirit witnessing vnto his spirit that he is the sonne of God, and because onely in himselfe he knoweth his faith towards God, and his loue towards all Saints, not onely by the outward fruites thereof, but likewise by the inward motions thereof which he feeles in his owne soule: yet may the children of God by such outward fruites and effects of their election as they shall see in their brethren, according to the rule of charitie iudge that they are the chosen children of God, and heires of saluation. So we see that the Apostle writing to the *Romanes*, *Corinthians*, *Ephesians*, writeth vnto them as *Saints by calling*, *sanctified in Christ Iesus*, *chosen in him before the foundation of the world*, and *predestinated to be adopted through Iesus Christ vnto God*. And why did he thus iudge of them? Euen because of their communion with the Saints in the Gospel of Christ, because of the testification of their faith, and of their loue towards all Saints, whereby they shewed themselues to be partakers of the fatnesse of the true oliue Christ Iesus. So *Peter* writing vnto the strangers that dwelt here and there throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia* and

and *Bithynia*, calleth them *the elect of God*. And why? Euen becauſe of their conſtant faith, conſtant loue, and conſtant abiding in the Church of Chriſt Ieſus. So *Iohn* calleth them vnto whom he wrote, *the ſonnes of God*: and the Lady vnto whom he wrote, *the elect Ladie*, becauſe they continued in the Church, and walkéd in thē truth.

Do we then ſee in our brethren the outward fruites of an holy vocation, of regeneration and ſanctification? Do we ſee them make an holy profeſſion of the bleſſed truth of Chriſt Ieſus, giue good teſtimonie of a ſincere faith in Chriſt Ieſus, walk in holy obedience towards God, and loue towards their brethren, faithfully labour in the workes of their calling, and denying vngodlineſſe and worldly luſts, liue ſoberly, and righteouſly, and godly in this preſent world? Of ſuch we may and are to perſwade our ſelues that they are reſerued vnto the ſame inheritance in heauen with vs, and of them we may ſay, that they are the ſonnes of God, elect in Chriſt Ieſus our Lord vnto eternall ſaluation, prepared to be ſhewed in the laſt times. And beſides this that the holy Ghoſt by the mouth of the Apoſtles warranteth vs hereunto, the rule alſo of charitie directeth vs ſo to do. For, as before we heard, *Charitie beleeueth all things, charitie hopeth all things*. Which yet is not ſo to be vnderſtood, as if charitie were fooliſh, raſhly to beleeue euery thing that is told, and there to hope where there is no cauſe of hope: for that the Wiſeman maketh a note of a fooliſh man, where he thus ſaith, *The fooliſh will beleeue euery thing*. But ſo charitie beleeueth all things and hopeth all things, as that it keepes it ſelfe within the rule of pietie, wiſedome and religion. If the thing diſpleaſe God, be repugnant to the truth, be hurtfull or diſgracefull to any of Gods children, charitie beleeueth it not, hopeth it not. But where there are good tokens of Chriſtianitie, plaine ſignes of a ſincere faith, euident teſtimonies of an holy obedience, there ſurely the rule of charitie bids vs beleeue and hope the beſt, and there we may be bold to ſay, that they are the ſonnes of God, that their names are written in the booke of life. And is it not our Sauiours rule, that we ſhould iudge of the tree by the fruite, for that *a good tree bringeth not forth euill fruite, nor an ill tree good fruite*:

1. *Cor.* 13. 7.

Prou. 14. 15.

Mat. 7. 18.

fruite? If it beare grapes, will any man iudge it to be a thorne? if it bring forth figs, will any man iudge it to be a thistle? Nay, by the fruite the tree is knowne what it is; and if the fruite be good, it may thereby be knowne that the tree is good. Right so, if we haue our fruite in righteousnesse and holinesse, it may thereby be knowne, that we are the branches of the true vine Christ Iesus. Whether then we looke vnto the example of the Apostles, or vnto the rule of charitie, which the Apostles followed, or vnto that rule of Christ, to discerne of the tree by the fruite, we see that the children of God may not onely perswade themselues of their owne saluation in Christ Iesus, but further also may certainly iudge of the saluation of their godly brethren.

Now see, *viri, fratres*, men & brethren, the great necessitie that there is, that we should be thus perswaded one of another, euen so great, as that without it, the bond of peace, loue, and Christianitie cannot be maintained. For how can we loue them, of whom we haue no hope that they shall be heires of the same saluatiō with vs? How can we haue peace with them, of whom we are not perswaded that they are at peace with God? How can we pray with them, and say, *Our Father which art in heauen*, touching whom we doubt whether God be their Father? How can we communicate in the Lords Supper with them, of whom we doubt whether they be ioyned with vs in the same communion of Saints? How can we liue with them as with our brethren and beloued, if we doubt whether they be within the same couenant of grace with vs? A shallow peace, and a shadow of loue, and a semblance of Christianitie there may be, but such as vnder a colour onely deceiueth, and hath no soundnesse in it. It is this perswasion of our owne minds touching our brethren, that they are in one couenant of grace with vs, that they are members of the same mysticall bodie of Christ Iesus with vs, that they are heires of the same saluation with vs; that through one God, one faith, one baptisme, one Gospell of Christ Iesus, they and we shall reigne together in one kingdome; it is this, I say, that linkes vs in the true bond of peace, loue, and Christianitie; and either this must be, or else that cannot be.

If

If then we desire to be knit together in the true bond of peace, loue, and Christianitie, let vs so walke that we may be thus perswaded one of another. As we are called to the knowledge of the truth, so let vs walke in the truth, and let vs keep fast the profession of our hope vnto the end. Let vs follow the truth in loue, and in all things grow vp into him which is the head, ỹ is Christ, rooted & built in him, & stablished in ỹ faith. Let our loue one towards another abound yet more & more, in all knowledge and in all iudgement. Let vs haue our conuersation such as becometh the Saints of God, and let vs prouide for things honest, not onely before the Lord, but also before men. Thus shall we haue a sure seale vnto our soules, thus shall we giue a good testimonie vnto others that we are the sonnes of God, and thus shall we be knit together in one mind and in one iudgement, that we may walke together in the house of God as friends.

My next obseruation hence, is for the comfort of the Minister in particular. The Apostle, ye see, vpon the faithfull labours of those that had laboured with him in the preaching of the Gospell at *Philippi*, pronounceth that their names were in the booke of life. Whence I obserue this for the consort of the good Minister of the Gospell of Christ Iesus: If he haue faithfully and painfully laboured in the worke of the Ministerie, if he haue in all good conscience instructed and admonished his people, and endeuoured to increase the kingdome of Christ Iesus, his reward is with God, and his life is as surely sealed vp with God, as if his name were written in a booke to that purpose. To which purpose is that also of the Apostle, where he saith, *Euery man shall receiue wages according to his labour. If any mans worke that he hath built vpon abide, he shall receiue wages*, which wages the Apostle calleth elsewhere a *crowne of righteousnesse, which the Lord the righteous Iudge shall giue* him *at that day*. Yea but what if he labour all night, and catch nothing? What if he run in vaine, and spend his strength in vaine and for nothing amongst his people? Yet is his *iudgement with the Lord, and his worke with his God. Though Israel be not gathered, yet shall he be glorious in the eyes of the Lord, and his God shall be his strength*. So that howsoeuer his labour be in vaine

1. Cor. 3. 8. 14.

2. Tim. 4. 8.

Esa. 49. 4. 5.

vaine vnto them, yet shal it not be in vaine in the Lord; though they be not taught, yet shall not he lose his reward. For, because he hath bene faithfull, he shall enter into his maisters ioy. *Mat.25.21.* A good comfort, after he haue borne the burden and heate of the day, to receiue such a penie. But what part of this comfort hath he, that being set in the vineyard to dresse it, neither hedgeth, nor ditcheth, nor gathereth out stones of it, nor planteth, nor watereth, but standeth all the day idle in it? No more then the watchman that giueth no warning: no more then he that diggeth his talent in the earth. This comfort belongeth vnto him alone that laboureth. *Ezech.3.18. Mat.25.30.*

Now see then, men and brethren, what this should teach you. Is it so that the Lord rewardeth him that faithfully laboureth in the vineyard with euerlasting life, but is angrie with him that loytereth, euen vnto death? Behold then what care the Lord hath ouer you, & what dutie ye owe vnto him again. For wherefore doth he send out the laborers vnto you? Wherfore doth he so reward the labors of them ẏ labor faithfully amongst you & admonish you? Wherefore is he so angry with them that do not labour amongst you? Is it not for your sakes, that ye may be prepared an holy people vnto the Lord, that ye may be instructed in righteousnesse vnto saluation, and that no holy dutie may be neglected towards you? Consider then with your selues, what it is that the Lord looketh for from you; grapes, or wilde grapes? It is iudgement and righteousnesse, mercie and truth, peace and loue, integritie and holinesse, that he lookes for, and that he requires for such his louing kindnesse towards you, for such his continuall care ouer you. And if these things be amongst you and abound, then blessed shall ye be of the Lord, and ye shall eate of the fruite of your wayes. But if he looke for iudgement, and behold oppression; for righteousnesse and behold a crying, for mercie and behold crueltie, for truth and behold falshood, for peace and behold discord, for loue and behold hatred, for integritie and behold dissimulation and hypocrisie, for holinesse and behold profanenesse and all kind of iniquitie; then what remaineth but a remouing of our candlestick out of his place? what, but a fearefull looking for of iudgement, wherein

ſhall be indignation and wrath vnto them that diſobey the truth, and obey vnrighteouſneſſe. Seeing therefore the Lord in his tender care ouer vs, ſendeth forth labourers vnto vs, and ſo plentifully rewardeth their holy labours amongſt vs; let vs againe with all care conſider what he requireth of vs for ſuch his care ouer vs, and in all obedience addreſſe our ſelues vnto that dutie. His will is, that we ſhould hearken vnto the voice of them that come in his Name, and he hath in nothing ſo much delight, as when his word is obeyed. His care ouer vs in ſending his Miniſters vnto vs early and late, ſhal be repayed by vs with a good dutie towards him, if we will hearken and obey. Let vs therefore hearken and obey, and ſo ſhall we reape vnto our ſelues a good reward. For he that plentifully rewardeth him that laboureth amongſt vs and admoniſheth vs, will alſo in like mercie reward vs, if in vs the fruites of his labours grow vp in righteouſneſſe and true holineſſe. And let this ſuffice to be ſpoken by occaſion of the Apoſtles affirmation touching his fellow-labourers, that their names are in the booke of life.

LECTVRE LXXVIII.

PHILIP. 4.

Verſe 4. *Reioyce in the Lord alwayes, and againe, I ſay, reioyce.*
5. *Let your patient mind be knowne to all men. The Lord is at hand.*

HAuing ſpoken before of the Apoſtles exhortation vnto the *Philippians* in generall, and likewiſe of his two particular exhortations, the one vnto *Euodias* and *Syntyche*, the other vnto his faithfull yoke-fellow: the laſt day we ſpent that whole time in ſpeaking of the Apoſtles affirmation touching his fellow-labourers, that their names were in the book of life, which the Apoſtle addeth vnto ſ̄ end of his particular exhortatiō vnto his faithful yokefelow.

Now

Now the Apoſtle hauing made theſe particular exhortations vnto thoſe godly women *Euodias* and *Syntyche*, and vnto his faithfull yoke-fellow in their behalfe, he goeth from thoſe particularities, and againe maketh ſundrie exhortations vnto all the *Philippians*. The words which I haue read vnto you, ye ſee, are an exhortation vnto the *Philippians* to reioyce in the Lord. Where, the thing whereunto he exhorteth, as ye ſee, is to reioyce. A thing which the ſenſuall man can quickly lay hold on, who loues to reioyce, and to cheere himſelfe in the dayes of his fleſh; which yet might now ſeeme vnſeaſonable vnto the *Philippians*, who liued in the midſt of a naughtie and crooked nation, by whom they were hated euen for the truths ſake which they profeſſed. Marke therefore wherein the Apoſtle would they ſhould reioyce, namely in the Lord. And here the ſenſuall man that haply would catch hold when it is ſaid, *reioyce*, by and by when it is added, *in the Lord*, will let his hold go. But they that by reaſon of the billowes and waues of the troubleſome ſea of this world, cannot brooke the ſpeech, when it is ſaid *reioyce*, are to lay ſure hold-faſt vpon it, when it is added, *reioyce in the Lord*: which hold-faſt once taken, that they might for euer keepe it ſure, in the third place it is added, *reioyce in the Lord alwayes*, to note the conſtancie that ſhould be in the Chriſtian ioy. O but the Apoſtle was not well aduiſed of his ſpeech, to exhort them to reioyce in the Lord alway. Not well aduiſed? Yes: *Reioyce in the Lord alwayes, and againe I ſay, reioyce in the Lord alwayes.* He repeateth it, to make the better impreſſion of a thing ſo needfull. So that here we haue the Apoſtles exhortation to *reioyce*, but *in the Lord*; not with a momentany or flitting ioy, but *alwayes*, both in weale and in woe; not vnaduiſedly deliuered, or as a matter of no moment, but doubled, as ſeriouſly deliuered, and to be hearkened vnto. And let this ſuffice for a generall view of the points of this exhortation, and for the meaning of the words. Now let vs ſee what notes ariſe hence for our own vſe.

The firſt thing which I note in this exhortation, is, that the Apoſtle exhorteth the *Philippians* to *reioyce in the Lord*, allowing and perſwading ioy and reioycing, but ſo limiting it, that it be in the Lord, not onely allowing it as lawfull, but perſwading

ſwading it as requiſite that they ſhould reioyce in the Lord. Whence I obſerue what the Chriſtian mans reioycing is, wherein he may and ought to reioyce: his reioycing is, and may, and ought to be in the Lord. It is a common and ordinarie obiection againſt them that from their ſoules deſire to be followers of the holy Apoſtle in a ſincere embracing of the truth of Chriſt Ieſus, that they are melancholike men, ſad and auſtere men, men which can abide no mirth, which can away with no ioy and reioycing. But let them not deceiue you. We ſay with *Salomon*, that *a ioyfull heart maketh a cheerfull countenance*: and againe with the ſame, that *a ioyfull heart cauſeth good health:* and with the ſonne of *Sirach*, that *the ioy of the heart is the life of man, and that a mans gladneſſe is the prolonging of his dayes*. And therefore often with *Dauid* we ſay, *Let mount Sion reioyce, and let the daughters of Iuda be glad*. And againe with the ſame *Dauid* we ſay, *Sing, reioyce, and giue thanks, ſing to the harp with a ſinging voice, with ſhalmes alſo and ſound of trumpets*. And with the Apoſtle we exhort all men in all places to *reioyce euermore*. But here it is, not as the world teacheth you, do we teach you to reioyce: and therefore the world ſpeaketh all maner of euill ſayings againſt vs. For what is the worlds reioycing? The rich man he reioyceth in his riches, and calleth his lands by his owne name: the wiſe man he reioyceth in his wiſedome; the ſtrong man in his ſtrength, the ambitious man in his glorie and honour, the ſenſuall man in his filthy pleaſures, the ſuperſtitious man in his ſuperſtitious wayes; the man that ſtands vpon his merites, in the workes of his owne hands; and generally worldly men in the waies of their owne hearts, ſuch as they do take pleaſure and delight in: yea *fooliſhneſſe* (as *Salomon* ſaith) *is ioy to him that is deſtitute of vnderſtanding*; that is, euen ſinne and wickednes is a matter of mirth and delight to the wicked and vngodly man. Now ſuch reioycing, we tell you, is not good; like vnto the reioycing of him, that hauing ſaid vnto his ſoule, *Soule, thou haſt much goods laid vp in ſtore for many yeares, liue at eaſe, eate, drinke, and take thy paſtime*; heard it by and by ſaid vnto him, *Thou foole, this night will they fetch away thy ſoule from thee, and then whoſe ſhall thoſe things be which thou haſt prouided?* For as *Zopha-*

Prou. 15.13. 17.22. Eccl. 30.22. Pſal. 48.10. 98.5.6.7. 1. Theſ. 5.16. Prou. 15.21. Luc. 12.19. 20.

in *Iob* saith, *The reioycing of the wicked is short, and the ioy of hypocrites is but a moment*: And our Sauiour pronounceth a woe vpon such reioycing, saying, *Woe be to you that now laugh, for ye shall weepe and waile.* And as our Apostle saith of *worldly sorrow* that it *causeth death*; so may it most truly be said of worldly reioycing, that it causeth death. And therefore with *Amos* we lift vp our voyces against them that *lie vpon beds of Iuorie, and stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall, that sing to the sound of the viol, and inuent to themselues instruments of musicke, that drinke wine in bolles, and annoynt themselues with the best oyntments, and in the meane time are not sorrie for the affliction of* Ioseph. And out of *Ieremie* we exhort all men in all places, saying; *Let not the wise man glory in his wisedome, nor the strong man in his strength, neither the rich man glorie in his riches.* And out of *Dauid*, *If riches increase, let no man set his heart vpon them.* And thus we weane men from this worldly reioycing as much as we can.

Iob 20.5. *Luke* 6.25. 2.*Cor.*7.10. *Amos* 6.4. 5. 6. *Ierem.*9.23. *Psa.*62.10.

What is then the reioycing which we teach? As the Apostle saith of sorrow, that there *is a worldly sorrow which causeth death*, and *a godly sorrow which causeth repentance vnto saluation*; so I say of reioycing, that there is a worldly reioycing, when men take more pleasure in the vanities of this life and the pleasures of sinne, then in the things which belong vnto their peace, which causeth death; & a godly reioycing, when men reioyce in the Lord, so that they put their whole confidence in him, and count all things losse and dung in comparison of that reioycing which they haue in him, which causeth confidence vnto saluation. The reioycing then which we teach, is not the worldly reioycing which the world teaches, & which causeth death; but the godly reioycing which causeth confidence vnto saluation. We say that ye may, and that ye ought to reioyce in the Lord. So the holy Ghost often exhorteth vs to doe, and so the godly haue alwayes done. *Be glad, O ye righteous*, saith *Dauid, and reioyce in the Lord.* And againe, *Let Israel reioyce in him that made him, and let the children of Sion be ioyfull in their King. Let him that reioyceth* (saith the Apostle out of the Prophet) *reioyce in the Lord.* And in the former chapter; *My brethren* (saith the Apostle) *reioyce in*

2.*Cor.*7.10. *Psal.*32.12. *Psal.*149.2. 2.*Cor.*1.31.

Esay 61.10. *the Lord*. So did the Church in *Esay*, saying, *I will greatly reioyce in the Lord, and my soule shal be ioyfull in my God: for he hath clothed me with the garments of saluation, &c.* So did *Mary*, saying, *Luke* 1.47. *My soule doth magnifie the Lord, and my spirit reioyceth in God my Sauiour*. So *Peter* giueth testimonie to the strangers to whom he wrote, that they reioyced in the Lord, *with ioy* 1.*Pet*.1.8. *vnspeakeable and glorious*. And so the godly haue alwayes reioyced in the Lord, as in the onely rocke of their defence, and strong God of their saluation.

And now see besides these exhortations and examples so to doe, what great cause we haue to reioyce in the Lord, and how litle cause there is to reioyce in any thing else: for what haue we that we haue not from him? or what want we, which if we haue, he must not supply? Haue we peace in all our quarters, and plentcousnesse in all our houses? haue we a blessing in the fruit of our body, in the fruit of our ground, in the fruit of our cattel, in the increase of our kine, and in our flockes of sheepe? are our wiues fruitfull as the vine, and our children like the Oliue branches round about our tables? haue we health, strength, foode, rayment, and other necessaries of this *Iames* 1.17. life? And whence are all these things? *Euerie good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neyther shadowing by turning*. But to come nearer vnto the causes of Christian reioycing, *Doth the Spirit witnesse vnto our spirit, that we are the sonnes of God?* Is the darkenesse of our vnderstandings lightned, the frowardnesse of our wills corrected, the corruption of our affections purged? Do we feele in our selues the vertue of Christ his resurrection by the death of sinne, and the life of God in our selues? Are our soules fully assured of the free forgiuenes of our sinnes, by grace, through the redemption that is in Christ Iesus? dare we go boldly vnto the throne of grace, and crie *Abba*, which is, Father? Do we know that Death shall not haue dominion ouer vs, and that Hell shall neuer be able to preuaile against vs? Behold then, what cause we haue of our reioycing in the Lord, for abundance of spirituall blessings in heauenly things, for our election in Christ Iesus vnto euerlasting life before the foundatiō of the world,

for

for our creation in time after his owne image in righteouſneſſe and true holineſſe, for our redemption by the bloud of Chriſt Ieſus, when we, through ſinne, had defaced the image wherein we were created, and ſold our ſelues as bond ſlaues vnto Sathan; for our vocation vnto the knowledge of the truth by the Goſpel of Chriſt Ieſus, for our adoption into the glorious liberty of the ſons of God, for our iuſtification and free forgiueneſſe of our ſinnes by the bloud of Chriſt Ieſus, for our ſanctification by the Spirit of grace vnto ſome meaſure of righteouſneſſe and holineſſe of life, for our regeneration vnto a liuely hope in Chriſt Ieſus, and for the aſſured confidence which we haue of our glorification after this life with Chriſt Ieſus, who ſhall change our vile body, that it may be faſhioned like vnto his glorious bodie, &c. All graces of Gods Spirit, and for them all ſuch matter of reioycing in the Lord, as may make our hearts dance for ioy, and may raiſh our ſoules with gladneſſe.

And as we haue all things from the Lord that we haue, whether for the body or for the ſoule, for this life preſent, or that that is to come; ſo, what is it that we want which he doth not ſupply? Want we riches? *The Lord maketh poore, and maketh rich*: and he is rich vnto all them that call vpon him faithfully. Want we preferment? *Promotion cometh neyther from the Eaſt, nor from the Weſt, nor yet from the South: God is the Iudge: he putteth downe one, and ſetteth vp another*. Want we wiſedome? *If any man lacke wiſedome, let him aske of God, which giueth vnto all men liberally, and reprocheth no man, and it ſhall be giuen him.* Want we patience in troubles? That is the wiſedome which *Iames* ſpecially ſpeaks of in the place mentioned, wiſedome patiently to endure whatſoeuer God laieth vpon vs, which ye ſee God liberally giueth to them that lacke & aske. Want we comfort in our ſoules? God is the God of *patience and conſolation*, which comforteth vs in all our troubles, and turneth our heauineſſe into ioy; as alſo himſelfe ſaith, ſaying, *I will turne their mourning into ioy, and will comfort them, and giue them ioy for their ſorrowes*. Yea, whatſoeuer it is that we want, it is the Lord that muſt ſupply our wants: *He openeth his hand, and filleth all things liuing with plentcouſnes:*

1. Sam. 2. 7.

Pſal. 75. 6.

Iames 1. 5.

Rom. 15. 5.

Ierem. 31. 13.

Pſal. 145. 16

84.11. such as he best knoweth to be most meet for them, and good for his glory. *The Lord will giue grace and glory*, saith the Psalmist in another place, *and no good thing will he withhold from them that walke vprightly*: no good thing which he knoweth to be good for them, and also good for his glorie. Haue we then whatsoeuer blessings we haue from the Lord, and doth the Lord supply whatsoeuer we want, so farre forth as he sees it to be expedient for vs, and good for his owne glorie? See then what cause we haue to reioyce in the Lord.

Yea, and what cause is there why we should reioyce in any thing but in the Lord? Riches, honour, strength, beauty, and whatsoeuer else the world most esteemeth of, what is it else but vanitie, and vexation of the spirit? Amongst other things most precious in the life of man, wisedome is more to be sought after then gold and siluer, and not to be weighed with precious stones; righteousnes most commendeth man vnto man, and holinesse most commendeth man vnto God. And yet what is our wisedome, what is our righteousnesse, what is our holinesse that we should reioyce in them? Be it that we haue the wisedome of *Salomon*, be it that we be as righteous as *Noah*, *Daniel*, and *Iob*; be it that we be as holie as *Dauid*, the holie Prophets and Apostles; yet for all this, if we will come vnto God, we must lay all these aside, and Christ Iesus he must be our wisedome, and righteousnes, and holinesse. Whatsoeuer our wisedome be, it will not leade vs vnto God; whatsoeuer our righteousnesse be, it will not present vs righteous before God; whatsoeuer our holinesse be, we cannot stand in it in the iudgement before God. Nay, when we come vnto God, we must renounce our wisedome as foolishnesse, we must count our righteousnesse losse and dung, we must abandon all conceit of holinesse, as also we see our Apostle did: who though he were of the kindred of Israel, of the tribe of *Beniamin*, an Ebrew of the Ebrews, by profession a Pharisie, as zealous of the tradition of his fathers as any, and as vnrebukeable touching the righteousnes of the law as any; yet when once he came to the knowledge of Christ, he counted all these things as no vantage at all vnto him, but losse and dung, for Christ his sake. For herein is

our

our reioycing, that *Christ is made of God vnto vs wisedome, and righteousnesse, and sanctification, and redemption*, as it is written. 1.Cor.1.30.
Nay, to go yet further, what are our faith, hope, and loue that we should reioyce in them? To be strong in faith, to be perfect in loue, to be stedfast in hope, are things for which we should pray alwayes with all maner prayer and supplication in the spirit. But if we shall reioyce and repose our confidence in the strength of our faith, in the perfection of our loue, in the stedfastnesse of our hope, then we are abolished from Christ, and our reioycing is not good. It is Christ Iesus in whom we must beleeue, whom we must loue, & in whom we must hope. Our faith must be built vpon him, our loue must be grounded on him, our hope must be stablished in him, and in him we must reioyce. Thus then we see that we haue not any thing to reioyce in without vs, nor yet in our wisedome, righteousnesse, or holinesse, nor yet in our faith, hope, or loue. We must reioyce in the Lord, and in him it well becometh the Saints to be ioyfull.

Let me therefore in the bowels of Christ Iesus beseech you to reioyce, not as the world doth in the pleasures of sinne, and the vanities of this life, but to reioyce in the Lord the strong God of our saluation. Ye see the exhortations of the holy Ghost, and the examples of godly men, and ye see what great cause we haue to reioyce in the Lord, and how little cause we haue to reioyce in any thing else. All reioycing in the world, what is it in comparison of this reioycing in the Lord? It is as the morning cloud, or as the morning dew, it vanisheth away; or as it is in the place of *Iob*, *It is short, and but a moment*. Nay, in it onely is true ioy, and sound reioycing. Other ioyes may for a while please the outward sense, but the ioy that quickens the heart, and cheeres the soule, is the ioy in the holy Ghost. Other reioycing, the more it is, the worse it is; but this, the more it is, the better it is; and the more we do reioyce in the Lord, the more cause we shall finde we haue to reioyce in the Lord. Reioyce therefore in the Lord alwayes, and againe I say, reioyce.

The second thing which I note in the Apostles exhortation is, that he exhorts the *Philippians* to reioyce in the Lord,

not

not for a day, or for a ſeaſon, not by fits, or when he makes his face to ſhine on them, but *to reioyce in the Lord alwayes*, as well in aduerſitie, as in proſperity. Whence I obſerue the conſtancie which is in Chriſtian reioycing, whereby it is knowne indeed to be Chriſtian. The conſtancy of our Chriſtian reioycing is, to reioyce in the Lord always, as wel when he ſeemeth to hide away his face from vs, as when he maketh his face to ſhine vpon vs. This conſtancie of reioycing, the Apoſtle exhorteth the *Theſſalonians* vnto, where he ſaith vnto them,
1. *Theſſ.* 5. 16. *Reioyce euermore*. And herein is the triall of our ioy, whether it be Chriſtian indeed: for as it is ſaid of ſome hearers of the
Luke 8. 13. word, that *for a while they beleeue, but in time of tentation they go away*: ſo may it alſo be ſaid of ſome that ſeeme to reioyce in the Lord, that for a while they ſeeme to reioyce in the Lord, euen as long ſo he ſhowreth downe the early and the latter raine vpon them, but in time of perſecution, trouble, and aduerſitie, they hang downe their heads, and murmure againſt the Lord. It ſeemeth that Sathan thought that *Iob* would haue beene ſuch an one, as appeareth by theſe words,
Iob 1. 10. where he ſaith vnto God, *Doth he feare God for nought?* And the ſame may be ſaid of reioycing, *Haſt thou not made an hedge about him, and about his houſe, and about all that he hath on euery ſide? Thou haſt bleſſed the works of his hands, and his ſubſtance is in-*
11. *creaſed in the Land. But ſtretch out now thy hand, and touch all that he hath, to ſee if he will not blaſpheme thee to thy face.* But he was deceiued in *Iob*. Yet therein he bewrayed a diſeaſe wherewith many ſonnes of men are much tainted, which are neuer knowne what they are vntill the Lord ſend them ſome aduerſitie; for we ſee many, that ſo long as they haue all things at their deſire, reioyce in the Lord; who ſo much as they? ſpecially, when their diſhes are full furniſhed, O then how well doth it like them, to confeſſe that he is good & gracious, and bountifull! But if the Lord begin to handle them ſomewhat roughly, ſo that things fall not out to their contentment, then their countenance is changed, and they take the matter ſore to heart. And if he proceed, and depriuing them of his bleſſings, afflict them in body or in goods, then they fal to murmure, and oftentimes to blaſphemies: which blaſphemies,

phemies, albeit some of them vtter not with their mouthes, yet in their hearts repine they at the Lord, for such his iudgements vpon them. Now these in triall proue plainly to be hypocrites, and by triall it appeareth that their ioy is not Christian, because it is not constant, but ebbeth and floweth according to the ebbe and floud of aduersitie and prosperitie.

What shall we say then? when the Lord afflicteth vs with pouertie, sickenesse, and the like crosses; must we reioyce in the Lord? Yea verily: for it is *the Lord that killeth and maketh* 1. Sam. 2. 6. 7.
aliue, that *woundeth and healeth*, that *bringeth to the graue, and*
raiseth vp, that *maketh poore, and maketh rich*, that *bringeth low,*
and exalteth. There is no euill in the Citie which the Lord hath not Amos 3. 6.
done: No euill, that is, no crosse or affliction, no plague or punishment which he sendeth not. And whatsoeuer crosse or affliction it is, vnto his children it is but either a probation, that the triall of their faith, being much more precious then gold that perisheth, may be found to their praise, and honour, and glorie at the appearing of Iesus Christ, such as was *Iobs* affliction; or else, it is a fatherly correction, that being chastened of the Lord, they may not be condemned with the world; such as was the death of *Dauids* child for *Dauids* sin, 2. Sam. 12. 14.
and such as was the weakenesse, and sickenesse, and death of many of the *Corinthians*, for eating and drinking vnworthily 1 Cor. 11 30.
at the Lords Table. Are then our crosses of pouertie, sickenesse, or whatsoeuer they be, from God? Then are they good, and we are to reioyce in them. For all things fall out for the best, for those that loue and feare him. Are they for the triall of our faith? *My brethren*, saith *Iames, count it exceed-* James 1. 2.
ding ioy when ye fall into diuerse tentations and trialls, &c. Are they
to correct and chastice vs? *If we endure chastening, God offereth* Hebr. 12. 7.
himselfe vnto vs as vnto sonnes, for whom he loueth, he chasteneth.
O but sometimes he shutteth vs euen vp in despaire and infidelitie: how shall we then reioyce in the Lord? I demand then: Dost thou know it, and lothe it, and long to be brought againe into the glorious libertie of the sonnes of God? Thou hast good cause to reioyce in the Lord, for he hath onely hid his face from thee for a while, that he may haue mercie on thee

thee for euer. And what if thy faith or hope be but as a graine of Mustard seed? what if being as it were couered vnder the ashes, they seeme not to be? Christ Iesus is most plentifull, to helpe them that are most weake: and he is all-sufficient, to supply all wants. If any seede of God be there, in thy weakenesse he will perfite his praise. Yea, but in that our Sauiour pronounceth a blessing vpon them that mourne, it appeareth that we are not alwayes to reioyce. Not so neyther, for euen then when we sigh and mourne for the affliction we haue in the world, we are to reioyce in the Lord, and to be of good comfort in Christ Iesus, because he hath ouercome the world; euen then when we mourne through a sence of Gods iudgements, we are to reioyce in his tender mercies, that he deales not with vs after our deseruings; euen then when we mourne in the body because of affliction, we are to reioyce in our soules because of our strong consolation in Christ Iesus, and because our light affliction in the body causeth vnto vs a far most excellent, and an eternall weight of glorie. And therefore our Sauiour in the same place where he saith, Blessed are they that mourne, exhorteth also to reioyce and be glad in persecution, for that great is our reward in heauen.

Mat. 5. 4.

Let this then teach vs to take heed how we murmure against the Lord, for pouertie, sickenesse, or any crosse whatsoeuer. They are from the Lord whatsoeuer they be, and if we be his children, they are onely eyther for the triall of our faith and patience, that patience hauing her perfect worke, we may be perfect and entire, lacking nothing; or else, as a louing correction of a mercifull father, that we may be reclaimed from the wickednesse of our wayes. And if we do not now reioyce in the Lord, when he seemeth thus to hide his face from vs, certainly, whatsoeuer shew we made before of reioycing in the Lord, we plaied but the hypocrites. Howsoeuer therefore, looking vnto our selues, vnto our sins, vnto our infirmities, vnto our afflictions, vnto the world we may sigh and mourne, yet let vs reioyce in the Lord. We are not bid to reioyce in our selues: Nay, in our selues we shalbe sure to haue cause enough of mourning. We must therefore go out of our selues vnto the Lord, and we must reioyce in

in him. We muſt looke vnto him, and remember that he is good, and therefore whatſoeuer he doth is good; that he is Almightie, aod therefore can raiſe vs out of the duſt of death, and ſet vs with the Princes of the earth; that he is merciſull, and therefore will not ſuffer the rod of the vngodly to reſt on the lot of the righteous. And againe, we muſt remember that he was poore, that we might be made rich in him; that he was weake, that we might be made ſtrong in him; that he was tempted, that he might be able to ſuccour them which are tempted. What cauſe therefore ſoeuer of mourning there be in our ſelues, let vs looke out of our ſelues, and let vs reioyce in him alwayes. If he bleſſe vs, then we thinke and yeeld eaſily that we haue cauſe to reioyce in the Lord: and if he croſſe vs with any plague or trouble, then we haue alſo cauſe to reioyce in him, becauſe it is for our good, and his owne glorie. Reioyce therefore in the Lord alwayes.

LECTVRE LXXIX.

PHILIP. 4.

Verſe 4. *Againe, I ſay, reioyce.*

5. *Let your patient mind be knowne to all men. The Lord is at hand.*

THeſe words are (as we heard the laſt day) an exhortation vnto the *Philippians* to *reioyce*, not as the world doth, but to *reioyce in the Lord*; not with a momentanie and flitting ioy, but *alwayes*, both in weale and in woe; not vnaduiſedly made, or about a light and eaſie matter, but ſeriouſly made, and about a matter very needfull, and yet hard to be perſwaded, and therefore doubled, *Againe, I ſay, reioyce in the Lord alwayes.*

Now ſee how it pleaſeth the Lord, that as the Apoſtle comes againe and againe vnto this holy exhortation, and leaues it not with once or twice, but euen the third time alſo ex-

exhorteth them to reioyce in the Lord; ſo I ſhould come vnto you againe and againe, euen three ſeuerall times with the ſame exhortation to reioyce in the Lord. *Againe*, ſaith the Apoſtle, *I ſay reioyce, euen in the Lord alwayes*, for that is to be added, and reſumed to the former place. From which doubling and redoubling of this exhortation, I obſerue both how needfull and withall how hard a matter it is to perſwade this conſtant reioycing in the Lord, to reioyce in the Lord alwayes. For to this end doth the holy Ghoſt often in the Scriptures vſe to double and redouble his ſpeech, euen to ſhew both the needfulnes of his ſpeech, and the difficultie in reſpect of man of enforcing his ſpeech. In the Pſalme, how often doth the Prophet exhort the faithful vnto the praiſes of the Lord, euen before all the people, that they & their poſteritie might know them, ſaying, *O that men would therefore praiſe the Lord for his goodneſſe, and declare the wonders that he doth for the children of men!* Euen foure ſeueral times in that one Pſalme. And wherefore? but to ſhew how needfull it was they ſhould do ſo, and how hardly men are drawne to do ſo. How often likewiſe doth our Sauiour exhort his diſciples vnto humilitie & meeknes? ſometimes ſaying vnto them, *Learne of me that I am meeke and lowly in heart*; ſometimes telling them, that whoſoeuer among them would be great, ſhould be ſeruant vnto the reſt; ſometimes waſhing their feete, &c. thereby to teach them humilitie. And wherefore doth he ſo often beate vpon it, but to ſhew how needfull it was they ſhould be humble and meeke, and likewiſe how hard a thing it is to draw men vnto humilitie and meekneſſe? How often likewiſe doth the holy Ghoſt exhort to the putting off of the old man, and the putting on of the new man? No part of Scripture throughout the whole Bible, wherein the holy Ghoſt doth not ſpeake much, though not haply in theſe words, yet to this purpoſe. And wherefore elſe is it, but to imply both how needfull a matter it is to be perſwaded, and how hard a matter it is to perſwade the mortification of the old man, and the quickening of the new man? And to let other inſtances paſſe, in the point whereof we now ſpeake, how oft doth our Sauiour exhort to reioyce and be glad in perſecution, becauſe of the reward laid vp for vs by God

Pſal. 107.

Mat. 11. 29.

20. 26.

Ioh. 13.

Mat. 5. 12.

God in heauen; to reioyce becauſe our names are written in heauen by the finger of Gods own hand; to be of good comfort, becauſe he hath ouercome the world, that is, to reioyce in the Lord? And wherefore, but to ſhew how needfull it is to reioyce in the Lord, and how hard it is to perſwade this reioycing? So that by the vſuall courſe of the Scripture it appeareth, that our Apoſtle doubling and redoubling this his exhortation, thereby ſheweth both how needfull, and withall how hard a matter it is to perſwade this conſtant reioycing in the Lord, to reioyce in the Lord alwayes: ſo needfull, that it muſt be perſwaded again and again, and withall ſo hard to be perſwaded, that it cannot be too much vrged & beaten vpon.

Luc. 10.20. *Ioh.* 16.33.

But it wil not be amiſſe yet a litle more particularly to looke into the reaſons why it is ſo needfull to reioyce in the Lord alwayes, and why we are ſo hardly perſwaded to reioyce in the Lord alwayes. Who ſeeth not, that conſidereth any thing, what mightie enemies we haue alwayes to fight withall, the fleſh within vs to ſnare and deceiue vs, the world without vs to fight and wage warre againſt vs, and the diuel euer ſeeking like a roaring Lion whom he may deuoure? Who ſeeth not, what fightings without, what terrors within, what anguiſhes in the ſoule, what griefes in the bodie, what perils abroade, what practiſes at home, what troubles we haue on euery ſide? When then Satan ỳ old dragon caſts out many flouds of perſecutions againſt vs, when wicked men cruelly, diſdainfully, and deſpitefully ſpeake againſt vs; when lying, ſlandering, and deceitfull mouthes are opened vpon vs; when we are mocked and ieſted at, and had in deriſion of all them that are about vs; when we are afflicted, tormented, and made the worlds wonder; when the ſorrowes of death compaſſe vs, and the flouds of wickedneſſe make vs afraid, and the paines of hell come euen vnto our ſoule: what is it that holds vp our heads that we ſinke not? how is it that we ſtand either not ſhaken, or if ſhaken, yet not caſt downe? Is it not by our reioycing which we haue in Chriſt Ieſus? Yes verily: we lift vp our eyes vnto heauen, and we are of good comfort, becauſe he hath ouercome the world; we lift vp our eyes vnto the Lord, and we reioyce in him, becauſe he ſhal giue a good end vnto all our troubles, and

and shall wipe all teares from our eyes. In *Dauids* troubles, he was all his stay, as himselfe euery where almost protesteth; and when the Apostles were persecuted, beaten, and cast in prison, they reioyced, because of their strong consolation in Christ Iesus. And so it is with all the faithfull children of God, whatsoeuer flouds do beate vpon them, whatsoeuer causes of sorrow do ouertake them, yet do they stand and quaile not, because of the reioycing they haue in Christ Iesus. On this rocke all the surges of the sea of this world are broken.

Againe, when others of vs are assaulted by that mightie Prince of darknesse, when we are tried by mockings & scourgings, by bonds and imprisonment; when we feele the smart of losse, or hurt in bodie, goods or name; when the Beast of *Spaine*, and with him that false Prophet of *Rome* thunder out threatnings, and imagine all kind of mischiefe against vs; whē the paines of death take hold of vs, and multitude of sorowes beset vs round about, why is it that our hearts do faile within vs? how is it that we fall from our former loue, and that feare commeth vpon vs as vpon a woman in her trauell? Is it not through our want of reioycing in the Lord? Yes verily: we feele not in our soules the treasures of mercies that are hid for vs in Christ Iesus, which should keepe vs standing against all batteries and assaults whatsoeuer, and therefore we are not onely daunted and dismayed with these things, but are quite affright and vtterly ouercome of them. If any one of *Iobs* afflictions lie vpon vs, we breake out into all the impatiencies that he did, but we cannot lay hold of any such comforts as he did. If death seize vpon sonne or daughter, or any deare vnto vs, we breake out into like outcries with *Dauid*, saying, *Absalon my sonne, my sonne Absalon, would God I had died for thee, O Absalon my sonne, my sonne:* but though *Ioab* would, yet can he not comfort vs as he did *Dauid*. If *Haman* do but feare the Kings displeasure, he hastes him home mourning, and couers his head, and will not be comforted: and if *Ahitophel* do but see that his counsell be not followed, he saddles his asse, and rides home, and hangs himselfe. And this it is when men haue not their comfort in God, whatsoeuer do befall them in this life. If this or that thwart them, by and by they

2. *Sam* 18.33.

Est. 6.12.

2. *Sam*. 17.23.

they are cast downe. And why? euen because they haue not learned to reioyce in the Lord alway. Very needfull then it is, ye see, y we reioyce in the Lord alwayes, both because by our reioycing which we haue in the Lord, we stand against whatsoeuer otherwise might quell vs; and because through the want thereof, it is that wee fall and are vtterly ouercome whensoeuer stormes arise, and troubles assault vs.

And as thus it may appeare how needfull a thing it is that we reioyce in the Lord alwayes, so it may easily also be seene how hardly we are perswaded to reioyce in the Lord always. Euery man complaineth where his shoo pincheth him, and euery man layes his hand vpon his sore. But very few in such cases when the hand of the Lord is vpon them, when they are humbled and brought low through oppression, through any plague or trouble, can be brought vnto this, to reioyce in the Lord. Nay tell the wicked and vngodly man when his troubles are multiplied, and when his sorrowes are increased, that he is to know that the Lord his hand is in all these, that he is not to murmure against the Lord, but to reioyce in the Lord; doth he not say of them that thus speake vnto him, that they are mad? doth he not with indignation aske, what cause he hath to reioyce in the Lord? doth he not stil crie out vpon his crosses, and miseries, and vexations, and paines? and doth he not within a while belch out most impious blasphemies? And hence it is that many with *Iudas* in such cases fall to despaire, and that many with him become their owne butchers. Yea let the children of God themselues say, whether their afflictions and their sorrowes do not sometimes sinke them so far, that their soule euen almost refuseth comfort in the Lord: very few like vnto *Iob* that mirrour of patience, who when they heare of the losse of all their goods, and of their seruants, and of the death of their children, can be content to frame themselues to the will of God, and say, *Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath giuen, and the Lord hath taken away: blessed be the name of the Lord.* Or when they are smitten with sores and boiles, from the sole of their foote to the crowne of their head, can with the same *Iob* comfort themselues, and say, *What? shall we receiue good at* Iob 1.21. Iob 2.10.

the hands of God, and not receiue euil? And yet this most rare patterne of patience, into what sharpe fits of impatiencie did he sometimes breake out, crying out in the bitternesse of his soule, and saying, *Let the day perish wherein I was borne, and the night wherein it was said, There is a man child conceiued, &c.* And thus it fareth often with the deare children of God, that they sinke so farre, that their soule almost refuseth comfort in the Lord. Their sense and feeling of their paine and affliction, is sometimes so great, that they haue almost no sense or feeling of God. Which yet I do not so speak, as if the children of God might not be touched with sorrow and heauinesse for the crosses of this life: for no doubt they may; but to shew that sometimes they are so cast downe with heauinesse, that it is a hard matter to reare them vp againe. For as *Iobs* friends disputed against him, so they against themselues, that they are punished of God for their sins and iniquities, and that therefore now he hath shut vp his louing kindnesse in displeasure. And then they stand prying and looking into their sinnes, and hardly can they be drawne to lift vp their eyes vnto the Lord, that in him they may find comfort vnto their soules. I wil not stand vpon the further enlarging of this point. By this which hath bene spoken, ye see how needful it is we should reioyce in the Lord alwaies, and withall how hardly we are perswaded to reioyce in the Lord alwaies, and consequently vpon what cause the Apostle doubled and redoubled this his exhortation.

3.3,4. &c.

Now this may first instruct vs in the merciful goodnesse of our God towards vs, who in things so needfull for vs, and whereunto we are so hardly drawne, ceasseth not to stirre vp our dull minds, and againe and againe to call them to our remembrance: *Precept vpon precept, precept vpon precept, line vnto line, line vnto line, here a litle, and there a litle.* Euen as young schollers are dealt withall, so dealeth he with vs, he goeth ouer and ouer the same lesson with vs, and gladly he would beate it into vs.

Esa. 28. 10.

Secondly this may teach vs our dulnesse to conceiue, and slackenesse to embrace the things that belong vnto our peace. Such things must be doubled and redoubled vnto vs, and yet we

we will not learne them; they must be often vrged, and much beaten vpō, and yet we wil not receiue instruction. The Lord must euen draw vs vnto himselfe by his holy Spirit, and yet we will not runne after him; he must send his holy Prophets and Ministers vnto vs early and late, and all litle enough to stirre vp our dull minds.

Thirdly, this may teach vs to hold fast that reioycing which we haue in Christ Iesus. For is it so, that the holy Apostle doth so often exhort vs to reioyce in the Lord alwaies; is it so, that it is so needful for vs to reioyce in the Lord alwaies, that only by our reioycing in him, we stand fast against whatsoeuer troubles and sorrowes; and without it, we are quite affright and vtterly ouercome of them; is it so, that we are so hardly drawne to reioyce in the Lord alwaies? How are we then to hold fast that reioycing which we haue in Christ Iesus, euen so fast, that nothing take it from vs? Let vs therefore reioyce, but let vs reioyce in the Lord, & let vs reioyce in him alwaies, that so no man may that nothing take from vs our reioycing in him. *A ioyfull heart maketh a cheerfull countenance*, and if the heart be ioyful in the Lord, it cheeres the heart and quickens the soule, howsoeuer the countenance be appalled. Other ioyes in riches, in honours, in friends, in the vanities of this life, and in the pleasures of sinne, haply haue their moment of time, and their appearance of good: but their time is but only a moment, and their good but onely an appearance and outward semblance: oncly the reioycing in the Lord, is the true and sound reioycing, and which causeth good health vnto the soule. Let vs therefore reioyce in the Lord, and let vs reioyce in him alwaies, not onely when he feedeth vs with the floure of wheate, but when he giueth vs plenteousnesse of teares to drink. For whether he blesse vs or crosse vs, it is for our good, and his glorie, and therfore he is to be blessed in both. Yea, & whatsoeuer crosses or sorows we suffer, let that remembrance of Christ his blessed death and passion which this day we celebrate, be sufficient to cause vs to reioyce in the Lord. For what are all our sufferings or sorrowes vnto those benefits of Christ his death and passion, whereof this day may put vs in mind, & which this day shall be sealed vnto the soules of those which

are worthie communicants in this holy Supper? For when this is ſealed vnto our ſoules in this holy Supper, that Chriſt died for vs, that by his bloud we receiue remiſſion of our ſins, that we are incorporated into his myſticall bodie, and made one with him and he with vs; that he hath obtained eternall redemption for vs, and that in Chriſt are treaſured vp for vs all the benefites of our ſaluation, euen as ſurely as we are ſure of the bread and wine which we receiue into our bodies at this Supper; what ſorrowes for any croſſes ſhould ſo far ſinke vs, but that we ſhould recouer our ſelues by our reioycing which we haue in Chriſt Ieſus? For though hell it ſelfe ſhould open her mouth vpon vs, though ſorrow it ſelfe ſhould ſeeke to ſwallow vs vp quick, yet ſtil here is matter enough wherein to reioyce. Reioyce therefore in the Lord alway, againe I ſay, reioyce. Thus much of this exhortation. It followeth.

Let your patient mind, &c. This is alſo an exhortation vnto the *Philippians*, wherein the Apoſtle exhorteth them not only to ſuch a patience as is tried and ſeene in bearing iniuries and putting vp wrongs, but generally vnto ſuch a moderate, curteous, caſie, and gentle behauiour towards their neighbours and brethren, as that they will rather loſe of their right, then not liue in peace and vnitie with them. For ſo the word here vſed ſignifieth, namely a moderation of that by equitie, which in rigour might be exacted. The word is ſometimes tranſlated as if we ſhould reade thus in this place, *Let your curteous mind, &c.* as in the Acts, where *Paul* ſaith vnto *Felix*, *I pray thee that thou wouldeſt heare vs of thy curteſie a few words.* And in the firſt Epiſtle of *Peter*, where he ſaith, *Seruants be ſubiect to your maiſters with all feare, not onely to the good and curteous, but alſo to the froward.* Sometimes it is tranſlated as if we ſhould thus reade, *Let your gentle mind, &c.* as in the ſecond Epiſtle to the *Corinthians*, *I beſeech you by the meekneſſe and gentleneſſe of Chriſt*; and in the firſt Epiſtle to *Timothy*, where it is ſaid that *a Biſhop muſt not be giuen to filthy lucre, but gentle.* And ſometimes againe it is tranſlated, as if we ſhould thus reade, *Let your ſoft mind, &c.* as in the Epiſtle to *Titus*, where he willeth *Titus* to put his people in mind *that they be no fighters, but ſoft, ſhewing all meekneſſe to all men.* But it comes all to one, whether we reade,

Act.24.4.

1.Pet.2.18.

2.Cor.10.1.

1.Tim.3.3.

Tit.3.2.

Let

Let your patient, or your curteous, or your gentle, or your ſoft minde be knowne vnto all men. The thing which he exhorteth them vnto, is ſuch a mildeneſſe of their behauiour, and moderation of their affections among their neighbours and brethren, as that, for vnities ſake, they will rather loſe of their owne, then ſtrictly ſtand vpon their right in matters of this life. And this their mildeneſſe and moderation among their neighbours, he would haue ſo notorious and euident, that it might be knowne, and that to all men; not for matter of oſtentation and vaine-glorie amongſt men, but that holding out this light to all men in their liues, they may be won vnto the faith of Chriſt, and the Name of God may be glorified. And becauſe the *Philippians* might haply thus obiect and ſay: Yea indeed, muſt we put vp iniuries, muſt we not ſtand vpon our right, but ſometimes yeeld of our right; then ſhall we make a hand indeede, and quickly be the meaneſt among men, and be trampled vnder feete, as the clay in the ſtreets. Therefore the Apoſtle addeth, *The Lord is at hand*; as if he ſhould haue ſaid: Though they do abuſe your patient mildeneſſe, and gentle moderation of your affections, yet do ye hold on this good courſe, and poſſeſſe your ſoules in patience. For *the Lord is at hand*, euen neare, to auenge you of your wrongs, and to repay you with glorie. So that here we haue an exhortation, and a reaſon. The exhortation is to bring them to a gentle moderation of their affections towards their brethren in matters of ordinary life. The reaſon is, to preuent an obiection. Now thē that we ſee the meaning of the words, and the ſpeciall points, together with the purpoſe of the Apoſtle therein, let vs further ſee what we may obſerue hence for our owne vſe.

The firſt thing which I note in the exhortation is, that the Apoſtle exhorteth the *Philippians* to a gentle moderation of their affections towards their brethren in matters of ordinary life, ſo that for the keeping of vnity ſometimes they yeeld of their right. Whence I obſerue a neceſſarie rule for all Chriſtians, to be kept for euer in all their dealings with their neighbors, which is, in matters of ordinarie life, to vſe ſuch moderation of their affections, as that, for vnities ſake, they

do not alwayes ſtrictly ſtand vpon their right, but ſometimes yeeld of their right, and ſit them downe with the loſſe, and patiently put vp the wrong. A notable patterne of the practiſe of this rule we haue in *Abraham*, who in the ſtrife that
Geneſis 13. 8. was betweene his heard-men and *Lots* heard-men, and was like to be betweene him and *Lot*, reſigned his owne right to
9. buy peace, ſaying vnto *Lot*, *I pray thee let there be no ſtrife betweene thee and me, nor betweene mine heard-men and thine heard-men; for we be brethren. Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will go to the right: or if thou go to the right hand, then I wil go to the left.* He was *Lots* elder, and his vncle, and euerie way his better, yet he ſtood not vpon theſe points, looking when *Lot* ſhould come vnto him, and ſtoupe to him, but in great mildneſſe and patience he ſo moderates his affections, as that he goes vnto him, and moues the peace, and yeelds his owne right to haue it. Another patterne hereof we haue figured in that
Matth. 18. 24. Parable in the Goſpel, in the example of the King, who cal-
27. ling his ſeruants to an account, and finding one that owed him ten thouſand talents, but had nothing to pay, forgaue him his debt. He ſtood not vpon it, that ſo much he owed, and ſo much he ſhould pay, or elſe his body ſhould rot in priſon for it; but finding him poore, and not able to pay, he remitted his right, and forgaue him the debt. And thus ſhould we do in matters of ordinarie life, and ciuill dealing one with another, we ſhould be kind and curteous one towards another, ſhewing all meekenes and mildeneſſe one towards another; we muſt not ſtand vpon termes one with another, but we muſt yeeld one vnto another; we muſt ſuſtaine ſome loſſe one at anothers hands, we muſt put vp ſome wrongs one at anothers hands. I ſay in matters of ordinarie life, and ciuill dealing one with another. For in matters of faith and religion, in matters belonging vnto God, there we muſt not yeeld an inch to any aduerſarie of the truth, to turne any whit from the rule of the Word, either to the right hand, or to the left.
Exod. 10. 28. Heere we muſt be at ſtrife as *Moſes* was with *Pharao*, when he told him that they would haue all their cattell with them, and that they would not leaue an hoofe behinde them. For

here

here to yeeld a whit, is to quench that zeale which ought to be in vs towards the glorie of our God. But in matters of common life, there we ſhould yeeld, and rather ſuſtaine loſſe and wrong, then nouriſh iarres and quarrels.

But what is our practiſe? Ye know that in the parable of the ſeruant that had all his debt forgiuen him, how meeting with his fellow that owed him an hundred pence, he layd hands on him, and tooke him by the throate, ſaying, *Pay me that thou oweſt*; and when he could not, he caſt him into priſon till he ſhould pay the debt. So we, if we thinke that we haue right on our ſide, we ſtand vpon it: and what? who is he? ſhal we yeeld of our right? ſo we may be counted fooles indeed. Shall we ſit downe with the loſſe? Nay, we will haue it if he haue it out of his belly. Shall we put vp ſuch a wrong? Nay then let them abuſe me at their pleaſures. We are as good as they, we are their betters euery way; or though we be meaner then they, yet ſhall they not thinke to haue vs vnder their girdles? we may not, we cannot, we will not ſuffer theſe and theſe things. This is our practiſe, quite contrary to the rule before mentioned, and to thoſe good patterns before propoſed. We make a ieaſt of that of our Sauiour, where he ſayth, *Whoſoeuer ſhall ſmite thee on thy right cheeke, turne to him the other alſo*: and we ſay, whoſoeuer giues me a blow, he ſhal haue two for it, or at leaſt, he ſhall haue as good as he brings. So farre are we from that minde to ſuſtaine any loſſe, or to put vp any wrong. And hereupon it is that we are ſo vnpeaceable one with another, and ſo vncharitable one towards another. Hereupon it is that there are ſuch hart-burnings, grudgings, iarres, debates, contentions, and diuiſions amongſt vs. Well, will we mend that which is amiſſe, and put in practiſe the rule that hath bene giuen vnto vs? Let vs then obſerue theſe rules.

Matth.18.28.

Matth.5.39.

Firſt, hath our neighbour or brother ſome faults that are rather naturall, then puniſhable by the lawes; as for example, is he ſomewhat proud, ſomewhat couetous, ſomewhat haſtie, and angry, ſomewhat ſuperſtitious? &c. Let vs learne to skill of his nature, & beare with it: Secondly, ſuch words and deeds as haply might haue not the beſt conſtruction, let vs

make the beſt of them. Thirdly, ſuch faults as are ſecret, or committed by infirmitie, let vs not publiſh, but hide and couer them. Fourthly, if his fault be greater, and ſuch as iuſtly may offend vs, let vs go vnto him, and tell him his fault betweene him and vs alone: if he heare vs, we haue won him: if he heare vs not, then let vs call vnto vs one or two, and vter our whole griefes before them, that by their meanes that which is amiſſe may be amended.

Matth. 18. 15.

LECTVRE LXXX.

PHILIP. 4.

Verſe 5. *Let your patient minde be knowne to all men. The Lord is at hand.*

THeſe words are, as we heard the laſt day, another exhortation vnto the *Philippians*, wherein the Apoſtle exhorteth them, not onely to ſuch a patience as is tried and ſeene in bearing iniuries and putting vp wrongs, but generally to ſuch mildeneſſe in their behauiour, and moderation of their affections amongſt their neighbours and brethren, as that for vnities ſake they will rather loſe of their owne, then ſtrictly ſtand vpon their right in matters of ordinarie life: for ſo the word here vſed by the Apoſtle ſignifieth, namely a moderation of that by equitie, which in rigour might be exacted. Now this their mildeneſſe and moderation among their brethren the Apoſtle would haue ſo conſpicuous and euident, as that it might be knowne, and that to all men; not for matter of oſtentation and vaine-glory amongſt men, but both that all men, as occaſions were offered, might haue triall thereof in them; and that amongſt all men religion might thereby be increaſed, and the Name of God glorified: *Let your &c.* That which followeth, *The Lord is at hand*, is a reaſon of the exhortation, added by the Apoſtle, to preuent an obiection: for, the drift of the Apoſtles exhortation vnto them, aiming

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at this, that there ſhould be ſuch moderation in them, as that they ſhould not alwayes ſtand vpon their right, but ſometimes yeeld of their right, and patiently put vp the loſſe or the wrong; they might haply thus obiect and ſay, So ſhould we make a hand indeed, and quickly be the meaneſt among men, and be trampled vnder feet as the clay in the ſtreetes. Therefore the Apoſtle addeth, *The Lord is at hand*; as if he ſhould haue ſaid, Though they do abuſe your patient mildeneſſe and gentle moderation of your affections, yet do ye hold on a good courſe, in patience poſſeſſe your ſoules, and let your patient mind be knowne to all men: for the Lord is at hand, euen neare to aide and helpe you, to auenge you of your wrongs, and to repay you with glorie in the Kingdome of glorie.

The firſt thing which I noted in the exhortation was, that the Apoſtle exhorteth the *Philippians* to a gentle moderation of their affections towards their brethren in matters of ordinarie life, ſo that for the keeping of vnitie ſometimes they yeeld of their right. Whence I obſerued a neceſſarie rule for all Chriſtians to be kept for euer in all their dealings with their neighbours; which is, in matters of ordinarie life to vſe ſuch moderation of their affections, as that for vnities ſake, they do not alwayes ſtrictly ſtand vpon their right, but ſometimes yeeld of their right, and ſit them downe with the loſſe, and patiently put vp the wrong. Two notable patterns I ſhewed you of the practiſe of this rule: the one in *Abraham*, who being *Lots* elder, and vncle, and his better euerie way, ſtood not vpon theſe points, but went vnto him, and moued the peace betweene them, and yeelded his owne right to haue it: the other in the king in the Goſpell, who finding his ſeruant poore, and not able to pay the debt he owed him, remitted his right, and forgaue him his debt. Whoſe examples we ought to follow in matters of ordinarie life and ciuill dealing one with another, not ſtanding vpon termes one with another, but yeelding one vnto another, ſhewing all meekneſſe and mildenes one towards another, and putting vp ſome loſſe and ſome wrong one at anothers hands. But how quite contrary our practiſe is to this rule, and to theſe good patterns I ſhewed

Geneſis 13.

Matth. 18.

ſhewed you. For if we thinke that we haue right, then we ſtand vpon it, and thus we ſay with our ſelues: Shall we yeeld of our right? ſo we may be begged for fooles indeed. Shall we ſit downe with the loſſe? Nay, we will haue it if he haue it out of his belly. Shall we put vp ſuch a wrong? Nay, then let them abuſe vs at their pleaſures. We are as good as they, or, we are their betters euerie way; or, though we be meaner then they, yet ſhall they not thinke to haue vs vnder their girdles; we may not, we cannot, we will not ſuffer theſe and theſe things. And hereupon, to go now forward in the point, hereupon, I ſay, it is that we are ſo vnpeaceable one with another, and ſo vncharitable one towards another: hereupon it is that there are ſuch heart-burnings, grudgings, iarres, debates, contentions, and diuiſions amongſt vs: we cannot be gentle, and curteous, and kinde one vnto another: we cannot yeeld one vnto another, or beare one with another: we cannot put vp any loſſe or wrong one at anothers hands. The ſuperiour he diſdaines to yeeld in any thing vnto his inferiour, and he thinks it is a diſparagement vnto him. The inferiour he is loath to yeeld in any thing vnto his ſuperiour, and he thinkes that if he yeeld an inch, the other will take an elle; if he yeeld in any thing, the other will crow ouer him in all things. The equall, he cannot brook it to yeeld vnto his equall, and he thinkes it is a debaſing and diſgracing of himſelfe, to put vp any thing at his hands that is no better then himſelfe. Thus in ſuperiour, inferiour, and equall, is wanting that patient, gentle, curteous, and ſoft mind whereunto our Apoſtle exhorteth; and in ſtead of meekenes, gentlenes, patience, moderation, and mildneſſe one towards another, are entertained murmurings, reaſonings, heart-burnings, and vnſeemely ſpeaking and dealing one againſt another. This is vtterly a fault amongſt vs. Will we then mend that which is amiſſe, and put in practiſe the rule that hath bin giuen vs, vſing in matters of ordinarie life, ſuch moderation of our affections amongſt our neighbours and brethren, as that for vnities ſake we will paſſe by many faults and offences, and ſometimes yeeld of our right, and ſit vs downe with the loſſe, & put vp the wrong? I am ſure we ſhould; and if we will

will do ſo, we muſt obſerue theſe rules that follow.

First, hath our neighbour or brother ſome faults that are rather naturall then puniſhable by the lawes, as for example, is he ſomewhat proud, ſomewhat couetous, ſomewhat haſtie and angrie, ſomewhat vnſociable, ſomewhat ſuſpicious? &c. we muſt in ſuch caſes deale with him as *Dauid* did with his eldeſt brother *Eliab*. When *Dauid* being ſent of his father vnto his brethren to the battell, had ſhewed his miſlike, that none would vndertake to fight with *Goliah*, *Eliab* was verie angry with *Dauid*, and ſaid, *Why cameſt thou downe hither? and with whom haſt thou left thoſe few ſheepe in the wildernes? I know thy pride and malice of thine heart, that thou art come downe to ſee the battell.* Now what was *Dauids* reply vnto theſe ſharpe ſpeeches of his brother? He knew his brethrens ſtomacke againſt him, and therefore onely ſaid, *What haue I now done? is there not a cauſe?* and ſo departed. So we ſhould learne to skil of the nature of them with whom we liue, and we ſhould beare much with ſuch faults as theſe. To quit their pride with diſdaine, if they be proud; to be euer telling them of their couetouſnes, if they be couetous; to put fewell vnto the fire by miniſtring occaſions of anger, if they be haſtie and angrie; to increaſe their iealouſie by any prepoſterous dealing, if they be ſomewhat ſuſpicious, is no way for vs to cure their faults, or to liue with them in that Chriſtian ſort we ſhould. This is that which behoooueth vs, if we will haue our patient mindes knowne, we muſt beare with theſe and ſuch like faults in our neighbours and brethren, and ſpare oftentimes to ſpeake or do that which their humour cannot brooke.

1. *Sam.* 17. 28.

29.

The ſecond rule which we muſt obſerue is this; ſuch words and deeds as haply ſometimes might haue not the beſt conſtruction or meaning, we muſt make the beſt of them: for if when things are ſaid or done which might be well meant, and well taken, they be worſe taken then they are meant, and rather the worſt then the beſt be made of them; ſhall we ſay of thoſe men, that they are patiently and gently minded? nay ſurely, this is rather an argument of an exaſperate minde, which had rather blow the bellowes, then quench the fire, rather make a breach where there were none, then make vp a breach

breach where there were one. And therefore the Apoſtle put-
Rom.1.29. teth ſuch as *take all things in the euill part*, in the ranke of them whom God had deliuered vp vnto a reprobate mind. If then we will haue our patient mind knowne, and be commended for that moderation which our Apoſtle here requireth, we muſt not interprete ſuch things as are ſaid or done, vnto the worſt, but when they may haue a good meaning, we muſt make the beſt of them: for ſo indeed do we ſhew our ſelues to haue a good moderation in our ſelues, if when things in themſelues are eyther doubtfull, or not altogether the beſt, yet we make the beſt of them, and rather ſo conſtrue them as they ought to be meant, then as they might be taken.

A third rule which we muſt obſerue is this: Such faults as are ſecret, or committed by infirmitie, we muſt not diuulgate and publiſh, but rather hide and couer them. It is the ſaying
Matth.7.12. of our bleſſed Sauiour, *Whatſoeuer ye would that men ſhould do to you, euenſo do ye to them*: and it implieth this withall, that whatſoeuer we would not that men ſhould do to vs, we ſhould not do to them. Now then, who is it of vs, that if we fall through infirmitie, if we runne into any ſecret ſin, would haue it publiſhed in *Gath*, or noyſed in the ſtreetes of *Aſkelon*? *In many things we ſinne all*: and he is the beſt that offends
Iames 3.2. the leaſt. But who can brooke him, that whatſoeuer fault he heares in the houſe, by and by tells it on the houſe tops? or how ſhall he approue his moderation, and his patient minde vnto men, that whatſoeuer fault he knowes of his neighbor or brother, diſperſeth it abroad and makes it his common talke where he cometh? Nay, herein is our moderation and mildenes ſeene and approued, if when we know any ſlip or fall of our neighbour, which haply many know not, we patiently paſſe by it, and ſo beare it, that as much as in vs lies, we burie it out of the ſight and ſpeech of men. For as *Peter*
1.Pet.4.8. ſaith of loue, that it couereth the multitude of ſinnes; ſo it is true in this moderation and patience whereof we ſpeake, that it beares with and pardoneth many faults and offences of one man towards another, & likewiſe concealeth ſuch faults and offences as ſecretly or through infirmitie are committed againſt God. If then we will approue our ſelues to haue that

patient

patient mind which our Apoſtle here requireth, we muſt not publiſh whatſoeuer fault of our neighbor we heare or know: but ſuch faults as either are not commonly knowne abroade, or whereinto he hath fallen through infirmitie, we muſt hide and couer them, and ſo beare with them, as to burie them out of the ſight and ſpeech of men.

A fourth rule which we muſt obſerue, is this: when the faults of our neighbour are ſuch as that they may iuſtly offend vs, behouefull it is that we go vnto him, and tel him his fault betweene him and vs alone; and if thus he hearken not vnto vs, then to call vnto vs one or two moe, that his fault being here opened againe, that which is amiſſe may be amended, and he in the beſt ſort that may be, may be reclaimed. Which rule is alſo the rule of our bleſſed Sauiour touching priuate iniuries and wrongs, where he ſaith, *If thy brother treſpaſſe againſt thee*, he ſpeaketh of priuate treſpaſſes and wrongs: for ſuch as are publike, and to the offence of the Church, the Apoſtle would haue them rebuked openly; but if thy brother treſpaſſe againſt thee priuately, giuing thee cauſe of offence, go and tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother, and as *Iames* ſpeaketh, *haſt ſaued a ſoule from death*; and he repenting, thou art to forgiue him, as Chriſt in another place warneth: and if he will not vouchſafe to heare thee, to be ſorie for his fault at thy priuate admonition, but rather increaſe his ſtomack and ſtubburnneſſe againſt thee, then take yet with thee one or two, that by the mouth of two or three witneſſes, euery word may be confirmed. Otherwiſe if neglecting this rule of our Sauiour, we ſhall vpon ſuch occaſions traduce him, or breake out into intemperate heates againſt him, how ſhall our patient mind be knowne vnto men? For this is our patience and moderation, that when we haue ſo iuſt cauſe of offence, we deale as mildly and quietly with our neighbour as may be; firſt, priuately conferring of things betweene our ſelues, and then taking vnto vs one or two of our neighbours and friends which may heare, and helpe to order things that are out of order. And if we will approue our ſelues to haue that patient mind which here our Apoſtle requireth, we muſt thus peaceably deale

*Mat.*18.15.

1.*Tim.*5.20.

*Iam.*5.20.

*Luc.*17.3.

deale in matters wherein we haue iuſt cauſe of offence, and in no ſort traduce our neighbours or brethren, or breake out into impatient heates againſt them.

A fift rule which we muſt obſerue, and the laſt which now I will note, is this; generally in matters of this life we muſt remit of that which in rigor might be done. For if we ſhall thus ſtand vpon it, that this we may do by right, and this the law will beare vs out vnto, what proofe hereby ſhall we make of our moderation and patient mind? The law ſaith, *Who ſo ſhedeth mans bloud, by man ſhall his bloud be ſhed*. Now who will commend the moderation of that Iudge, that ſo oft as bloud is ſhed, pronounceth ſentence of death, becauſe in rigour of the words it may ſeem he may do that, which indeed in ꝑ equitie of the law he may not? And ſo it fareth with vs, if in matters of this or that qualitie betwixt vs and our neighbours, we ſhall alwaies do that which in extremitie of right it ſeemeth that we may, and not moderate right by equitie, who ſhall commend our moderation? If we haue the loſſe, we muſt ſometimes ſuſtaine it; if we haue the wrong, we muſt ſometimes put it vp, and for peace and vnities ſake we muſt remit and yeeld of our right, if we wil haue our moderation and patient mind to be knowne. Moe rules might be added vnto theſe, but let theſe for this time ſuffice.

Gen. 9. 6.

And now I beſeech you to thinke on theſe things, and in your liues one with another to practiſe them, that ſo your moderate, and curteous, and ſoft, and gentle, and patient mind may be knowne. Beare one with another in ſuch faults as are naturally in any of you, and ſpare ſometimes to ſpeake or do that which anothers humor cannot brooke: make not alwaies the worſt of ſuch words or deeds, as haply might haue not the beſt conſtruction and meaning, but rather when in themſelues they are either doubtfull, or not altogether the beſt, make the beſt of them, and ſo conſtrue them, as they may be wel meant rather then as they might be il taken. Be not haſtie to publiſh whatſoeuer fault of your neighbour you heare or know, but ſuch faults as either are not cõmõly known abroad, or whereinto he hath fallen through infirmitie, hide & couer them, & as much as in you is, burie them out of the ſight and ſpeech of men.

men. Traduce not one another, nor breake out into intēperate heates one against another, but in matters wherein ye may haue iust occasiō of offence one against another, first priuately expostulate your matters one with another; and if amends do not follow, debate your matters one with another, in the hearing of one or two of your neighbours and friends, which may heare and helpe to order your matters. Be not auerse from sitting downe sometimes with the losse, and from putting vp sometimes the wrong, but for the maintenance of peace and concord one with another, remit and yeeld one vnto another, that which in right sometimes ye might haue one of another, that so your patient mind may be knowne vnto all.

And why should I need in many words at this time to exhort you vnto this moderation one towards another? May not this day, may not that holy table sufficiently exhort you hereunto? For vnlesse ye be patiently minded one towards another, can ye either worthily celebrate thosē holy mysteries of Christ his blessed death and passion, or thankfully celebrate this day in remembrance of his resurrection? To celebrate these holy mysteries worthily, is not to come hither as to an ordinary table, and here to eate and drink; but to come hither prepared with all holy reuerence, hauing examined our selues before as touching our faith in Christ Iesus, whether by faith in Christ Iesus we feele a full assurance in our soules of the forgiuenesse of our sinnes, and of all other benefites of Christ his death and passion, which in this Supper we desire for our further assurance to be sealed vnto vs; and touching our repentance, whether we be truly grieued in our soules for our sinnes against our God, and fully purpose hereafter to conforme our selues vnto the will of God set downe in his word: as touching, I say, our faith and repentance, so touching our loue, whether we loue one another, so that as members of the same bodie, we beare one with another, and helpe one another. For as faith and repentance towards God, so this loue also towards our neighbour is so necessarily requisite, that otherwise we do not worthily celebrate these holy mysteries. And therefore if we will be worthie partakers of this holy Supper, as here we that are many, do all eate one bread, and

and drinke of one cup, are all confirmed in one faith, and nourished to grow vp into one bodie, whereof Christ is the head; so must we loue one another, and as members of the same bodie, beare one with another, and helpe one another. So that at this time the verie celebration of these holy mysteries, may sufficiently put vs in mind of that moderation & patient mind which ought to be in one of vs towards another. Neither that onely, but this day also, wherein we celebrate the remembrance of Christ his blessed resurrection, may sufficiently put vs in mind hereof. For hath Christ loosed the bands of death, and by his resurrection from the dead, triumphed ouer death, and mightily declared himselfe to be the Sonne of God? Yes he hath, and this day we celebrate the most ioyfull remembrance thereof. And how should not this put vs in mind of rising from the death of sinne vnto the life of God? Or how shall we thinke that we are risen vnto the life of God, if there be not this moderation and patient mind in vs one towards another? Since then by the resurrection of Christ as this day we are put in mind of our resurrection from the death of sin vnto the life of God, thereby also we are put in mind of that moderation and patient mind which ought to be in one towards another: let therefore the celebration of those holy mysteries of Christ his death and passion, let the memoriall of his blessed resurrection as on this day, be sufficient to stirre you vp vnto this moderation which our Apostle here requireth, and whereof hitherto we haue spoken. And whosoeuer findeth himselfe to haue failed herein heretofore, let him giue all diligence hereafter that his patient mind may be knowne vnto all men.

The second thing which I note in this exhortation, is this, that the Apostle would haue this their moderation and mildnesse so conspicuous and euident, as that it might be knowne, and that to all men: no doubt to this end, that all men, as occasions were offered, might haue triall of their moderation and mildnesse, and that thereby religion among all men might be increased, and the name of God, in whom they beleeued, glorified. Whence I obserue the extent of the moderation and mildnesse that ought to be in vs, how farre the practise

ſtiſe thereof is to reach, that they may haue triall and experience thereof; namely, not to them alone that vſe vs kindly and gently, or to them alone which are within, but to them alſo which are without, euen vnto all men is our patient mind to be made knowne. For as our Sauiour ſaith in ſomewhat another matter, *If ye loue them which loue you, what reward ſhall ye haue? and if ye be friendly to your bretbren onely, what ſingular thing do ye?* So may it well be ſaid in this matter, if our patient mind be onely knowne vnto them that vſe vs with all mildnes and gentleneſſe, what ſingular thing do we? and if we moderate our affections, and yeeld onely vnto them that yeeld vnto vs, what praiſe ſhall we haue? Our moderation then and patient mind is not to be reſtrained in the vſe thereof vnto theſe and theſe men, but it is to be ſhewne vnto all men with whom we liue, be they better or worſe. So the Apoſtle ſpeaking of charitable beneficence, *Let vs do good* (ſaith he) *while we haue time vnto all men.* And againe, *Haue peace with all men.* And generally the precept is, that we haue our conuerſation honeſt amongſt all men. As lights therefore (for ſo we are called) we muſt communicate the light that is in vs vnto all men, holding forth our lights of gentleneſſe, goodnes, meeknes, temperancie, moderation, patience, &c. vnto all men: imitating therein our Father which is in heauen, who *maketh his Sunne to ariſe on the euill and on the good, and ſendeth raine on the iuſt and vniuſt.* And now why are we to vſe this moderation towards all men, that our patient mind may be knowne vnto all men? The reaſon is, that all men ſeeing our moderation and mildneſſe towards all men, may thinke the better of the Religion which we profeſſe, and the rather glorifie the Lord of glorie, in whom we beleeue. For if they ſhall ſee vntowardlines and vnkindneſſe in one of vs towards another, quickly do they ſpeake euill of the name of God, and of the doctrine which we teach. And therefore the Apoſtle alwayes exhorts all ſorts vnto all holy duties: and why? *that the name of God and his doctrine be not euill ſpoken of: that the word of God be not euill ſpoken of:* that *the worthy Name, after which they be named, be not blaſphemed.* But if they ſhall ſee moderation and mildneſſe, meekneſſe, gentleneſſe and patience in one of vs towards an

Math. 5. 46. 47.

Gal. 6. 10. Rom. 12. 18.

Math. 5. 45.

1. Tim. 6. 1. Tit. 2. 5. Iam 2 7.

other, we cannot better draw men vnto the glory of our God, and to a good opinion of our religion, and of the truth which we profesſe. And in this reſpect it is that our bleſſed Sauiour thus exhorteth all men, ſaying, *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.* And in the ſame reſpect alſo it is, that the Apoſtle *Peter* exhorteth, ſaying, *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of the viſitation.* For an ornament then of the truth which we profeſſe, and for the glorie of our God in whom we beleeue, our patient mind is to be made knowne vnto all men, not to our brethren onely, or ſuch as vſe vs kindly, but euen to all men.

Mat.5.16.

1.Pet.2.12.

Here then firſt were to be reproued thoſe braules and quarels which fall out amongſt neighbours and brethren about matters of two pence, matters of nothing. Our Apoſtle would haue our moderation and patient mind knowne vnto all men. How is it then that neighbours and brethren will not one yeeld vnto another, wil not one beare with another? One wil haue his right, and not yeeld a iote; another will auenge his wrong, or elſe he will die for it; a third will beare coles at no mans hands, but ſuch as he brewes, ſuch ſhall he drinke, and this amongſt neighbours and brethren. And how ſhall it be thought, that we will vſe moderation towards all men, while ſuch is our behauiour towards our neighbours and brethren? Whileſt it is thus among our ſelues, we ſhew plainly how litle heed we haue taken vnto this exhortation of the holy Ghoſt, & conſequently how litle care we take, that ỹ name of God, and the truth which we profeſſe, be not euill ſpoken of.

Secondly, here were to be reproued ſuch carnall exceptions as are commonly taken againſt this exhortation. The holy Ghoſt ſaith, *Let your patient mind be knowne vnto all men.* Vnto all men, ſay we: this is an hard ſaying. Vnto ſuch as vſe vs kindly and curteouſly, great reaſon that our patient mind ſhould be knowne: but vnto them that be euer readie to thwart and croſſe vs, to wrong and grieue vs, to taunt and mocke vs, to reuile and ſpeake euill of vs, what reaſon that our patient mind ſhould be knowne? Thus will we rather

teach

teach the holy Ghoſt what to ſpeake, then we will be taught by the holy Ghoſt what to do. But ſuch exceptions we muſt take heed of, if we will ſuffer our ſelues to be taught by the ho holy Ghoſt, and as our Apoſtle willeth, we muſt let our patient mind be knowne vnto all men without ſuch exception of any.

Thirdly, hence we learne what we are to reſpect in the practiſe of euery Chriſtian vertue, namely the glorie of God, and the propagation of his truth. For as our Sauior ſaith of almes, prayer, faſting, and the like, that if they be done for the praiſe of men, then they haue their praiſe, but not with God; ſo may it be ſaid of the practiſe of euery Chriſtian vertue, that if therein we reſpect the praiſe of men, we haue our praiſe, but not with God. The thing that we muſt aime at in the practiſe of gentleneſſe, goodneſſe, meekneſſe, temperancie, moderation, patience, and other workes of the Spirit in vs, is the glorie of God, that men ſeeing theſe fruites of the Spirit in vs, they may be brought vnto the ſame obedience and ſeruice of one God with vs. And thus it ſhall come to paſſe, that they who haply haue ſaid in their hearts, there is no God, that they who cannot yet grow to the liking of the ſame truth with vs, ſhall ſay of vs, Surely God is in you indeed, ſurely this is the way of truth wherein ye do walke. *Math. 6.*

Let vs therefore hearken vnto the exhortation of our Apoſtle, and as he exhorteth let our patient mind be knowne vnto all men. Let vs not bangle and wrangle one with another for euery light matter, but let vs beare one with another, and yeeld one vnto another. Let vs not after the fancie of our owne reaſon abridge that which the holy Ghoſt enlargeth, but let our moderation be knowne to all, without exception of any. And let vs in the practiſe both of this and of euery Chriſtian vertue, aime at the glorie of God, and the furtherance of his holy truth which we profeſſe. And as this day we profeſſe by our meeting at this holy Table, ſound loue and charitie with all men, ſo at all times let our moderation and patient mind be knowne vnto all men.

LECTVRE LXXXI.

PHILIP. 4.

Verſe 5. *The Lord is at hand.*

THeſe words haue bene already noted to conſiſt of an exhortation, and a reaſon of the exhortation. The exhortation this, *Let your patient mind, &c.* The reaſon this, *The Lord is at hand.* In the exhortation were noted, firſt the thing whereunto the Apoſtle exhorteth the *Philippians*: ſecondly the large ſcope wherein the thing is to runne. The thing whereunto the Apoſtle exhorteth the *Philippians*, is mildneſſe in their behauiour, and moderation of their affections towards their neighbours and brethren, ſo that for vnities ſake they would rather loſe their owne, then ſtrictly ſtand vpon their right in matters of ordinarie life. The large field wherein he would haue this their mildneſſe and moderation to runne, reacheth vnto all men, *Let your patient mind be knowne to all, &c.*

The Lord is at hand. This reaſon, as I told you, is added to preuent an obiection. For the Apoſtle hauing exhorted the *Philippians* to ſuch a mildneſſe and moderation, as that they ſhould not alwayes ſtrictly ſtand vpon their right, but ſometimes yeeld of their right, and patiently put vp the loſſe and the wrong; the *Philippians* might haply thus obiect and ſay, that ſo indeed their caſe ſhould be moſt miſerable, and they ſhould be trampled vnder feete as clay in the ſtreetes. Therefore the Apoſtle addeth, *The Lord is at hand*: as if he ſhould haue ſaid; Though they abuſe your patient mildneſſe and gentle moderation of your affections, yet do ye hold on a good courſe, in patience poſſeſſe your ſoules, and let your patient mind be knowne vnto all men: for the Lord is at hand: otherwiſe indeed your caſe were hard, if the Lord were farre from you, and lookt not at you, nor regarded you to helpe you in euery time of need, and to relieue you in euery your wrongs: but

But the Lord is at hand. Now we must vnderstand that the Lord is said to be at hand, after diuers sorts in the holy Scriptures. For sometimes he is said to be neare, or at hand, in respect of himselfe, of the presence of his deitie and glorious maiestie: as where the Apostle saith, that *he is not farre from euery one of vs; for in him we liue, and moue, and haue our being.* Thus himselfe saith, that *he filleth heauen and earth:* and therefore is thus neare vnto whatsoeuer is in heauen or earth. Thus the Prophet saith, that he cannot conuey himselfe out of his presence: For if *he climbe vp into heauen, there he is; if he goe downe into hell, there he is: if he take the wings of the morning, and dwel in the vttermost parts of the Sea, there also doth his hand leade him; if he say, the darkenesse shall couer him, euen the night shalbe light about him.* And thus he is neare euen vnto all the world, vnto his enemies, sitting in the middest of them, seeing their deuices, and laughing them to scorne; vnto all that haue life, or being, communicating that vnto them, which alone is properly in himselfe, who is life, and whose name is *I am.* Againe, the Lord is said to be neare, or at hand, in respect of his grace, and prouidence, and powerfull working of his holy Spirit: as where the Prophet saith, *The Lord is neare vnto all that call vpon him, yea to all that call vpon him in truth:* he is neare vnto them to heare them, and to helpe them. And thus is he peculiarly said to be neare vnto his children: not that he offereth not this speciall grace of comming neare vnto them, vnto the wicked: for thus he saith vnto them by his Prophet, *Seeke ye the Lord whiles he may be found, call ye vpon him whiles he is neare:* that is, whiles he offereth himselfe, and his grace vnto you, if ye will receiue it. Nay more then so, sometimes he is so neare vnto the wicked, that he lightens them with his holy Spirit, giues them a tast of the heauenly gift, of the good word of God, and of the powers of the world to come. But yet because the wicked, some of them, refuse this grace when it is offered, and some of them fall away from it when they haue had a taste of it, therefore is he peculiarly said to be neare vnto his children by his grace, and might, and prouidence, and powerfull working of his holy Spirit. Againe, the Lord is said sometimes to be neare at hand, in respect of his last co-

Acts 17.27.

Ierem. 23.24.

Psal. 139.7. 8. 9. 10.

Iohn 14.6. Exod. 3.14.

Psal. 145.18.

Esay 55.6.

Hebr. 6.4.5.

ming vnto iudgement, when he shall come in bodily presence in the cloudes of heauen, to iudge both the quicke and the dead: as where *Iames* saith, *Be patient and settle your hearts, for the coming of the Lord draweth neare*: and likewise where the Apostle saith, *He that shall come will come, and will not tarry*. In the first sense, the Lord is at hand aswell to the wicked as the godly, to giue as well to the one as to the other, life and being, & other good graces of his Spirit. In the second sense, the Lord is at hand by his prouidence peculiarly to the godly, to saue and defend them, and to giue the Spirit of sanctification vnto them. In the third sense also, the Lord is at hand, both to the wicked, and to the godly, to render vengeance in flaming fire vnto the wicked, and to crowne the godly with a crowne of glorie and immortalitie in the heauens. In the first sense I take it, it is not here said, that the Lord is at hand, because that could be no such speciall reason to moue the *Philippians* vnto mildnesse and patience towards all men, hauing no more comfort in it for the godly, then for the wicked. But whether it be meant in the second or third sense, that the Lord is at hand, the reason holdeth strongly, that they should in patience and mildnes possesse their soules, though haply their patience and mildnesse be much abused. For be it that the reason why their patient mind should be knowne vnto all men, though their patience be much abused, be eyther this, because the Lord is at hand to heare and help them when they are oppressed, to saue and defend them when they are wronged; or this, because the Lord is at hand to giue vnto them a crowne that haue borne the crosse, and to auenge them vtterly of their enemies; eyther of the reasons might be sufficient motiues to perswade them to let their patient minde be knowne vnto all men. And whether of them to choose the rather as more agreeable to the Apostles minde, I cannot peremptorily affirme. Either of them may very well stand with the meaning of the Apostle in this place. And therefore, we will see what profitable notes we may gather from either of them, whereof we may make some vse for our selues.

Iames 5.8.

Hebr. 10.37.

First then, admitting this to be the meaning of the Apostle in

in this place, the Lord is at hand by his watchfull prouidence ouer you, to heare and helpe you, to saue and defend you; I note that the Apostles reason to moue the *Philippians* vnto a patient mildenesse, and gentle moderation towards all men, yea though their patience and mildenes were much abused, is, because the Lord is at hand, by his watchfull prouidence ouer them, to heare and help them, to saue and defend them, when they are abused, oppressed, or afflicted. Whence I obserue a speciall motiue, which may and ought to perswade vs to possesse our soules in patience whensoeuer we are abused, oppressed, or afflicted, namely the certaine perswasion hereof, that the Lord his prouidence alwayes watcheth ouer vs, to behold our sufferings and our wrongs, to heare vs when we call vpon him in truth, to rid and saue vs from the wrongfull dealings of men, and to deliuer vs in euerie needfull time of trouble. If we be the Lord his inheritance, we must looke for it, to haue many trialls of our patience and moderation by many sufferings and wrongs. *Iacob* shall haue his vnckle *Laban* to deceiue him, to change his wages ten times, to persecute him, and if the Lord forbid him not, to kill him. *Genesis* 31. *Ioseph* shall haue his owne brethren to hate him, to conspire against him to slay him, and if the Lord keepe them from killing him, to sell him into a strange Land to be a bond-seruant. *Genesis* 37. The children of *Israel* shall haue a *Pharao* to wearie them of their liues, by sore labour in clay and bricke, and in all worke in the field, with all manner of cruell bondage; to command to kill all their male children, and by all cruell oppression to labour to make hauocke of them. *Exodus* 1. *Daniels* companions shall haue some Chaldeans to deuise mischiefe against them, to accuse them to the King, and to get them throwne into the hot fierie furnace. *Dan.* 3. *Daniel* himselfe shall drinke of the like cuppe. 6. And generally, the Disciples of Christ, which we are if we continue in his word, shall in the world haue affliction to try their faith and their patience. *John* 8. 31. 16. 33. The gold shall go through the fire ere it be purified, and the wheate ere it be made fine manchet for the Lord his owne mouth, shall be beaten with the flaile, grownd in the mill, sifted, and haue all the bran bowlted out of it. This is the gate of the Lord, and the righ

teous shal enter into it; and this is the lot of Gods inheritance to passe through the wilderneſſe, and through the red Sea to the promiſed land of *Canaan*. And in all this, what is the child of God to do? Euen as our Sauior willes him, by his patience he is to poſſeſſe his ſoule: and as our Apoſtle here exhorteth, to make his patient minde to be knowne vnto all men.

Luke 21.19.

O but in ſuch cauſes of impatiencie, how ſhould a man be patient? when open foes maligne him, fained friends abuſe him, and troubles hedge him in on euery ſide; when no man beares with him, no man yeelds to him; but, the more he yeelds and beares with others, the more he is abuſed and wronged by others; what ſhould perſwade him to moderation and mildenes, to gentlenes and patience? Do we aske what? Do we know that the Lord his prouidence watcheth ouer vs alway? Do we know that he will not leaue vs nor forſake vs, nor deliuer vs into the will of our enemies? Do we know that all the haires of our head are numbred, and that not one of them ſhall fall to the ground without our heauenly Fathers will? Here then is, or ſhould be, enough to perſwade vs to be patient and moderate whenſoeuer we are abuſed, afflicted, or oppreſſed: *the Lord is at hand*. The Lord, the Lord, ſtrong, mercifull, and gracious, ſlow to anger, abundant in goodnes and truth, reſeruing mercie for thouſands, and not making the wicked innocent, the moſt mightie God, vnto whom al power is giuen in heauen and in earth, who ſitteth in heauen, and beholdeth the earth, and ſeeth whatſoeuer is done among the ſonnes of men; our Lord by right of creation, in that he made vs of nothing when we were not; our Lord in the right of redemption, in that when we were bondſlaues vnder hell, death, and damnation, he payed the ranſome of our redemption, and freed vs from the bondage of ſinne and Satan; and our Lord in the right of ſoueraignty, to rule and gouerne vs by his Spirit, to ſaue and defend vs vnder his wings; he is at hand, neare about our paths and about our beds, pitcheth his tents round about vs, and giueth his Angels charge ouer vs: he is at hand, neare to behold our ſufferings and our wrongs, as himſelfe ſaith, *I haue ſeene, I haue ſeene the affliction of my people which is in Egypt, wherewith*

Exod. 3.9.

thee

the Egyptians oppresse them: Neare to heare vs when we call vpon him, as himselfe saith, *Call vpon me in the day of trouble, and I will heare thee, and thou shalt glorifie me:* Neare to deliuer vs from the wrongfull dealings of men: and therefore the Prophet prayeth vnto him, *O deliuer me from the wrongfull dealings of men, and giue me not ouer vnto mine oppressours:* Neare to saue vs vnder his feathers in euery needefull time of trouble; for so the Psalmist saith, *The Lord will be a defence for the oppressed, euen a refuge in due time of trouble.* Hereof *Iacob* had experience when *Laban* persecuted him, in that the Lord curbed *Laban*, when he said vnto him, *Take heede that thou speake not to* Iacob *ought saue good.* Hereof *Ioseph* had experience in his danger by his brethren, in that the Lord first by *Reuben* saued him that he was not slaine; and after that he was sold, made him Ruler of *Pharaohs* house, and of all his substance. Hereof the children of *Israel* had experience when *Pharao* oppressed thē, in that the Lord, when their crie for their bondage came vp vnto him, deliuered them out of the house of bondage by the hands of *Moses* and *Aaron*. Hereof *Daniel* and his companions had experience when they were traduced vnto the king, in that the Lord shut the mouthes of the lions that they hurt not the one, and abated the heate of the fire that it had no power ouer the bodies of the other. Hereof the Disciples of Christ had experience when they were cast into prison, in that the Lord sent his Angell vnto them, and deliuered them out of prison. And hereof the children of God haue continuall experience, in that the Lord helpes them to right when they suffer wrong, feedeth them when they are hungrie, looseth them when they are in prison, giueth them sight when they are blinde, raiseth them when they are fallen, keepeth them if they be strangers, relieueth them if they be fatherlesse or widdowes, and maketh all their beds in their sickenesse. And hereupon *Dauid* resolued and said, *I will not be afraid though ten thousands of people beset me round about:* nay, *though an hoste of men were laid against me, yet shall not mine heart be afraid:* nay, *though I walke through the valley of the shadow of death I will feare no euill.* And why? *for thou art with me,* saith the Prophet: thou O Lord art with me, and therefore, whosoeuer be against me,

Psal. 50.15.

Psal. 9.9.

Genes. 31.24.

Genes. 37.41.

Exod 3.

Dan. 6.22. 3.27.

Acts 5.19.

Psal. 146.

Psal. 3.6. 27.3. 23.4.

me, in what danger ſoeuer I be, I will feare no euill. This then, to know that the Lord is with vs, and that he is alwaies neare at hand to heare vs and to helpe vs, ſhould quiet vs, as of all feare, ſo of all perturbations of the minde, ſo that we ſhould patiently brooke whatſoeuer might otherwiſe ſtirre vs vnto impatiencie.

How is it then that vpon euery occaſion we are ſo vnpatient, and haue ſo little hold of our ſelues? If any man thwart or croſſe vs, if any man harme or wrong vs, if any man taunt or mocke vs, if any man reuile or ſpeake euill of vs, if anie man offer vs any hard meaſure in word or in deed, how do we bite vpon the bridle, and ſtomacke the matter? One abuſe muſt be quit with another, one wrong with another, one miſchiefe with another, or elſe we think we haue neuer plaied the men. But if we be falſly accuſed before the Iudge, of theft, murder, ſedition, treaſon or the like; if we be wrongfully ſcourged, impriſoned, racked, or tormented; if we be cruelly or deceitfully turned out of houſe and home, lands and liuing, and all that we haue: O how then are our ſoules diſquieted within vs, and how do our hearts burne within vs till we be auenged of ſuch as haue thus dealt with vs? Here muſt reuenge be ſought by bloud, death, and if there be any further reuenge then this.

And tell me I pray, what is the cauſe of ſuch impatiencie in theſe and the like caſes, yea oftentimes when the Lord his hand is vpon vs in pouertie, ſickenes, and the like? Is it not euen hence, becauſe either we know not, or remember not that the Lord is at hand? Yes verily, it is the ignorance, or forgetfulneſſe of the Lord, and of his prouident watchfulneſſe ouer vs, that makes vs fret and fume, and like the dogge runne vpon the bone that is caſt at vs. We know not, or we remember not that vengeance is the Lords, and that he hath promiſed that he will repay and reward the wicked after their deſeruing: and therefore forſooth, when we thinke there is cauſe, we will be diſquieted, we will kill and ſlay, and we will be auenged. For if we knew or remembred that vengeance is the Lords, and that he wil repay, we would patiently paſſe by the contumelies and wrongs of men, and leaue

leaue them to the Lord that iudgeth righteous iudgement. We know not, or we remember not, that the Lord is neare vnto all that call vpon him in truth to heare and help vs in all dangers, if we patiently waite vpon him, that we may be safe vnder his feathers; and therefore forsooth when troubles assault vs, or the sorrows of death compasse vs about, we thinke we do well to be as vnpatient as *Ionas* was angrie for his gourd. For if we knew, or remembred, that he is at hand at euerie needfull time of trouble to helpe vs, our soules would patiently wait vpon the Lord vntill he should helpe vs. Eyther we thinke not of the Lord and of his watchfull prouidence ouer vs to saue and defend vs, and to auenge our sufferings and wrongs; or carnally we say, if the Lord be at hand, I wish I might know it, I wish I might heare him, I wish I might see him, as if otherwise we could not discerne of his being neare vnto vs; or if we be better taught, yet we thinke him not neare if he do not alwayes heare and helpe when we wish and call. And therefore euery small thing and least trifle almost moues vs, and disquiets vs, and puts vs out of all patience.

Whatsoeuer therefore contumelies or disgraces are offred vnto vs, whatsoeuer losses or wrongs we sustaine, whatsoeuer troubles or tentations do assault vs, whatsoeuer malice or wickednes be practised against vs, let vs know that the Lord his prouidence watcheth ouer vs to saue & defend vs, to take our matter into his owne hand, and to be auenged of our enemies. And therefore let vs not be discouraged, or disquieted, let vs not fret or fume, or busie our heads with thinking of reuenge, but let vs in our patience possesse our soules, and let our patient mind be knowne to all men. If we cannot by our moderation and mildnes, by our gentlenes and patience winne them vnto vs that in word or deed wrong vs, but that they like vnto wicked *Iulians* the more abuse vs and wrong vs, yet the Lord is at hand to behold our sufferings & wrongs, and to take our matter into his owne hand. To bridle then our impatience let vs thinke with our selues; Are we euill entreated through tyrants? doth our owne familiar friend lie in waite against vs? do some imagine mischiefe for vs, others whet

whet their tongues against vs, and shoote out their arrowes, euen bitter words, and do others practise what they can against vs? Well, the Lord is at hand, he seeth and knoweth all things, he deliuereth vs, and auengeth vs of all that rise vp against vs, when, and as it seemes good vnto him. He that keepeth vs slumbereth not, nor sleepeth; and therefore in our patience will we possesse our soules, reposing our selues vnder the couert of his wings. Thus if we shall lift vp our eies vnto the Lord, and perswade our selues of his being alwaies neare at hand vnto vs by his watchfull prouidence ouer vs, we shall not only not be troubled with these sharp fits of this hote ague of impatience vpon euery accident or crosse, but as men truly humbled in our selues, mortified vnto the world, and looking onely vnto the Lord, we shall in all mildnesse and moderation make our patient minde knowne vnto all men. And let this be spoken of this obseruation from this meaning of these words.

Secondly, admitting this to be the meaning of the Apostle in this place, that the Lord is at hand by his second comming in the flesh vnto iudgement to requite our hard measures into their bosome that haue ill meated vnto vs, and to wipe all teares from our eyes, and giue vs rest with himselfe, I note that the Apostles reason to moue the *Philippians* vnto a patient mildnesse and gentle moderation towards all men, is because the Lord is at hand to breake the clouds, and to come vnto iudgement, to wipe all teares from their eyes, and to recompence tribulation to all that haue troubled them. And hence I obserue another speciall motiue which may & ought to perswade vs to possesse our soules in patience whensoeuer we are abused, oppessed, or afflicted, namely, the approching of Christ his second coming vnto iudgement, when he shall recompence tribulation to them that trouble vs, and to vs which are troubled rest with him. This motiue also vnto patience the Apostle *Iames* vseth, where he saith, *Be ye patient vnto the coming of the Lord: Be ye patient and settle your hearts: for the coming of the Lord draweth neare.* And certainly if we could and would remember this, that the coming of the Lord draweth neare, we would be lesse prouoked vpon euery occasion

Iames 5.7. 8.

casion vnto intemperate heates, and whatsoeuer might haply seeme enough to disquiet vs, we would passe it ouer with greater patience. For thus we should say with our selues: Hath God giuen all iudgement vnto his Son, and is he readie to come vnto iudgement? Is the time at hand when he shall descend from heauen with a shoute, and with the voice of the Archangell, and with the trumpet of God? when he shal shew himselfe in flaming fire, rendring vengeance vnto them that know not God, nor obey the Gospel of our Lord Iesus Christ? when he shall come to be glorified in his Saints, and to be marueilous in all them that beleeue? Shall I then when I am abused or wronged, be grieued and disquieted, or seek to be auenged? Nay, the time is at hand when all wrongs shall be redressed by him that iudgeth righteously: in the meane time I will beare with patience what man doth or saith against me. Thus by remembrance of the approching of Christ his second coming vnto iudgment, should our patient mind be knowne vnto all men.

O but, will fooliſh man say, this hath bene said these fifteene hundred yeares, that the Lord is at hand, and that his coming draweth neare, and yet all things continue alike; how should this then still be a motiue vnto patience? When this second coming shall be, I cannot say. It is a thing *which the Father hath kept in his owne power*, and so peculiarly reserued vnto himselfe, as that *of that day and houre knoweth no man, no not the Angels in heauen, but God onely*, nay not Christ Iesus himselfe as he is man knoweth it. And therefore they who labour in that point to designe that time, are therein more curious then wise. But hath it bene said these fifteene hundred yeares, that the Lord is at hand, and that his coming draweth neare? And did the holy Ghost who cannot lie, say then that it was neare, and is it now very neare, euen at our doores? *The Lord is patient toward vs, and would haue no man to perish, but would all men to come to repentance*, and therefore hath hitherto deferred his coming. But *yet a very litle while, and he that shall come, will come, and will not tarrie*. If fifteene hundred yeares be past, the rest of the time appointed must needs be shorter, and so the day and houre approach nearer. And what one signe fore-

Act.1.7.

Mat.24.36.

2.Pet.3.9.

Heb.10.37.

foretold to go before his second coming, is not already past, except it be that one of the calling of the Iewes? Let the exhortation then of our Apostle preuaile with vs, that our patient mind be knowne to all men. Let vs be meeke and gentle, kind and curteous one to another, yeelding one vnto another, and bearing one with another: for the Lord is at hand, his comming draweth neare, when he shall giue vs rest with him, and auenge all our wrongs.

LECTVRE LXXXII.

PHILIP. 4.

Verse 6. *Be nothing carefull, but in all things let your requests be shewed vnto God in prayer and supplication, with giuing of thankes.*

WE haue heard diuers exhortations of the Apostle vnto the *Philippians*. His last exhortation vnto them in the former verse, was, that their moderate, and gentle, and patient mind might be knowne vnto all men. The reason, because the Lord is at hand, not onely according to the presence of his Deitie & glorious maiestie, which
Ier. 23.24. filleth heauen and earth, but at hand by his continuall watchfull prouidence ouer them to heare and helpe them, to saue and defend them, and at hand by his second comming in the flesh vnto iudgement, to wipe all teares from their eyes, and to recompence tribulation to all that trouble them.

Be nothing carefull. In these words we haue another exhortation vnto the *Philippians*; wherein the Apostle dissuadeth one thing, perswadeth another thing, and noteth the consequence or effect which will follow vpon both. The thing which he dissuadeth, is, too great carefulnesse for the things of this life, and for the euent of such things as commonly we take in hand and haue to deale withall, in these words, *Be nothing carefull.* Where the word vsed by the Apostle, signifieth of-

oftentimes a diffident carefulnes, such as distracteth the mind sundrie wayes, and almost eateth vp a man; such as is the couetous mans carefulnes, whose mind runneth so still vpon his matters, as that not daring either to depend vpon God, or the faithfulnesse of any man for the euent of them, his turmoiled thoughts are alwayes busied about them. Which carefulnes being an euill carefulnes, the Apostle dissuadeth it, saying, *be nothing carefull*, that is, let it be farre from you to be troubled with such worldly and distrustfull carefulnesse for any thing in this life, or for the euent of any thing that you haue to deale withall. The thing which he perswadeth, is, in all things to flie vnto God by prayer, as depending wholly vpon him, and committing all their wayes vnto him. So that as he would not haue them too carefull about any thing, so he would not haue them careleſse in any thing, but in all things to flie vnto God, powring out such prayers vnto him as may be accepted with him. Where first note the antithesis, in that the Apostle saith, *Be carefull for nothing, but in all things, &c.* Secondly note the distribution of prayer into his diuers kinds, *Let your requests*, or suites, or petitions, there is the generall; *be shewed vnto God in prayer, and supplication, with giuing of thanks*; prayer, supplication and thanksgiuing, these be the kinds or particulars comprehended vnder the generall. By *requests* therefore is meant generally whatsoeuer prayer is made vnto God for the obtaining of that which is good, or auoiding of that which is euil. By *prayer* is meant such prayer as we powre out vnto God for blessings corporall or spirituall, temporall or eternall. By *supplication* is meant such prayer as we make vnto God for preseruing vs from euils corporall or spirituall, temporall or eternall. By *giuing of thankes* is meant a thankfull praising of God for benefits bestowed vpon vs, or for our deliuerance from euils. And all these are commonly in all the prayers of the faithfull, as wherein both they giue thankes vnto God for blessings receiued, and preseruation from euils; and also pray vnto God for the things which are good, and to be deliuered from the things which are euill. Thirdly, note this that the Apostle saith, *Let your requests be shewed vnto God*, or be made knowne vnto God; not as if their requests, or any

any thing elſe were not knowne vnto God; but the meaning is, either that their requeſts ſhould be knowne by an approuing knowledge vnto God, ſo that they ſhould be accepted with him; or that their requeſts ſhould be knowne, not vnto men, as their patient mind was to be knowne, but vnto God. The thing then which he perſwadeth in effect is this, in all things whatſoeuer to depend vpon God, and to flie vnto him by prayer, both powring out acceptable prayers vnto him for obtaining of good things and deliuerance from euill things, and giuing him thankes for bleſſings in good things and deliuerance from euill. The conſequence or effect which will follow vpon both, the thing diſſwaded and the thing perſwaded, the Apoſtle noteth in the next verſe, *And the peace, &c.* So that theſe words deuide themſelues into theſe three branches: firſt a dehortation from a thing which is euill, in theſe words, *Be not thing carefull*; ſecondly, an exhortation vnto a thing which is good, in theſe words, *But in all things, &c*; thirdly, a conſequent or effect which will follow vpon flying the euill and following the good, in theſe words, *And the peace, &c.* Now let vs ſee what we may gather hence for our vſe.

The firſt thing which I note, is the Apoſtles dehortation, wherein he diſſwadeth the *Philippians* from all worldly and diſtruſtfull carefulnes for any thing in this life, or the euent of any thing that they haue to deale withall. Whence I obſerue a fault which we are by all meanes to take heed of and to flie, namely, too too great carefulnes for the things of this life. We may not in any wiſe ſo trouble our ſelues with turmoiling thoughts and cares for the things of this life, or the euent of any thing we haue to deale withall, as if we durſt not depend vpon God, or the faithfulneſſe of any man, vnleſſe our owne cares alſo were continually employed about them. Carefulnes and diligence in all our labours is requiſite and neceſſarie, but worldly and diſtruſtfull carefulneſſe for any thing is wretched and vngodly. For the better conceiuing therfore of this note, we are to vnderſtand that there are three ſorts of carefulnes: one godly and neceſſarie; another worldly and wicked; and a third mixt of both, neither ſimply godly, nor ſimply wicked, but mixt of both. A godly carefulnes it is when we giue

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all diligence to do the workes of our callings with all faithfulnes, doing that which we ſhould, and commending the euent vnto God. And ſo farre is it off, that this ſhould be miſliked or forbidden here or elſewhere, that it is euery where commanded, and by example in the godly commended vnto vs. *He that ruleth*, ſaith the Apoſtle, *let him do it with diligence.* Rom. 12.8. And againe: *Walke worthy of the vocation whereunto ye are called, endeauouring to keepe the vnitie of the Spirit in the bond of peace.* Eph. 4.3. And to this purpoſe is that of the Apoſtle, where he ſaith, *If there be any that prouideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe then an infidel:* 1. Tim. 5.8. and that, *Studie to ſhew thy ſelfe approued vnto God, a workman that needeth not to be aſhamed.* 2. Tim. 3.15. And as in theſe and many other like places, this carefulnes is commanded, ſo is it oft commended vnto vs in the example of the godly. The Apoſtle witneſſeth this carefulneſſe to haue bene in himſelfe, where he ſaith, that he had the care of all the Churches; that he had great fighting, or as ſome tranſlate, great care for the *Coloſſians*; that he ſpake the Goſpell of God vnto the *Theſſalonians* with much ſtriuing, or care, as ſome tranſlate. And the ſame Apoſtle commendeth this carefulnes in *Timothy* towards the *Philippians*, who faithfully cared for their matters; in *Epaphras* towards the *Coloſſians*, who in his prayers was alwayes careful for them; and in the *Corinthians*, in whom their godly ſorrow had wrought great care. And generally this care is ſo neceſſarily requiſite in the Prince for his people, in the Paſtor for his flocke, in the houſholder for his houſhold, and in euery man for himſelfe, that either he muſt be thus carefull, faithfully to do the duties of his calling, whatſoeuer it be, and to leaue the ſucceſſe of his labours whatſoeuer vnto the Lord, or elſe he cannot be godly. 2. Cor. 11.28. Coloſ. 2.1. 1. Theſſ. 2.2. Philip. 2.20. Col. 4.12. 2. Cor. 7.11.

Another carefulneſſe there is, neither ſimply good, nor ſimply euill, but mixt of both, namely when we are carefull to do the duties of our calling, and withall trouble our ſelues too much about the euent of things, which we ſhould leaue wholly to the Lord. And this carefulnes is good ſo farre as it makes vs carefull to do the duties of our calling. But in that hereby we trouble our ſelues too much about the

euent of our labours and ſucceſſe of our buſineſſe, it is euill. For this is to be left vnto the Lord, according to that of the Prophet, *Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.* We are to do that we ought by the dutie of our place and calling, and the Lord he muſt giue the increaſe, the bleſſing, and the euent, and we muſt pray and wait for it from him. Otherwiſe howſoeuer our careſulneſſe be about that we ought, yet is it euill, becauſe it is more employed thereabout then it ought.

Pſal.37.5.

A third careſulnes there is, which is worldly, and ariſeth of diſtruſt in God, which is when men are too too much careſull of the things of this life, and of the euent of the things they haue to deale withall, as that the thought thereof troubleth them day and night, cauſeth their ſleepe to depart from their eyes, and euen eateth them vp aliue. This is the careſulneſſe which the Apoſtle here forbiddeth, not the firſt, nor the ſecond, but ſo much as it is linked in with this laſt about the euent of things. So that as I ſaid before, we may not in any wiſe ſo trouble our ſelues with turmoyling thoughts and cares for the things of this life, or the euent of any thing we haue to deale withall, as if we durſt not depend vpon God, or the faithfulnes of any man, vnleſſe our owne cares alſo be continually employed about them. This alſo our bleſſed Sauiour forbiddeth, where he ſaith, *Be not careſull for your life, what ye ſhall eate, or what ye ſhall drinke, nor yet for your bodie what ye ſhall put on.* And the Apoſtle *Peter* likewiſe, where he ſaith, *Caſt all your care on him.* And the Prophet alſo, where he ſaith, *Caſt thy burden*, or thy care *vpon the Lord, and he ſhall nouriſh thee.* As if the Prophet and the Apoſtle ſhould haue ſaid: Be ye nothing careſull, but if there be any thing that troubles you, any thing which may cauſe you to care, caſt it off your ſelfe, and caſt it vpon the Lord. Which careſulneſſe if it were onely thus forbidden by the holy Ghoſt, it ſhould be ſufficient either for the not entertaining, or for the diſlodging of ſuch a gueſt being entertained. But beſides that it is forbidden, there are many other reaſons alſo why this ouermuch careſulnes ſhould vtterly be abandoned from among the ſonnes of God. For firſt, whence ariſeth this euill among the ſonnes of men of ouer-

Mat.6.25.

1.Pet.5.7.

Pſal.55.22.

much

much carking and caring for the things of this life? Is it not from our ignorance or diſtruſt of Gods prouidence and care ouer vs? Yes ſurely, either we know not that he can and will, or elſe we doubt whether he can and will prouide for vs and ours when age, or pouertie, or ſickneſſe, or famine, or impriſonment, or baniſhment, or the like ſhall befall vs. And therefore we ſcratch and ſcrape together all that euer we can, leſt when either ſome of thoſe things ſhall ſurpriſe vs, or the charge of family and children ſhall grow vpon vs, we ſhould periſh in the needfull time of trouble. And hereupon it is that our bleſſed Sauiour ſets vs vnto the fowles of the heauen, that by them we may be taught in the prouidence and care of God ouer vs. *Behold* (ſaith he) *the fowles of the heauen; for they ſow not, neither reape, nor carrie into the barnes, yet your heauenly Father feedeth them. Are not ye much better then they?* As if he ſhould haue ſaid: Gods prouidence and care watcheth ouer the fowles of the heauen to feed them, which yet are far meaner and baſer creatures then your ſelues; how ſhould ye then ſeeing this, either not know, or doubt of Gods prouidence & care ouer you? They ſow not, nor reape, nor carrie into the barnes, and yet God feedeth them; how ſhould ye then ſeeing this, when ye haue plowed and ſowen, commit the reſt vnto the Lord, and without farther carking or caring, to truſt ſurely that he will feed you? Thus we ſee how our bleſſed Sauiour to beate downe our immoderate carefulnes, inſtructeth vs in Gods prouidence ouer vs, and thereby ſheweth plainly that the root whence this vnmeaſurable carefulnes ſpringeth, is ignorance or diſtruſt in Gods prouidence ouer vs. Secondly, to what vſe or profite is our ouermuch carking and caring for the things of this life? Is it not in vain, and to no vſe at all? The Prophet tels vs ſo, where he ſaith, *It is in vaine for you to riſe vp early, and to lie downe late, and to eate the bread of carefulnes:* as if he ſhould haue ſaid, Early riſing to worke and labor, going late to bed from worke, all the care that we can take is in vaine and to no purpoſe, except the Lord giue a bleſſing vnto it. To which purpoſe alſo is that of our bleſſed Sauiour, where he ſaith, *Which of you by taking care, is able to adde one cubite vnto his ſtature?* as if he ſhould haue ſaid, As it is in vaine

Mat.6.26.

Pſal.127.2.

Mat.6.27.

for him that is of a low ſtature to trouble his thoughts about the adding of any thing vnto his ſtature, becauſe when he hath takē as much care that way as he can, yet he cannot adde one cubit, or one hand breadth, or one inch vnto his ſtature; ſo is it in vain for any man to vex himſelf & trouble his thoughts about the gathering of riches, or the euent of his labours, becauſe when he hath taken as much care as he can, yet not by his care are his riches increaſed, but by the Lord his bleſſing, who maketh poore and maketh rich; nor by his care doth his corne grow, his ſhips returne from farre countries, or his labours proſper in any thing, but by the Lord onely, who giueth increaſe, and a bleſſing vnto euery thing at his pleaſure. And albeit it may be, that ſome couetous miſers and wretches of the world, may by fraud and guile, or how elſe ſoeuer ſcrape and ſcratch more riches together then they ſhould, yet riches ſo gotten, are rather the beginning of pouertie then of riches. For, as the Preacher ſaith, *Riches* ſo gottē *are reſerued* and heaped vp *to the owners thereof for their euill.* For either they are as a fretting canker vnto the reſt, to bring the owners thereof vnto pouertie, or elſe they are gathered for him that wil ſcatter them. So that to be ouermuch carefull, is altogether in vaine and vnprofitable. And thirdly, as it is vaine and vnprofitable, ſo is it alſo pernicious and hurtfull. For whiles our thoughts are running vp and downe vpon this or that matter, whiles we are troubled with cares here or there, while the things of this life, and the euent of things we deale withall runnes in our heads, and toſſeth vs to and fro as billowes in the ſea, we are not onely diſpoſſeſt of euery good thought, & euery good care, but if any good thought or care be ſuggeſted vnto vs, it is quite choked by theſe worldly cares of this life. This is clearely proued by that in the parable of the ſeed, where it is ſaid, that *they that receiue the ſeed among the thornes, are ſuch as heare the word, but the cares of this world, and the deceitfulneſſe of riches, and the luſts of other things enter in and choke the word and it is vnfruitfull:* the cares of this world choke the word. Great reaſon then ye ſee, why we ſhould abandon this ouermuch carefulneſſe, becauſe it is forbidden by the holy Ghoſt, becauſe it ſpringeth from the ignorance or diſtruſt of Gods

1. *Sam.* 2. 7.

Eccleſ. 5. 12.

Mar. 4. 18. 19.

Gods prouidence, becauſe it is in vaine and vnprofitable, and becauſe it is pernicious and hurtfull. Adde alſo hereunto, that *the day hath enough with his owne griefe*, as our Sauiour telleth vs: as if he ſhould haue ſaid, The care that euerie day brings with it, is enough to trouble our ſelues withall, though we do not increaſe our preſent griefe by the carefulneſſe of this, how we may liue in time to come. Matth.6.34.

This then may teach vs to moderate our cares, that they be not exceſſiue and vnmeaſurable. The prohibition of ſuch carefulneſſe is ſtrait, the cauſe of it is euill, the vſe of it is none, the hurt of it is great. Let vs not therefore ſuffer our ſelues to be turmoiled with ſuch cares. Let ſuch cares be left vnto the couetous worldling which hath made the wedge of gold his god, which ſtill cryeth, Giue, giue, and neuer ſaith he hath enough, but the more he hath, the more he craueth. Let him (for ſo he will) torment himſelfe with ſuch cares, let his thoughts be troubled on his bed about ioyning houſe to houſe, and laying ground to ground, about his ſhips at ſea, his marchandize at home, his ſheepe and oxen in the field; let his ſleepe depart from his eyes about his ſales and bargaines, his gaines and loſſes, his debts and improuements; let him be diſtracted with cares as with wilde horſes, about the euent of his buſineſſe, the ſucceſſe of his labours, the maintenance of wife and familie: Let all his dayes be ſorrowes, and his trauell griefe, and let his heart take no reſt in the night. For this is iuſt the caſe of him that immoderately ſcrapes and ſcratches, carkes and cares, perhaps for an vnthrift, perhaps for a ſtranger, perhaps for an enemy. He eates vp, and waſts and conſumes himſelfe with care, and oftentimes enioyes no pleaſure of that he hath. But let ſuch care be farre from vs, and if ſuch cares haue ſurpriſed any of vs, let vs ſhake them off, and following the counſell of our Apoſtle, let vs be carefull for nothing.

What then! ſhould we be idle, and careleſſe, and let the world runne as it liſteth? ſhould we do nothing, care for nothing, but leaue all things, as they ſay, to Fortune, and let euerie thing be as it be may, and fall out as it can? Not ſo. We are not to be idle: no ſuch thing ſpoken of in our Apoſtle,

ſtle; but we are to labour and worke euery man in his calling. We are to care; for not euery care is forbidden here in our Apoſtle; but we are not to be ouermuch careful for any thing, ſo as the worldling careth, and killeth himſelfe with care. We are not when we haue done what we can and ought, to caſt all care away, and to leaue all things, as they ſay, to the hazard, to fall out as they can; but the euent and ſucceſſe to leaue vnto God, alwayes depending vpon him, and flying vnto him by prayer, and ſupplication, and giuing of thankes in all things, in proſperitie and aduerſitie, praying for good things, praying againſt euill things, giuing of thankes for bleſſings receiued, and caſting all our care vpon God who careth for vs: for to this purpoſe I take this which followeth in our Apoſtle to be ſpoken, when he ſaith, *but in all, &c.*

Whence I obſerue, that carefulneſſe for the things of this life is ſo to be abandoned, that yet we caſt our care vpon the Lord, doing that we ought, but alwayes depending vpon him for the euent and ſucceſſe, and flying vnto him in all things by prayer, and ſupplication, and giuing of thankes.

Pſal. 104.23. Iob 5.7. *Man goeth forth to his worke, and to his labour vntill the euening,* as the Pſalmiſt ſpeaketh, and therein he doth well: for *man is borne vnto labour and trauell as the ſparkes flie vpward,* euer ſince it was ſaid vnto *Adam*; *In the ſweate of thy face ſhalt thou eate thy bread.* So that the Apoſtle maketh it a rule, that *He that will not worke, ſhall not eate.* But our care for a bleſſing vpon our labours, for the ſucceſſe and euent of our labours, that muſt be committed vnto the Lord, that muſt be layd on him. So the Prophet willeth, where he ſaith, *Commit thy wayes vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.* And againe, *Caſt thy burthen vpon the Lord, and he ſhall nouriſh thee, he will not ſuffer the righteous to fall for euer.* If there be any thing that troubleth thee, or that thou wanteſt, commit all the care thereof vnto the Lord, and ſtay thy ſelfe vpon his prouidence, and vndoubtedly thou ſhalt not want. So our bleſſed Sauiour, *If God ſo clothe the graſſe of the field which is to day, and to morrow is caſt into the ouen, ſhall he not do much more vnto you, O ye of little faith?* What muſt be the concluſion but this, Caſt therefore your care vpon him? And ſo the Apoſtle

Gen. 3.19. 2. Theſſ. 3.10. Pſal. 37.5. 55.22. Matth. 6.30.

Peter

Peter willes vs, *Caſt all your care on God, for he careth for you.* This then muſt be our care, to do that we ought, and then to commit the bleſſing of all vnto the Lord. We may not careleſly fling off all care of our matters, but we muſt carefully commend them vnto God, and depend vpon him for his bleſſing vpon them, and ſucceſſe vnto them. In all things we muſt haue this care, by humble and hearty prayer to flie vnto the Lord, to pray vnto him for the obtaining of ſuch good things as we want, to pray vnto him for deliuerance from euills, eyther now preſently vpon vs, or which we feare may fall vpon vs, and to giue him thankes for ſuch bleſſings as in the riches of his mercies he hath vouchſafed vnto vs. This care God requireth of vs, and this care the godly haue alwayes had, as might largely haue bene proued, if time had giuen leaue; and this is the Chriſtian and godly care which now I commend vnto you, faithfully to do the dueties of your calling, committing your wayes vnto the Lord, depending vpon his prouidence alwayes, and in all things flying vnto him by humble and hearty prayer, with giuing of thankes. 1.Pet.5.7.

Let this then firſt teach vs, not to be idle, or careleſſe in matters: for this is not the thing forbidden, to labour, or to do the workes of our calling, but to be too too carefull about that we do, or haue to do: and though we may not be too too carefull about that we do, or haue to do, yet may we not be careleſſe, or ſay as the maner of ſome is, let the world wag as it liſt, care ſhall neither kill me, nor touch me. This careleſneſſe beſeemeth not the children of God, but is a note of retchleſſe perſons, ſuch as not onely caſt all care away, but alſo all honeſtie, godlineſſe, and goodneſſe. As therefore too much carefulneſſe, ſo let this careleſneſſe be farre from euerie one of vs.

Secondly, let this teach vs ſo to labour and do all that we haue to do, as that ſtill we depend vpon the Lord his prouidence and care ouer vs, and in all things flie vnto him by praier, and ſupplication, with giuing of thankes. It is he that muſt bleſſe our labours, and giue a good end vnto our buſineſſe. We onely can do that we ought to do, and then commend both it and our ſelues vnto the Lord, in humble and

heartie prayer. Which if it were ſo well thought of as it ſhould be, many of our politike complots and deuices might very well be ſpared: for we plot, and deuiſe, and caſt, and winde vp and downe about this matter and that matter, as if we by our maine wit would bring that to paſſe, which the Lord otherwiſe either could not, or would not. Well, the beſt plot that I can tell you of is this, faithfully do ye that which ye ought to do, pray vnto the Lord for his bleſſing vpon it, and ſo commit it vnto him, that he may do in it what he will, and what ſeemeth beſt vnto him. This I am ſure is the beſt plot, becauſe the moſt Chriſtian. Let this therefore be our Chriſtian policie: let vs feare the Lord, and walke in his wayes; let vs do the duties of our calling, whatſoeuer we haue to do, let vs labour therein as we ought, and let vs pray vnto the Lord for his bleſſing vpon it, let vs commit it vnto him, and then let him do as he will.

LECTVRE LXXXIII.

PHILIP. 4.

Verſe 7. *And the peace of God which paſſeth all vnderſtanding, ſhall preſerue your hearts and mindes in Chriſt Ieſu.*

THeſe words, as we haue already heard, diuide themſelues into three branches: firſt, a dehortation, in theſe words, *Be nothing, &c.* ſecondly, an exhortation, in theſe, *But in all things, &c.* thirdly, a conſequent or effect which wil follow vpon both, in theſe, *And the peace of God, &c.*

Another thing there is which I would obſerue from the words of the exhortation of our Apoſtle in this place. The chiefe ſcope and drift of his exhortation we haue alreadie heard, which is, that the *Philippians* would caſt their care on God, and in all things runne vnto him by prayer, pouring out ſuch prayers vnto him as may be accepted with him, for his

his blessing vpon what they do and desire, & for deliuerance from such euills as presently they suffer, or feare to follow. Where note that the Apostle would haue their requests to be shewed vnto God by praier and supplication, so that withall there should be ioyned giuing of thankes. Whence I obserue, that as prayer and supplication, so giuing of thankes also is a necessary seruice of God, a necessary duty of a Christian. For, as there are many causes of our often approching vnto the throne of grace by prayer and supplication for blessings in good things, and deliuerance from euill, so are there many causes of pouring out our soules before God in humble praise and heartie thankesgiuing for blessings in good things, and deliuerance from euill. Neither is there any whose wants or miseries vrge them vnto prayer and supplication, which haue not also such proofes of Gods mercies and louing kindnesse towards them, as may and ought to prouoke them vnto thankesgiuing. Many are the blessings and graces for the bodie, for the soule, for this life present, for that that is to come, which enforce our prayers vnto God that we may obtaine them. Many are the euills touching the body, touching the soule, touching this life present, touching that that is to come, which enforce our supplications vnto God that we may be deliuered from them. And are there not as many blessings and graces corporall and spirituall, temporall and eternall, which the Lord hath already vouchsafed vnto vs? as many euills corporall and spirituall, temporall and eternall, from which the Lord hath deliuered vs, which should enforce our praise and thanksgiuing vnto God? Yes verily, but that rather we looke vnto the things which we would haue, then vnto the things which already we haue receiued, we might as wel see the one as the other. And hereupon it is, that as well praise and thankesgiuing are commanded by the holy Ghost in the Scripture, as prayer and supplication, and that the godly in al ages haue poured out their soules before God as well in praise and thankesgiuing, as in prayer and supplication. *I exhort* (saith the Apostle vnto *Timothie*) *that first of all supplications, prayers, intercessions, and giuing of thankes be made for all men.* And to the *Thessalonians*, *Pray* (saith the Apostle) *conti-*

1. *Tim.* 2. 1. 1. *Thess.* 5. 16 17.

continually, and in all things giue thankes. And looke into the practise of the godly in all ages. *Iacob* praying vnto the Lord to be deliuered from the hand of his brother *Esau*, first prayed him for the riches of his mercies towards him. The Songs and Psalmes of thanksgiuings which *Moses* and the *Israelites*, *Deborah* and *Barak*, *Hannah* and *Marie*, *Dauid* and *Iehoshaphat* made vnto the Lord, are not vnknowne vnto them that haue knowledge in the booke of God. *Paul* likewise witnesseth of himselfe almost vnto all the Churches he wrote vnto, that still in his prayers he gaue thankes to God for them. And of him and *Silas* it is said, that when they were cast into prison, and their feet made fast in the stockes, *they prayed and sung a psalme vnto God*. Nay, how often do we reade that Christs owne mouth was filled with the praises of God, giuing thankes in his miracles of feeding certaine thousands with some few loaues and fishes, giuing thankes when he instituted the holy Supper, giuing thankes because his Father had heard him, giuing thankes for opening those things vnto Babes, which were hid from the wise, and men of vnderstanding? Generally this note hath so well tuned at all times in the mouthes of all Gods children, that they haue euer bene ready to giue thanks vnto him in all things, euen as ready to offer vnto the Lord the sacrifice of praise and thanksgiuing for benefits and blessings receiued, as to poure out their praiers vnto him for such graces of his Spirit as they stood in need of.

Genesis 32.10 11

Acts 16.24. 25.

But is it so with vs? Haue our mouthes bene filled with the praises of the Lord, and with thankesgiuing vnto our God? When our wants haue enforced vs to prayers, haue we remembred to praise the Lord for such mercies as we had receiued? Or hath not the Song of praise and thankesgiuing bene eyther as a strange and daintie Song vnto vs which we could not tune, or as an harsh and vnpleasant Song wherein we haue had no delight? Haue we not bene as those ten Lepers, which being cleansed, neuer returned to giue God praise? When famine, or sickenesse, or the sword are vpon vs and our Land, it may be that we will call an assembly and fall downe and kneele before the Lord our maker, and crie, and say, Spare thy people, O Lord, and deliuer vs from this sicke-

Luke 17.18.

ſickeneſſe, or famine, or ſword: it may be, I ſay, we will do ſo, though too too ſeldome we do ſo: But when the Lord in mercie hath remoued any of theſe his plagues from vs, what ſacrifice of praiſe and thankeſgiuing do we offer vp vnto him? Let the yeare 1588 witneſſe againſt vs, at which time the inuincible Army as they called it, roſe vp to make warre againſt vs. When that mighty and cruel enemy was vpon our coaſts, and in the ſight of our Land diſplayed his banners againſt vs, thinking to deuoure vs at once, and to ſwallow vs vp quicke, then we called an holy aſſembly, and humbled our ſelues before the Lord, and praied vnto him for deliuerance out of the hands of our cruell enemies. But when he had wrought a mightie deliuerance for vs, euen ſuch a one as the world wondered at, and for which we might very well take vp that of the Prophet, and ſay, *If the Lord himſelfe had not bene on our ſide, when thoſe enemies roſe vp againſt vs, they had ſwallowed vs vp quicke, when their wrath was kindled againſt vs; the waters had drowned vs, and the ſtreame had gone ouer our ſoule, yea the deepe waters of the proud had gone ouer our ſoule:* when, I ſay, the Lord had wrought ſuch a mightie deliuerance for vs, how many of vs like vnto good *Iehoſaphat* and his people aſſembled our ſelues, eyther the fourth day after, or at all after in the valley of *Berachah* or bleſſing, to giue thankes vnto the Lord? in how many places did we meete together, to praiſe the Lord in the midſt of the great Congregation? whatſoeuer were done in other places, no ſuch matter here. We indeed of this place whence others ſhould haue all good example, are ſo much afraid to ſeeme forward in good things, that we are hardly or neuer drawne vnto it in time of common danger to faſt and pray, or after deliuerance from ſuch danger to praiſe and giue thankes. Our prayers for Prince, for people, for peace, for proſperitie, for raine, for faire weather, in time of famine, in time of warre, in time of common ſickeneſſe, and the like which we vſe, are good, and very good. And were it not well that our requeſts were ſhewed vnto God in prayer and ſupplication with giuing of thankes? If euerie man ſhall looke into himſelfe, we ſhall all of vs finde a great defect in our ſelues this way. For if the hand of the Lord be any way vpon

Pſal. 124. 2. 3. 4.

vpon vs, then we call vpon him, and pray vnto him; as for example, if we be ſicke, then we poure out our requeſts vnto God for health, and for deliuerance from that paine wherein we lie. But how many of vs do then remember to praiſe the Lord, either for that health which before the Lord gaue vnto vs, or for other good graces and bleſſings of the ſoule and of the bodie, wherewith euen then we do abound? Nay ſurely the paine of our ſickeneſſe takes ſuch hold on vs, that onely we remember it, and pray to be deliuered from it, forgetting the praiſes of the Lord for other his mercies vnto vs. And afterward, when we are reſtored vnto health, how many of vs do ſing a new Song vnto the Lord for it? We commend our Phyſition, or ſuch a potion that we tooke, or ſuch a medicine that was applyed, or ſuch a diet that we kept; but not many of vs ſing the praiſes of the Lord, by whoſe onely bleſſing vpon thoſe meanes we haue recouered our health. I do inſtance onely in this one example. But the like is to be ſaid of other croſſes. If we be in pouerty, in impriſonment, in baniſhment; yea if our head, or tooth, or toe do ake, and the like, we poure out our complaints before God, and make our prayers vnto him. But how ſeldome are our requeſts ſhewed vnto him with giuing of thankes?

I diſpute not the point, whether together with our praiers and ſupplications ſhould alwayes be ioyned praiſe and thankeſgiuing. Sure it is, that there is none of vs all, in any ſuch need or neceſſitie, in any ſuch miſerie or affliction, but we haue many bleſſings of the Lord, for which we ought to be thankfull. So that as we haue need to pray vnto the Lord, ſo we haue cauſe alſo to giue thankes vnto the Lord euen then when we pray. But this is it which I vrge, that as we are to pray vnto the Lord for ſuch things as we neede, ſo we are to giue thankes vnto the Lord for ſuch bleſſings as we haue receiued. For this is true, that whatſoeuer it be that we aske, we are not worthie new bleſſings and graces, vnleſſe we be thankefull for the old. And this is as true, that ſo our payers are accepted with God, as we are thankfull vnto God. Our vnthankefulneſſe ſhuts out our prayers that they enter not into the eares of the Lord God of hoaſts. And amongſt other

other our ſinnes, in my iudgement, our vnthankfulneſſe is one great cauſe why the hand of the Lord now a long time hath bene, and yet is ſo heauie vpon vs. Of late, euen by the ſpace of a twelue moneth, he hath giuen vs great hope of remouing one of his plagues of dearth and famine from vs by ſuch ſeaſonable ſeaſons as he hath granted vnto vs. But haue we ſung ſongs of thankſgiuing for this mercie of the Lord towards vs? No ſurely: and therefore now again he hath filled the clouds with raine, and threatneth vs with vnſeaſonable weather. Let vs therefore now at length returne from our vnthankfulnes, and ſing new ſongs of praiſes vnto the Lord. Whenſoeuer we haue need, let vs pray vnto the Lord, but withal let vs remember the louing mercies of the Lord towards vs, and let vs giue him thanks for them. Otherwiſe our requeſts wil ſooner turne into murmuring complaints, then vnto acceptable prayers. As therefore the Apoſtle exhorteth the *Coloſſians*, ſo do I you, *Whatſoeuer ye do in word or deed, do all in the name of the Lord Ieſu, &c.* and as our Apoſtle here ſaith, *Let your requeſts, &c.* Coloſſ 3.17.

And the peace of God, &c. This is the conſequent or effect which wil follow vpon it, if we hearken vnto the exhortation. If we ſhall be too too carefull for nothing, but in all things flie vnto God by prayer, giuing him thankes for bleſſings receiued, and powring out our prayers and ſupplications vnto him for ſuch things as are neceſſarie: what then? then this wil follow, the peace of God which paſſeth all vnderſtanding, ſhall preſerue your hearts and minds in Chriſt Ieſus, that ye fall not away from Chriſt Ieſus by any inordinate affections, or wicked cogitations, through impatience or deſpaire, but that ye haue a quiet mind and conſcience in all things whatſoeuer do befall vnto you. Now for the more particular explication of theſe things, we muſt vnderſtand, that where the Apoſtle ſaith, *the peace of God*, he meaneth not that peace which is in God, and which is himſelf, but that peace which he communicateth vnto vs. Which yet is twofold: one, which ſignifieth our reconciliation with God through Chriſt, whereof the Angels ſpake in their ſong, when they ſung, *Glorie be to God on hie, and in earth peace*; and whereof the Apoſtle ſpeaketh when he ſaith, that *Chriſt came, and preached peace to them which* Luc. 2.14. Eph. 2.17.

were

were a farre off, and to them which were neare. In both which places, by *peace* is meant our reconciliation with God through Christ, and of this peace of God, the Apostle here speaketh not. Another peace there is which God communicateth vnto vs, which is the peace and quietnesse of our mind and conscience through our reconciliation with God by Iesus Christ, whereof the Apostle speaketh when he saith, that *being iustified by faith, we haue peace towards God, through Iesus Christ.* Where by *peace* is meant that quietnes of mind and conscience which we haue through our iustification by faith in Christ Iesus. And of this our Apostle here speaketh, and saith of it, that it *passeth all vnderstanding*, that is, that this inward peace of our mind and conscience, wrought in vs by the power of the Spirit through our reconciliation with God, and iustification by faith in the bloud of Christ Iesus, is such a thing as all mans vnderstanding cannot reach vnto or comprehend. This peace of God then, which thus farre passeth all reach of mans vnderstanding, the Apostle tels the *Philippians* if they hearken to his exhortation, shall keepe their hearts and minds, that is, their wholé soules, both the vnderstanding and the sensitiue part, in Christ Iesus, so that neither through inordinate affections which are seated in the heart, nor through wicked cogitations in the mind, they should fall away from the faith of Christ Iesus in their heart, or from the knowledge of Christ Iesus in their mind. The summe of all is this, that if they will hearken vnto his exhortation, to be nothing carefull, but in all things to shew their requests vnto God in prayer and supplication, with giuing of thankes, then they shall haue such a peace and quietnesse of mind and conscience, as farre passeth all reach of mans vnderstanding, which shall keep their hearts and minds, euen their whole soules in Christ Iesus, so that they shall not fall from him, either through inordinate affections, or wicked cogitations. I cannot stand vpon the seuerall obseruations which were hence to be made; I will onely point at some of them, as time will giue leaue.

Rom. 5. 1.

First then hence I obserue, what the fruite or consequent is which followeth the laying aside of ouermuch carefulnes, and the reposing of our selues in God by prayer in all our matters.

The

The consequent or fruit which followeth vpon it, is, the peace of God, the peace which God giueth vnto our minds and consciences to keepe as with a garrison our hearts and minds in Christ Iesus. For whilest we are choked with the cares of this life, and thoughts do boyle within our breasts as in a fornace of lead, whilest it is so that we cannot perswade our selues to depend vpon God for the euent and successe of our matters, vnlesse our owne cares also be continually employed about them, what peace or quietnes can we haue in our minds and consciences? The peace of our minds and consciences indeed consisteth in our reconciliation with God through Christ, in our iustification by faith in the bloud of Christ, as the Apostle witnesseth in the place before alledged, where he saith, that *being iustified by faith, we haue peace towards God, through our Lord Iesus Christ.* But what reconciliation with God, where the loue of the world so swayeth, that his thoughts are altogether set vpon it, his cares are wholly employed about it? *Know ye not* (saith *Iames*) *that the amitie of the world is the enmitie of God? Whosoeuer therefore maketh himselfe a friend of the world, maketh himselfe the enemie of God.* As good communion betwixt light and darknesse, as good concord betwixt Christ and Belial, as good agreement betwixt the temple of God and idols, as betwixt the loue of God and the loue of the world. And therefore *Iohn* saith, *If any man loue the world, the loue of the Father is not in him.* So that where there is this excessiue loue of the world, as to carrie all our cares and thoughts after it, it is a signe that there is no reconciliation with God, and therefore no peace of conscience. But if we shall lay aside all worldly and distrustfull carefulnes, and cast our care vpon the Lord; if we shal walke as we ought, and commit our wayes vnto the Lord; if we shall pray vnto the Lord for his blessing vpon that we do, and depend on him for the euent and successe, hence will follow this peace of God, this peace of conscience which God giueth, which our Apostle here speaketh of. For albeit these things be not precisely the cause of our peace of conscience, but our reconciliation with God, yet we see the promise of the holy Ghost, that this peace shall follow these things, to keepe our hearts and minds in Christ Iesus. Which fruite to haue

Rom. 5. 1.

Iam. 4. 4.

1. Ioh. 2. 15.

haue followed that practise in the godly at all times, might easily be proued, if time would giue leaue.

But for this time let vs make this vse hereof, to abandon ouermuch carefulnesse for any thing, in all things to flie vnto God by prayer, to commit all our wayes vnto him, and to depend vpon him for all things we haue to do or deale withall. For what is more to be desired of man in this world, then the peace of God which passeth all vnderstanding? then to haue our hearts and minds kept in Christ Iesus? Seeing then this is the fruite which the Lord maketh to follow thereupon, let vs hearken to the exhortation of our Apostle, let vs be nothing carefull, but in all things, &c. and then the peace of God, &c.

Secondly, in that this peace is called *the peace of God*, hence I obserue the author of our peace of conscience, which is God through Christ. Whereunto the Apostles giue witnesse in euery of their Epistles almost, when they pray for grace and peace vnto the Churches to which they write, from God the Father, and from the Lord Iesus Christ, that is, from God who giues it in, through, and for the Lord Iesus Christ. And hereupon it is that God is often called *the God of peace*, because he is the author of our peace; and that Christ is called *our peace*, because through him we haue peace. And why is God said to be the author of our peace through Christ? Euen because by Christ he hath reconciled vs vnto himselfe; as the Apostle witnesseth where he saith, that *God hath reconciled vs vnto himselfe by Iesus Christ. For God* (saith he) *was in Christ, and reconciled the world vnto himselfe, not imputing their sinnes vnto them*. This is it that makes our peace of conscience, euen our reconciliation with God; we know that Gods wrath is appeased towards vs, that the partition wall which was betweene God and vs is broken downe, that God hath receiued vs into grace and fauour through Iesus Christ his Sonne, and therefore all is at peace within, our soule and conscience is quiet and free from all feare and care. There is a peace of the world, when we are quiet and free from troubles, warres, and the like: but what is this peace vnto that other? Though we want this outward peace, and haue that inward peace, we haue the greatest peace and quietnesse that may be: but if there want this inward

2. Cor. 5. 18.

inward peace, what outward peace soeuer there be, what peace is there? Surely where the want of this peace of conscience is, there is alreadie a torment of hell.

If then they of *Tyrus* and *Sydon* made so great account of that outward peace, that by all meanes they desired it of *Herod*: and if the *Iewes* hauing obtained great outward quietnes through *Felix*, acknowledged it wholy, and in all places, with all thankes; what prayers ought we to make vnto our God for this inward peace of conscience; and feeling it in our owne soules and consciences, how thankfully ought we to acknowledge it vnto our God? Surely for this grace and peace, we ought to offer vp the calues of our lips in a sacrifice of praise and thanksgiuing, yea to giue vp our whole bodies a liuing sacrifice, holy and acceptable vnto God, which is our reasonable seruing of God. Seeing then that we haue this peace of all peaces through our Lord Iesus Christ, let vs acknowledge it wholly, and in all places, with all thankes. *Act.* 12.20. 24.2.3.

Thirdly, hence I obserue the excellencie of this inward peace of conscience which God giueth vnto his children, it passeth all reach of mans vnderstanding. For in mans reason and vnderstanding, who more wretched then the children of God? With whom is God more displeased then with his owne children? They are hated, reuiled, persecuted, afflicted: they are scorned, imprisoned, banished, and made the worlds wonder. So that as it was prophecied of Christ, that he should be iudged as plagued, and smitten of God, and humbled; so the world iudgeth of faithfull Christians, that they are plagued and punished of God for their sins and their iniquities. And they thinke they haue good reason so to iudge. And if it be answered, that though their outward man be disquieted, yet in that they haue peace of conscience, they haue quietnes enough: they cannot skill of this, what this inward peace should be which should giue them such quietnes. That a man when he is reuiled should blesse, when he is persecuted should suffer it, when he is euill spoken of should pray, when he hath nothing, should be as if he possessed all things, when he may seeme to haue cause of despaire, should abound in hope, when he is in tribulation should reioyce in tribulation,

and all through the inward peace of their conſcience by their reconciliation with God, this is a thing which ſeemes as abſurd to them as any thing can be, this knowledge is too wonderfull and excellent for them, they cannot attaine it: it is without the compaſſe of their vnderſtanding, they cannot tell what to make of it. And therefore ſaith our Sauiour vnto his
Ioh. 14. 27. diſciples, *Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you.* Nay, the world knoweth not that peace which God giueth vnto vs, but calleth that peace which indeed is no peace, crying, Peace, peace, when their deſtruction haſteth vpon them.

Let this then teach Gods good children to ioy and reioyce in that peace of conſcience which God hath giuen them through Chriſt. It is a grace of God which the wicked of the world feele not, nor know what it meaneth, and which the world neither can giue, nor take away from vs. If we haue this we haue all, howſoeuer we ſeeme to want all: and if we want this, we want all, howſoeuer we ſeeme to haue all. If we haue this peace within vs, we haue God with vs, and therefore howſoeuer the diuell rage, and all the world ſay all maner of euill ſayings, and practiſe all maner of wickednes againſt vs, yet herein we may reioyce, and herein let vs reioyce.

Laſtly, hence I obſerue a teſtimonie and a plaine proofe for the perſeuerance of Gods children in the faith and knowledge of Chriſt Ieſus. For the peace of God ſhall keepe their hearts and minds in Chriſt Ieſus, as ſaith the Apoſtle. If we our ſelues were left vnto our ſelues to keepe our ſelues in Chriſt Ieſus, quickly might we fall from Chriſt, and depart away from our liuing God. But not we our ſelues, but the peace of God and the God of peace ſhall keepe vs in Chriſt Ieſus. How then ſhall he fall, that is thus kept from falling? Againe, if it were onely ſaid, that we are kept in Chriſt Ieſus, the queſtion might haply be the greater; albeit it be in truth out of queſtion, that he whom the Lord keepeth ſhall neuer fall: but it is ſaid, that the peace of God ſhall keepe vs as garriſon ſouldiers keepe their Citie from the inuaſion of any enemie. So that the peace of God and the God of peace ſhall be vnto vs as a garriſon of ſouldiers to keepe vs in Chriſt Ieſus,

Iesus, that we fall not away from him. And being thus kept, how shall we fall? Againe, what is it that not we our selues but the peace of God shall keepe, and that thus strongly? Is it our bodie, or our goods? No, these are not the things wherein our saluation consisteth. For though these perish, yet our saluation may be sure with our God. But the peace of God shall preserue our hearts whereby we beleeue vnto saluation, and our minds, the subiect of the knowledge of Christ Iesus, he shall keepe them in Christ Iesus, that we fall not from him. He shall preserue our hearts free from inordinate affections, that we may trust perfectly on the grace of God: he shall preserue our minds from wicked cogitations, that we may abound in the knowledge of our Lord Iesus Christ: he shall preserue euen both in Christ Iesus, that in neither we fall from him. For if either our hearts onely be sound, and our minds corrupt, then is our faith in vaine; or if our minds onely be sound, and not our hearts, then our knowledge is in vaine. But he shall preserue euen both in Christ Iesus, that neither there be zeale without knowledge, nor knowledge without zeale, but that we abound and continue. Shall then not our selues, but the peace of God preserue and keepe as strongly as may be, not our bodies or goods, but our hearts and minds in Christ Iesus, that we fall not away from the faith and knowledge of Christ Iesus? And is not here euidence enough for our perseuerance in grace, if we be carefull for nothing, but in all things, &c? These things should and might haue bene enlarged.

The comfort which hence may arise vnto the godly, passeth the tongue, or pen, or vnderstanding of any man. I must leaue it vnto the meditation of euery godly soule. Onely with the Apostle now I say vnto you, *be nothing carefull, &c.* and then assure your selues of the consequent, that *the peace of God, &c.*

LECTVRE LXXXIV.

PHILIP. 4.

Verſe 8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, &c.*

BEſides certaine particular exhortations vnto ſome particular perſons, we haue heard in this Chapter diuers exhortations vnto the *Philippians* in generall. One vnto perſeuerance, that they would *ſo continue in the Lord*, as they had bene taught in the Lord, verſ. 1. Another vnto a Chriſtian ioy, that they would *reioyce in the Lord alwayes*, ver. 4. Another vnto a patient moderation in their whole life and behauiour, that their *patient* and gentle *mind might be knowne vnto all men*, ver. 5. And another to the laying aſide of all worldly and diſtruſtfull carefulneſſe, and repoſing of our ſelues in all things in God by humble and heartie prayer with giuing of thankes, ver. 6. Whereunto the Apoſtle alſo ioyned the conſequent or effect which ſhould follow the abandoning of worldly and diſtruſtfull carefulnes, and the repoſing of our ſelues in God by prayer; which is, that *the peace of God which paſſeth all vnderſtanding, ſhall preſerue our hearts, &c.* His firſt exhortation vnto perſeuerance was, leſt they ſhould ſuffer themſelues to be ſeduced and drawne from the truth which he had taught them, by thoſe falſe teachers which were crept in amongſt them. His ſecond exhortation vnto a Chriſtian ioy, was, leſt they ſhould ſuffer themſelues to be daunted or diſmayed when perſecution, or affliction, or any other croſſe ſhould befall them. His third exhortation vnto a patient moderation in their whole life and behauiour, was, that all men ſeeing their patient and gentle mind, might thereby the rather be brought to glorifie God, and to embrace the truth of the Goſpell of Chriſt Ieſus. His fourth exhortation to the laying aſide of too too worldly carefulneſſe, and

and the repoſing of our ſelues in God by prayer with giuing of thankes, was, to direct them in a Chriſtian courſe for all the things of this life, and the euent of all things they had to deale withall. His adioyning of the conſequent or effect which will follow vpon it, was the rather to induce them to take that Chriſtian courſe whereunto he directed them.

Furthermore, whatſoeuer things be.) After ſuch diuerſe exhortations of the Apoſtle vnto the *Philippians*, as we haue heard, the Apoſtle now, for a generall concluſion of his exhortations, exhorteth them generally vnto whatſoeuer thing is good in the life of man, that as they had bene taught by word and by example, ſo they would frame their liues to the rule of all holineſſe and righteouſneſſe. Some generall heads of things the Apoſtle pointeth at, as things true, things honeſt, things iuſt, things pure, things worthy loue, things of good report; but, not ſtanding vpon any of them, he exhorteth them to thinke on, and to do whatſoeuer things are of any of theſe kindes, and generally, whatſoeuer beſides theſe is vertuous and commendable, which they had eyther heard him teach, or ſeene him do: adding withall this promiſe thereunto, that ſo the God of peace ſhould be with them. When he ſaith, *Furthermore*, it is as if he had thus ſaid, Not to ſtand vpon farther particulars, which would be too tedious, let me for a generall concluſion of my exhortations at this time vnto you, onely put you in minde of ſome generall heads of Chriſtian duties, which I would haue you to thinke on, and to do; and then beſeech you beſides to think on, and to do whatſoeuer beſides them hath the commendation of any vertue; and whatſoeuer is praiſe-worthy, euen whatſoeuer ye haue learned, & receiued, and heard, and ſeene in me. Firſt then, he commendeth vnto them *whatſoeuer things are true*, exhorting them to thinke on, and to do whatſoeuer things are true; true in opinion, that they may be free from errour; true in word, that they may be free from leaſing; true in deed, that they may be free from all hypocriſie and diſſimulation; whatſoeuer things are indeed any way true, he would haue them to thinke on them, and to do them. Secondly, he commendeth vnto them *whatſoeuer things are honeſt*, or as the

word rather ſignifieth, whatſoeuer things do ſet them out with an holy grauity, exhorting them to think on, and to do whatſoeuer things haue in them a reuerent and comely grauity, that what things are graue and comely for their perſons, they may ſay and do; and ſuch things as are light and vnbeſeeming them in attire, or geſture, or word, or deed, they may flie and auoyd. Thirdly, he commendeth vnto them, *whatſoeuer things are iuſt, &c.* exhorting them to thinke on, and to do, whatſoeuer things are iuſt, that euery man may haue his right of them, and that which is due vnto them, that no man may be defrauded by them, that as they would haue others to do vnto them ſo they may do vnto others. Fourthly, he commendeth vnto them *whatſoeuer things are pure*, exhorting them to thinke on, and to do whatſoeuer things are pure, that in their liues they may be vnſpotted, and in their words and deeds vndefiled, being cleanſed from all filthineſſe of the fleſh, and of the ſpirit. Fiftly, he commendeth vnto them *whatſoeuer things pertaine to loue*, or whatſoeuer things may make them louely, exhorting them to thinke on, and to do, whatſoeuer things may make them louely, and winne them loue and fauour with all men, yet ſo with men, that with God alſo. Sixtly, he commendeth vnto them *whatſoeuer things are of good report*, exhorting them to thinke on, and to do whatſoeuer things are of good report amongſt men, that by ſuch things they may purchaſe to themſelues a good report amongſt men, and be free from ſuch ſpeeches and cenſures as things of euill report might eaſily bring vpon them. Laſtly, hauing thus pointed at theſe generall heads of Chriſtian dutie, generally he commendeth vnto them, whatſoeuer thing beſides theſe hath in it commendation of vertue or matter of praiſe, exhorting them, that if beſides theſe things alreadie ſpoken of, *there be any vertue*, that is, any thing which hath in it commendation of vertue, or, *if there be any praiſe*, or any thing praiſe-worthy with good men, they ſhould thinke on, euen ſeriouſly and aduiſedly theſe things, letting thoſe things of ceremony to paſſe which the falſe teachers vrged. Whereunto that he might the rather perſwade them; firſt, he tells them, that theſe things which now he commendeth vnto them,

them, and whereunto now he exhorteth them, are no new things, such as they neuer knew nor heard of, but such as both they had learned by hearing, and receiued by instruction, and heard at his mouth, and seene in him, in the practise of his life: and therefore, as before he willed them to thinke on them, so now he willeth them to do them, that knowing them, and doing them, they might haue the full commendation of them. Secondly, he promiseth them, that if thus they shall thinke on, and do these things whereunto he hath exhorted them, then the God of peace shall be with them, to giue vnto them the peace of conscience, and a peaceable life amongst men, so farre forth as may be for his glorie, and their good. This I take to be the meaning of these words. The branches then into which they diuide themselues, ye see, are an exhortation, and two reasons or motiues to enforce the exhortation. The exhortation is, to thinke on, and to do, whatsoeuer things are true, &c. The former motiue to induce them hereunto is drawne from the things themselues whereunto he exhorteth them, which were no new things: but such as both they had learned, and receiued, and heard, and seene in his owne example. The latter motiue to induce them is a promise, that the God of peace shall be with them, if they will thinke on, and do these things. Thus much of the meaning of these words, and of the things therein contained. Now let vs see what notes we may gather hence for our further vse and instruction.

First then, to beginne with the most generall, here I note, that if there be any vertue, any praise, any thing that is good, any thing that is commendable, the Apostle would haue the *Philippians* seriously to thinke on it with themselues, and diligently to practise it in their liues, whatsoeuer it be. Whence I obserue this note for vs and for all Christians, that we all of vs ought to haue our hearts set, and our frete prest to follow whatsoeuer is good and commendable amongst the sons of men. And this is plainly proued out of the writings of the Prophets and Apostles. Thus saith the Prophet *Dauid*, and out of him the Apostle *Peter*, *Eschue euill, and do good*, neither of them insisting vpon any particular good, but exhorting or *Psal.34.14. 1.Pet.3.11.*

commanding to do good, euen whatsoeuer is good and commendable. So our Apostle, *Euer follow* (saith he) *that which is good, both toward your selues, and toward all men.* Where the Apostle would haue the *Thessalonians* so farre from recompensing euil for euill vnto any man, that he would haue them forward and ready to do whatsoeuer is good vnto all men. It is then ye see a duty required of vs, to follow whatsoeuer is good and commendable, or as the Apostle speaketh, to *procure things honest in the sight of all men*. And if we must needes haue motiues to draw vs on to this dutie, because otherwise we are too too dull and slow, behold what the Apostle saith to this purpose, *To euery man* (saith he) *that doth good, shall be glorie, and honour, and peace.* But what should other motiue need then this, that whatsoeuer is good, is onely good by participation with God, who alone is good, as our Sauiour tells vs, truly, and properly, and of his owne nature good? For if it be so, that whatsoeuer is good, is onely good by participation with God, from whom alone cometh euerie good giuing and euery perfect gift, then surely vnlesse we will in some sort renounce God, we must embrace and follow whatsoeuer is good, euery thing that is good, hauing the expressed image of God in it, so farre as it is good.

1. *Thess.* 5. 15.

Rom. 12. 17.

Rom. 2. 10.

Math. 19. 17.

Iames 1. 17.

Only we must take heed, lest as the Serpent beguiled *Eue*, through his subtiltie, vnder a shew and colour of good, perswading her that that was good, which indeed was euill; so the world or the diuell deceiue vs vnder a shew and colour of good, and perswade vs that that is good which is not, that that is praise-worthie which is not. For not that which the world iudgeth to be good is alwayes good, but that onelie which the Lord alloweth for good in his word: neyther is that alwayes praise-worthy which the world praiseth, but that onely which the Lord praiseth. It is good (saith the world) to saue a mans life, though it be by a lie, or by periurie; and if a man frame himselfe to the fashion of the world, the world praiseth him. But doth the Lord either approue him for good, when he reproueth them that do euill, that good may come thereof? or praise the other, when he doth by his Apostle tenderly beseech vs not to fashion our selues like

Rom. 3. 8. 12. 2.

like vnto the world? We muſt then look vnto the thing whether it be good and commendable, and ſuch as the Lord approueth for good and commendable. And if it be, then whatſoeuer it be, we ought in our hearts to embrace it, in our liues to practiſe it, and with eagre liking to follow after it. Neither let any man thus ſay with himſelfe, There are ſome good and commendable things which I could like very well to thinke on and to do, but that they are in ſuch requeſt and liking with the Papiſts, or with ſome that otherwiſe are profane and wicked men. For whatſoeuer is good, in whomſoeuer it be, we are to loue it, and to like it. If wicked *Balaam* that loued the wages of vnrighteouſnes, make his prayer, and ſay, *Let me die the death of the righteous, and let my laſt end be like his*: ſhall I refuſe to vſe this prayer, becauſe he vſed it? Nay, if *Simon Magus* when he hath ſinned, requeſt the Apoſtles to pray vnto the Lord for him, I will take this leſſon from him, to requeſt the prayers of the faithfull for me, when I haue ſinned againſt my God. We may not communicate with any either in any ſuperſtition, or in any vnfruitful works of darkeneſſe. But whatſoeuer is good, if it be indeede truly good, we are to thinke on it, and to do it; we are to loue it and to like it, and to make it a preſident for vs to follow in whomſoeuer it be.

Num.23.10.

Acts 8.24.

Let this then firſt teach vs to abſtaine from all appearance of euill. For thus we are to reaſon with our ſelues; Are we to thinke on, and to do whatſoeuer is good and commendable? Then whatſoeuer is euill and blame-worthie, we are not to thinke on, nor to do. That which is good, is onely to buſie all our thoughts, and to take vp all our actions: but whatſoeuer is euill, is not once to enter into our thoughts, much leſſe may it be the worke of our hands. The Prophet ſpeaketh of a generation of men that imagine miſchiefe vpon their beds, and ſet themſelues in no good way, neyther abhorre any thing that is euill. It were well there were no ſuch at this day, whoſe inward thoughts are very wickednes, whoſe workes are onely euill, whoſe wayes tend wholly vnto death. But generally this is true, that men very well minded, yet ſmell of ſome caske or other: either they are coue-

Pſal.36.4.

tous,

tous, or proude, or ambitious, or vnmercifull, or contentious, or partially affected, or the like. We do not thinke on, and do whatsoeuer is good, we do not wash our hands of whatsoeuer is euill, but one bad thing or other there is which so haunts euery one of vs, that we alwaies carry it in our bosome with vs. Well, we see whereon our thoughts should be set, and whereabout we should be occupied: whatsoeuer is good, whatsoeuer is commendable, we should think on that, and do that; and he that instructeth vs in this dutie, withall doth imply, that whatsoeuer is euill, should not once enter our thoughts, much lesse should be the trade of our way. Let vs therefore follow that which is good, and abstaine from all appearance of euill; let vs as many as feare the Lord depart from iniquitie, and let our soules delight in whatsoeuer is good and commendable.

Secondly, let this teach vs, wisely to consider our wayes, what is indeed and truly good and commendable. For not whatsoeuer thing seemeth vnto vs, or is thought by others to be good and commendable are we exhorted here to think on, and to do, but to think on, and to do whatsoeuer is indeed and truly good & commendable. It is thought in some countries, nay I may say it is thought among vs (for vnto a high degree of excesse are we growne that way,) that to bowze & carowse, to quaffe cup after cup, and to beare his drinke wel, is a very commendable thing. Here then we are to look whether it be indeed commendable. For if it be, then we are to do it by our Apostles rule in this place. But what saith the Spirit? *Take heede* (saith our Sauiour) *to your selues, lest at any time your hearts be oppressed with surfetting and drunkennesse.* Luke 21. 34
The Apostle goeth further, and saith, *If any that is called a brother, be a drunkard, with such one eate not.* 1. Cor. 5. 11.
The Prophet goeth yet further, and denounceth a woe against drunkards, saying, *Woe to them that rise vp early to follow drunkennesse.* Esay 5. 11.
And the Apostle openeth the woe thus, that they *shall not inherit the kingdome of God.* 1. Cor. 6. 10.
O but thou canst beare thy drinke well, and there is thy commendation. Well, yet see thy woe, *Woe* (saith the Prophet) *to them that are mightie to drinke wine, and to them that are strong to powre in strong drinke*: If thou exceed Esay 5. 22.

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in drinking, thy ſinne is drunkenneſſe, how well ſoeuer thou beare thy drinke, and a woe is vnto thee. I inſtance onely in this ſinne, becauſe this ſinne hath ſo much dared to braue it ſelfe amongſt vs. But as in this, ſo in many other things it may be found, that howſoeuer they be thought commendable, yet indeed they are not. Let vs therefore looke vnto the thing that ſeemeth vnto vs, or is thought by others to be good and commendable; and if it be indeed ſuch, ſo that it haue allowance from the Lord in his word to be ſuch, then let vs thinke on it, and do it. But in any caſe let not the iudgement of the world ſo ſway with vs, as that vpon the worlds word we thinke on, and do whatſoeuer ſeemeth good and commendable vnto it.

Thirdly, let this teach vs to ſuppreſſe that conceit of not following ſomething which is good, becauſe it is in ſuch requeſt with them which otherwiſe are not good. For whatſoeuer is good, if it be indeed good, in whomſoeuer it be, we are to loue it, and to like it, to thinke on it, and to do it. What needes it to will any of vs to take vp a peece of golde, though it be out of a dung-hill? Howſoeeur therefore the man be ſuperſtitious, looſe of life, profane and wicked, yet if there be any good thing in him, let vs not diſdaine it, or refuſe it becauſe of him, but let vs obſerue it, and thinke on it, and do it. If there be any vertue, any praiſe, any thing that is good, any thing that is commendable indeed, whereſoeuer it is, let not that cauſe vs to balke it, but let vs thinke on it, and do it. And let this ſuffice for the generall, of thinking on, and doing whatſoeuer is good and commendable. Now come we to the generall heads of ſuch good and commendable things as the Apoſtle commendeth vnto the *Philippians*.

Secondly, then here I note that the Apoſtle would haue the *Philippians* ſeriouſly to thinke on, with themſelues, and diligently to practiſe in their liues, whatſoeuer things are true. Whence I obſerue this note, for vs, and for all men, that whatſoeuer things are true, we are to thinke on them, and to do them. Is it a truth in religion? We are to embrace it, and profeſſe it; as we ſee our Apoſtle was not diſobedient to the heauenly viſion which appeared to him in the way, but hauing

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the eyes of his vnderſtanding opened by the Lords Spirit, he
Acts 9.20. ſtraitway preached Chriſt in the ſynagogues, & profeſſed the truth in all integritie and ſimplicitie. Is it a truth in the words of our mouth? We ought euery man to ſpeake the truth vnto
Zach.8.16. his neighbour, as *Zachary* willeth ſaying: *Speake euery man the truth vnto his neighbour*; and after him the Apoſtle ſaying, *Caſt*
Epheſ.4.25. *off lying, and ſpeake euery man truth vnto his neighbour.* Is it a truth in our deeds and in the waies of our life? We are to be as *Na-*
Iohn 1.47. *thaniels, true Iſraelites in deed in whom is no guile*, & not to make ſhew of one thing, and in truth to be another thing. Whatſo-
2.Cor.13.8. euer truth it is, it ought to be ſo precious vnto vs, as that with the Apoſtle we ſhould ſay, *We cannot do any thing againſt the truth, but for the truth*; we cannot hold of errour againſt the truth, we cannot lie to falſifie the truth, we cannot diſſemble to make ſhew of others then the truth is we are. Let this one reaſon for this time ſerue to preſſe this point. Chriſt is truth,
Iohn 14.6. as himſelfe ſaith, *I am the way, the truth, and the life*; and what-
1.Pet.2.22. ſoeuer he ſpake was truth, and for the truth, for *no guile was euer found in his mouth:* we are the ſonnes of him who is truth; that is, of God; we are redeemed by him who is truth; that is, by God: we are regenerate and borne againe by the Spirit of truth, we are called to the knowledge of the truth, and ſo we ſhall dwell with God for euer if we ſpeake the truth from our heart. As then we will haue him who is true, and truth it ſelfe, to be our God, and our ſelues to be his people and heires of his kingdome, we are to thinke on, and to do whatſoeuer things are true.

Are we then to thinke on, and to do whatſoeuer things are true? Firſt, let this teach vs to take heede and beware of errours in religion, whereby the truth of the Goſpel of Chriſt Ieſus is peruerted. Whoſoeuer ſaith it, if it be a truth, it is to be maintained; but if it be an errour from the truth, whoſoeuer ſaith it, it is to be reiected. If Fathers, Councels, Church, and all ſay it, if it be an errour, what is that to me? But if it be a truth, be it Arrian, or Lutheran, or Papiſt, or Proteſtant that ſaith it, what is that to me? No authoritie may giue warrant to an errour, neither may any mans perſon or profeſſion preiudice a truth; but whatſoeuer is true, we are to thinke on it,

it, and do it; whatſoeuer is erroneous, we are not to thinke on it, nor to do it. What ſhall we ſay then vnto them that wholly build vpon the Church, the Church, and euer runne on vs with open mouthes, the doctrine of the Church, the doctrine of the Church; and this Church forſooth is the Church of *Rome?* What ſhall we ſay vnto them that hauing laid downe and taught a truth, afterwards perceiuing themſelues therein to concurre with *Caluin*, did therefore reuoke it, and turned the truth into an error? We ſay vnto them as *Eſay* ſaid vnto the Iewes in his time: *Should not a people enquire at their God? To the law, and to the teſtimonie, if they ſpeake not according to this word, it is becauſe there is no light in them.* The thing that we aske, is, what is a truth according to the word, what is an errour from the word? not what the Church teacheth, or what *Caluin* ſaith. If they can ſhew that the things which their Church teacheth are true, we profeſſe our willingneſſe to embrace whatſoeuer things are true; and if *Caluin* ſay the truth, why ſhould they reiect it becauſe he ſayeth it? Learne you to diſcerne betweene truth and error; and looke not ſo much who ſayeth it, as whether it be true or erroneous that is ſaid. If the Church, or ſome ſpeciall profeſſors of the truth, agree vpon a truth, it may verie well ſway with vs. But howſoeuer men ſay, a truth in religion is therefore to be receiued becauſe it is a truth, and an error therefore to be reiected becauſe it is an errour. If it be a truth receiue it, if an errour reiect it. *Eſa.*8.19. 20.

Againe, are we to thinke on and to do whatſoeuer things are true? Let this then teach vs to put away lying out of our mouthes. Whatſoeuer things are true, we are to ſpeake them in their due times and places: but whatſoeuer things are lies and falſhoods, there is no time or place for the ſpeaking of them. For all lying is of the diuel, and he is the father thereof. And fearefull is the iudgement that lying draweth on with it: for *whoſoeuer* (ſaith *Iohn*) *worketh abomination or lies, ſhall not enter into the heauenly Ieruſalem:* and againe, *Without ſhall be dogs, and enchanters, and whoremongers, and murtherers, and idolaters, and whoſoeuer loueth or maketh lies.* And therefore the holy *Iohn.*8.44. *Apoc.*21.27. 22.15.

holy Ghoſt very often very carefully forbiddeth it, ſaying, *Lie not one to another, ſeeing that ye haue put off the old man with his workes*: and againe, *Caſt off lying, &c.* And yet ſee how men loue rather to lie then to ſpeake truly; as if they had rather runne with the diuell, then walke in truth with God. One deſperately lyeth in deſpite of the truth, and boaſteth himſelfe of his lying. Another lieth, hoping ſo to conceale his ſins as he hath fallen into, and ſo addeth iniquitie to iniquitie. Another lieth, but it is forſooth in ieaſt, and he meaneth no harme by his lying. And another lieth, but it is forſooth greatly for the behoofe and good of his friend, or elſe he would not doe it. Thus lying, which the Lord ſo much hateth, euery where aboundeth. And though none indeed can, yet ſome thinke they may pleade pardon for their lying. The deſperate lier, it may be hopeth not for, nor reckoneth vpon any pardon. He hath made a couenant with death, and with hell he is at agreement. And what pardon he hopeth for, I know not, that to conceale his other faults and ſinnes, alſo lieth. But if two ſinnes be not to be bound together, becauſe in one we ſhall not be vnpuniſhed, then what hope of impunitie when vnto other ſinnes is added alſo lying? Now for lying in ieaſt, no man, I thinke, will ſay that it is either a leſſe fault, or more pardonable then an idle word: and yet we ſee our bleſſed Sauiour tels vs, *that of euery idle word that men ſhall ſpeake, they ſhall giue account thereof at the day of iudgement.* And as for lying for the behooſe and good of our friend, the Apoſtle thereby plainly condemneth it, in that we may not do euil, by his rule, that good may come thereof. So that we may not lie at all, for as much as *no lie is of the truth.* Some kind of lying is leſſe faultie then other, but no lie is of the truth, and we are to ſpeake euery man truth vnto his neighbour. Let vs therefore caſt off all lying, euen all kind of lying. For the *lying lips are an abomination to the Lord*; and their iudgement ſleepeth not. For *a falſe witneſſe ſhall not be vnpuniſhed, and he that ſpeaketh lies ſhall not eſcape.* Let vs ſpeake the truth euery man one vnto another; for we are members one of another. Let vs ſpeake euery man the truth from his heart, without mincing it, and ſpeaking it by halfes. The truth wil beare out it ſelfe: ſpeake therefore

Coloſſ. 3. 9. Eph. 4. 25.

Mat. 12. 36.

Rom. 3. 8.

1. Ioh. 2. 21.

Prou. 12. 22. 19. 5.

fore the truth, and ſhame the diuell. By ſpeaking the truth we are like vnto God, but by lying we are like vnto the diuell. Whatſoeuer things therefore are true, let vs thinke on them, and do them.

Againe, are we to thinke on and to do whatſoeuer things are true? Let this then thirdly teach vs to be that in truth which we would ſeeme vnto the world to be, auoiding all hypocriſie and diſſimulation. Would we ſeem vnto the world to be religious towards God, iuſt in our dealing with men, chaſte in our bodies, harmleſſe in our liues, mercifull to the poore, deſpiſers of the world, &c? Let vs be ſuch in deed and in truth, not in word and in ſhew onely. *For the hypocrite*, as ſaith *Iob*, *ſhall not come before God.* And therefore *Peter* willeth vs to *lay aſide all maliciouſnes, and all guile, and diſſimulation.* But who hearkeneth or regardeth? How many at this day like vnto *Iudas*, ſeeme to kiſſe when indeed they do betray? How many at this day like vnto *Abſalom*, make a ſhew of inuiting their friends vnto their table, when indeed their meaning is, if not to kill them, yet to ſnare and intrap them? How many like vnto *Ioab*, ſeeme to ſpeake peaceably with their friend, when indeed their purpoſe is to wound him? How many like vnto the Iewes that came to *Nehemiah*, ſpeake faire to a mans face, but ſpeake their pleaſure of him behind his backe, and ſeeke what they can to thwart him, or to diſgrace him, or to diſcredit him? Yea who now more cõmonly defameth a man, exalteth himſelf againſt him, and imagineth miſchiefe for him, then his owne companion, his familiar friend, with whom he tooke ſweete counſell together, and walked in the houſe of God as friends; as it fell out with *Dauid?* So litle truth there is in the wayes and workes of men, and ſo deepe diſſembling in their whole liues. So that we may well take vp that of the Prophet, *The faithfull are failed from among the children of men. Men ſpeake deceitfully euery one with his neighbour, they flatter with their lips, and diſſemble with their double heart.* But *the hypocrites hope ſhall periſh, his confidence alſo ſhall be cut off, and his truſt ſhall be as the houſe of a ſpider.* Let vs therefore hate all hypocriſie and diſſimulation: as we would ſeeme to be, ſo let vs be indeed ſuch as we ought to be; and whatſoeuer things are true in religion,

Iob 13 16.

1. *Pet.* 2. 1.

Neh. 6. 19.

Pſal. 12. 1. 2.

Iob. 8. 13.

ligion, in word or in deede, let vs thinke on them, and doe them.

LECTVRE LXXXV.

PHILIP. 4.

Verſe 8. *Whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things are louely, &c.*

WHatſoeuer things are honeſt. Here is the ſecond generall head of that Chriſtian dutie which the Apoſtle commendeth vnto the *Philippians*, wherein he exhorteth them to thinke on, and to doe whatſoeuer things may grace them with a reuerent and comely grauitie, that their grauitie in all things pertaining to them being ſuch as beſeemeth their perſons, they may ſo purchaſe vnto themſelues reuerence amongſt men. For ſo I vnderſtand the word vſed by our Apoſtle in this place. Whence I obſerue this leſſon for vs; that whatſoeuer things beſeeme our perſons, we are to do them, and that with ſuch a comely grauitie as may winne reuerence vnto our perſons. This dutie the Apoſtle preſcribeth vnto *Titus*, and in him vnto all Miniſters, where he ſaith, *Aboue all things ſhew thy ſelfe an example of good workes, with vncorrupt doctrine, grauitie, integritie, &c*: where beſides other things, ye ſee, he requireth in *Titus*, and ſo in other Miniſters of the Goſpell, grauitie, that is, ſuch an outward graue cariage of themſelues, as may winne reuerence vnto their perſons. This dutie he preſcribeth alſo to elder men in the ſame Chapter, ſaying, that they ought to be *ſober, honeſt, &c*: honeſt, that is, graue, euen with ſuch a grauitie as may ioyne reuerence to their perſons. And this dutie in this place he preſcribeth euen vnto all, that we all labour vnto ſuch a grauitie as beſt beſeemeth our perſons whatſoeuer we be. Neither let any man here ſo miſtake me, as if I meant, that in any man there ſhould be ſuch

Tit. 2. 7.

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such an austeritie that a man may hardly come to the sight or speech of him. For the seruant of God should be meeke, and kind, and gentle, and curteous vnto all men, euen as the Apostle exhorteth, saying, *Be ye curteous one vnto another.* But this is it I say, that in all men, according to their places and persons, there ought to be a comely grauitie, in some more, in some lesse, but in all such as beseemeth them, and may ioyne reuerence to their persons. *Eph.* 4. 32.

This then should teach vs to take heed and beware of such lightnesse as is any way vnbeseeming our persons; of lightnes in our attire and apparell, of lightnesse in our gate and gesture, of lightnesse in our talke and speech, of lightnes in our actions and deeds. For grauitie in all these things is not more beseeming, then any such lightnesse is vtterly vnbeseeming in any man. To see a Minister weare this shagge and ruffianlike haire, which is too too common among all sorts of men; to see him turne himselfe into euery cut, and euery new fashion of apparell that comes vp, or to heare him bring into the pulpit riming stuffe and scurrile ieasts to moue laughter: To see a Magistrate drinking & carowsing among boon companions, or dancing about a may-pole, or running into such folly as he should restraine in others: To see an ancient matron mincing her treadings, or tricking and trimming her selfe like vnto one of the yonger sort, or any way wantonly carying her self: to see a yong woman ful of talk, or much abroad in the streets, or familiar with others then of her owne sexe: to see a scholler courting yong women, or frequenting tauernes, innes, or alehouses, or sporting himselfe any way lasciuiously: generally to see a man more garish in his attire and apparell, more nice in his gate and gesture, more vaine in his talke and speech, more vnreuerent in his actions and deeds then is meet for his place and calling; how vnbeseeming is it? how disgracefull is it to their persons that offend any of these wayes? *A mans garment*, saith the sonne of *Sirach, and his excessiue laughter, and his going, declare what person he is.* Lightnesse in these things, shew that he is light, and consequently his credite amongst men, and that worthily, is also light. And yet how much do all sorts offend this way? Ministers and Magistrates, ancient *Ecclus* 19. 28.

matrons and yong women, ſchollers, and men generally? Vnto euery of theſe, a reuerence beſeeming them is due; which yet they want, becauſe there wanteth in themſelues that grauitie which beſeemeth their perſons, and wherby they ſhould win reuerence vnto their perſons. For here, in my iudgement, is one very great cauſe of that want of reuerence which is euery where. We complaine greatly, and not without iuſt cauſe, of great want of reuerence in the yonger ſort towards their elders and their betters in their places: but certainly here is one great cauſe of it, we our ſelues euery man in his place, walke not in that grauitie that beſeemeth our perſons; we are not of that diſcreete and ſeemly cariage which ſhould win reuerence vnto vs in our places: but not conſidering our ſelues one way or other, we bewray that vanitie, that lightnes, that fooliſhneſſe, and oftentimes that boyiſhneſſe in our ſelues, which cauſeth want of reuerence, and bringeth contempt vnto our perſons. Well, ye ſee our Apoſtle would haue vs to thinke on and to do whatſoeuer things are graue, and decent, and beſeeming our perſons in our places. Let vs hearken vnto our Apoſtle, and let vs euery man conſider himſelfe, and do that which is graue and beſeeming vs in our places. Let vs auoide both in our apparell, and in our geſture, and in our talke, and in our deeds, whatſoeuer may bewray any kind of lightneſſe in vs. So ſhall we do that which in this point we ought, and ſo ſhall we recouer that reuerence which we haue loſt.

Whatſoeuer things are iuſt. This is the third generall head of that Chriſtian dutie which the Apoſtle commendeth to the *Philippians*; wherein he exhorteth them to think on and to do whatſoeuer things are iuſt, that euery one may haue that which is right, and none may be defrauded of that which is due vnto him. For the Apoſtles ſpeech here of iuſt things, is meant (I take it) of things which may be iuſtly required of vs, that ſuch ſhould be performed; not of things which we may iuſtly require of others; for ſuch things we will exact faſt enough, though we be not exhorted thereunto. Hence then I obſerue this leſſon for vs, That whatſoeuer things may iuſtly be required of vs, we are to think on them and to do them.

May

May the Lord iuſtly require a dutie of vs, and may the Prince iuſtly require a dutie of vs? *Giue vnto God thoſe things which are Gods, and giue vnto Cæſar thoſe things which are Cæſars.* That obedience which is due vnto the Lord, giue vnto him; and that loyaltie which is due vnto the Prince, giue vnto him. May our neighbour require a dutie of vs? The rule of our bleſſed Sauiour is generall, *Whatſoeuer ye would that men ſhould do vnto you, euen ſo do ye to them.* And a moſt abſolute and rare example thereof we haue in *Iob* in Chap. 31. from verſe 16. to 22. whence it is moſt plaine, that what could be iuſtly required of him by his neighbour, he was not awanting in it. Are we maiſters? what the ſeruants may iuſtly require of vs, that we muſt thinke on and do; as it is written, *Ye maiſters, do vnto your ſeruants that which is iuſt and equall, knowing that ye haue alſo a maiſter in heauen.* Are we ſeruants? what our maiſters may iuſtly require of vs, that muſt we think on and do; as it is written, *Seruants, be obedient vnto them that are your maiſters according to the fleſh, in all things, not with eye-ſeruice as men-pleaſers, but in ſingleneſſe of heart, fearing God, &c.* Are we husbands? what our wiues may iuſtly require of vs, that muſt we thinke on and do; as it is written, *Husbands loue your wiues, and be not bitter vnto them.* Are we wiues? what our husbands may iuſtly require of vs, that muſt we thinke on and do; as it is written, *Wiues ſubmit your ſelues vnto your huſbands, as it is comely in the Lord.* Are we fathers? *Fathers, prouoke not your children to anger, leſt they be diſcouraged.* Are we children? *Children obey your parents in all things, for that is well pleaſing vnto the Lord.* Which alſo tutors and ſchollers are to apply vnto themſelues. Do we owe any thing to any man? *Owe nothing to any man, but to loue one another.* Do we lend any money to any? *If thou lend money to my people,* ſaith the Lord, *that is, to the poore with thee, thou ſhalt not be as an vſurer to him, ye ſhall not oppreſſe him with vſurie.* Are we Eccleſiaſticall men, or temporall men, or militarie men, or ſcholaſticall men, or publike men, or priuate men? Look what may be iuſtly required of vs by the lawes of the Church, or of the Commonweale, or of armes, or of ſchollers, or of thoſe cities and places where we dwell and liue, that we are to think on, and to do. Generally, what men ſoeuer we be, what things ſo-

Mat. 22. 21.

Mat. 7. 12.

Col. 4. 1.

3. 22.

19.

18.

21.

20.

Rom 13. 8.

Exod. 22. 25.

ſoeuer may iuſtly be required of vs by the law of nature or of nations, by the law of God or of man, we are to think on them and to do them. And that for theſe reaſons: firſt, becauſe the things are iuſt in themſelues; for otherwiſe they cannot iuſtly be required of vs: but being iuſt in themſelues, we are to think on them, and to do them. Secondly, becauſe the things which may iuſtly be required of vs, do indeed make vs debters vnto them that may require them of vs. For haue we counſell, wiſedome, learning, ſtrength, &c? We are debters vnto them that need theſe things, and require them of vs. And hereupon the
Rom.1.14. Apoſtle ſaid, that he was *debter both to the Grecians and to the Barbarians, both to the wiſe men and to the vnwiſe*: a debter to beſtow on them ſuch ſpirituall gifts as he had receiued of the Lord. Thirdly, becauſe the things which are iuſtly required of vs, may be for their good that require them. For we are to do
Gal.6.10. good vnto all, as the Apoſtle exhorteth, ſaying, *Do good vnto all, but eſpecially vnto them that are of the houſhold of faith.* Being then that thereby we may do good, whatſoeuer things may iuſtly be required of vs, we are to thinke on them, and to do them.

This then ſhould teach vs in any caſe to beware of defrau-
1.Theſſ.4.6. ding any of any thing that is due vnto him. *Let no man*, ſaith the Apoſtle, *oppreſſe or defraud his brother in any matter.* But do we not defraud the Lord? defraud the Prince? defraud our neighbours and brethren? Yes ſurely. And wherein do we defraud them? In that we giue them not that which is due vnto them; in that we do not thinke on and do whatſoeuer things they may iuſtly require of vs. For who is he that walketh in that obedience which the Lord moſt iuſtly requireth of him? Our manifold rebellions againſt our God, and our wilfull tranſgreſſions againſt his law, are too too great euidence againſt vs. I cannot ſpeake of many things wherein we ſin all againſt our God. Giue me leaue to warne you at this time of one. Ye know how earneſtly the Lord requireth of vs the ſanctifying of the Sabbath, and how ſharply he hath puniſhed the breach of that commandement, euen by death, and deſolation of kingdomes. Yet how much do we profane it, as throughout the whole yeare, ſo eſpecially at this time of the

yeare,

yere, by bringing in our may-poles, by hauing our ales, by that most disorderly trunke-playing, by rifling, by bowling, and diuers other kinds of gaming; by our ill customes of riding, going, drinking, dancing, and many the like offensiue things on that day? If we must needs haue these things, some of which are heathenish, and the rest no way necessary and little better, yet let vs spare the Lord his day, let vs consecrate that day, and therein our selues vnto him. We haue other sinnes too many, though we do not adde this vnto them of profaning the Lord his day. Let vs remember what the Lord in this iustly requireth of vs, and let vs not defraud him of this due. Againe, how many villanous and traiterous wretches are there, which giue not vnto their Prince that loyaltie which she most iustly requireth of them? Those most bloudy treasons which her most vnnaturall subiects haue practised against her, besides many others plotted by those faithlesse and cruell monsters of Rome and Spaine, from all which the Lord by a most mighty hand hath deliuered her, and let vs still pray vnto our good God that he will still keepe her safe vnder his wings and deliuer her; those bloudie treasons, I say, shew how many haue defrauded her of that which is most due vnto her. Come lower, and what end shall we make? How imperious are masters ouer their seruants, and how vntrustie are seruants toward their masters? How bitter are the husbands sometimes towards their wiues, and how vndutifull are they againe towards their husbands? How cockering are parents of their children, and how stubborne are children towards their parents? how negligent are tutors? how dissolute are schollers? how careless are they that owe, to repay that they owe? and how ready are they that lend to grate vpon them to whom they lend? How many men in the Ministerie defraud their Churches of that which is due vnto them? and how many of the rest defraud the Common-wealth of that which is due vnto it? To speake all in one word, how few of all sorts thinke on and do that which might iustly be required of them? Well, ye see the Apostle would haue vs to thinke on and to do whatsoeuer things may iustly be required of euery one of vs in our place. Let vs therefore euery one of vs

consider our ſelues in our place, and let vs ſee what thing it is that may iuſtly be required of vs. Not one of vs all but we ſhall find many things which the Lord our God, which our ſoueraigne Prince, which our neighbours and brethren may iuſtly require of vs. Not one of vs all, but we ſhall find many things which by the law of Nature, by the law of Natiõs, by the law of God, by the law of man, may iuſtly be required of vs. Let vs therefore euery one of vs thinke of theſe things, and let vs all of vs in our place do whatſoeuer may iuſtly be required of vs. Let our care be not to defraud any, God or man, Prince or people, neighbour or brother, one or other of that which is due vnto him, but whatſoeuer things are iuſt let vs thinke on them, and do them. So ſhall we do that which we ought, and ſo ſhall the wrath of the Lord which is kindled againſt vs, be turned away from vs. It followeth:

Whatſoeuer things are pure. This is the fourth generall head of that Chriſtian duty which the Apoſtle commendeth vnto the *Philippians*; wherein he exhorteth them to thinke on, and to do whatſoeuer things are pure, that hauing their conuerſation honeſt, holie, and harmeleſſe, they might be blameleſſe, innocent, and vndefiled by any filthineſſe of ſinne. Whence I obſerue this leſſon for vs, that whatſoeuer things are pure and cleane from all filthineſſe of the fleſh and of the ſpirit; we are to thinke on them, and to do them. The Scribes and Phariſees thought on and obſerued an outward puritie, and cleanneſſe of the body; for they would not eate till firſt they had waſhed their hands. Which outward cleanneſſe of the body we do not miſlike. But that is not the thing intended. For, as our bleſſed Sauiour teacheth, *To eate with vnwaſhen hands defileth not the man.* Our aduerſaries imagine that they thinke well on this point, a great many of them, if they keepe themſelues ſingle and vnmarried, though then they burne and wallow in all filthy luſts and pleaſures. But the holy Ghoſt hath taught vs that *marriage is honourable, and the bed vndefiled.* And therefore he hath ſaid vnto all, without exception of any, *To auoyde fornication, let euerie man haue his wife, and let euerie woman haue her husband.* That outward cleanneſſe then of the body in waſhing of the hands, and the like,

Marke 7.3.

Matth. 15.20

Hebr. 13.4.

1. *Cor.* 7.2.

like, nor this abſtinence from marriage are the pure things which we are to thinke on and to do, but farre other things.

We are to be pure in heart, hauing our hearts purified by faith. For *by faith God purifieth our hearts.* We are to be pure in our conſciences, hauing our *conſciences purged from dead workes to ſerue the liuing God.* We are to be pure in our tongue and talke, that *our ſpeech may be to the vſe of edifying, and may miniſter grace vnto the hearers.* We are to be pure in our works and deeds, that we *may be blameleſſe, and without rebuke* for any thing that we do. We are to be pure in our bodies, that our bodies may be fit temples for the holy Ghoſt to dwel in. For, *know ye not* (ſaith the Apoſtle) *that your bodie is the temple of the holy Ghoſt?* To ſpeake all in one word, we are to be pure in the whole man, both in our vtter and in our inner man, being *cleanſed from all filthineſſe both of the fleſh and of the ſpirit, and growing vp vnto full holineſſe in the feare of God.* This is that puritie which the Lord requireth at our hands, euen to be pure in our fleſh and in our ſpirit, in our ſoule and in our bodie, in our hearts and in our conſciences, in our words and in our deeds, that ſo we may be blameleſſe and without rebuke.

Acts 15.9. Hebr.9.14. Epheſ.4.29. Philip.2.15. 1.Cor.6.19. 2.Cor.7.1.

What then? Am I come to teach you to be pure men and women? Dare I take vpon me to perſwade you vnto purity? Yea, euen ſo beloued. As the Prophet ſaith, ſo ſay I vnto you, *Waſh you, make you cleane.* And as our Apoſtle ſaith vnto *Timothie*, ſo ſay I vnto you, Keepe your ſelues pure. And with our Apoſtle here, whatſoeuer things are pure thinke on them, and do them. Yea, but this is a thing that cannot be: For none can ſay, *I haue made my heart cleane, I am pure from ſinne.* True indeede, yet are we ſtill to endeuour our ſelues vnto it, and to labour after it. We are to *deſire the beſt gifts*; and we are to *follow peace with all men, and holineſſe*: though in this life we cannot come vnto them and comprehend them. Otherwiſe that of our Sauior ſhould be in vaine, *Be ye perfect as your Father which is in heauen is perfect*. This is a thing that cannot be, yet is it a thing that we muſt labor and ſtriue vnto, both by prayer, and euery holy courſe. So, howſoeuer we cannot be pure, yet muſt we labour and ſtriue vnto it, both by prayer and euery holy courſe, that we may be

Eſay 1.16. 1.Tim.5.22. Prouer. 21.9. 1 Cor.12.31. Hebr.12 14. Matth.5.46.

pure both in body and in ſoule, euen in our whole man, vntill the coming of Chriſt Ieſus.

This then ſhould teach vs to take heede and beware of whatſoeuer things may defile vs in our bodies or in our ſouls. The time was when they defiled themſelues that touched a dead corps, or any thing that was vncleane. But all thoſe things periſhed with the vſing. Now our bleſſed Sauiour hath told vs what the things are that defile the man, and thoſe
Matth.15.19 are, *euill thoughts, murders, adulteries, fornications, theſts, falſe teſtimonies, ſlanders:* likewiſe couetouſneſſe, ſcurrile ieaſting, corrupt communication, and the like. And therefore the holy Ghoſt euery where giueth out caueats againſt theſe things,
Epheſ.4.29. admoniſhing alwayes to take heed and beware of them. *Let no corrupt communication proceede out of your mouthes*, ſayth the Apoſtle. And yet, how do many of vs defile our ſelues with filthie and vnſeemly talke? It is a ſhamefull thing vnto chaſte eares to heare what filthy ribauldries, what bawdy talking, what vncomely ieaſting, what lewd and wanton ſongs and ſonnets are vſed in many places both by men and women, old and yong. They remember not that their tongues were giuen them therewith to glorifie the God of heauen, but as if their tongues were their owne to ſpeake therewith what they liſt, therewith they deſpite the Lord, offend their bre-
1.Cor.6.18. thren, and defile themſelues. Againe, *Flie fornication* (ſaith the Apoſtle;) *euery ſin that a man doth is without the bodie, but he that committeth fornication ſinneth againſt his owne bodie*. And yet how do men defile their bodies in all places with the filthineſſe of this ſinne? Know we not (beloued) that our bodies are the members of Chriſt? or if we do, ſhall we take the members of Chriſt, and make them the members of an harlot? God forbid. Know we not that he which coupleth himſelfe with an harlot, is one body with her? And ſhall we ioyne our ſelues vnto an harlot, & cut off our ſelues from the body of Chriſt Ieſus? God forbid. Know we not that our bodies are the temples of the holy Ghoſt to dwell in? And ſhall we by following after ſtrange fleſh driue the holy Ghoſt out of
1.Cor.3.17. the temples of our bodies? God forbid. *If any man deſtroy the temple of God, him ſhall God deſtroy*. Now what do we elſe but

deſtroy

destroy the temple of God, when we make our bodies a cage of vncleane birds, and of all hatefull lusts and pleasures? It behooueth therefore euerie man to looke into himselfe, how he suffereth himselfe to be defiled with this vncleanneſſe, that he keepe his body a pure virgin vnto the Lord. Againe, *Let none of you* (saith the Apostle) *suffer as a murderer, or as a theefe, or as an euill doer, or as a busie body in other mens matters.* And yet by killing, and stealing, and robbing, and all manner of euill doing we breake out, and as the Prophet saith, *Bloud toucheth bloud.* And indeede so little nowadayes do we thirst after purity in all our wayes, that we had euen as leife be counted impure as pure. Yea now we haue taken it vp for a scoffe and reproach vnto them that make any conscience of their wayes, that Forsooth they are pure men, and they are pure women; and if any such haply treade a little awrie, then, These be the pure men, these be the pure women. Thus instead of hearkning vnto the Apostles exhortation we mock and reproch them that endeuour to keepe themselues pure. Well, ye see that our Apostle would haue vs to thinke on, and to do whatsoeuer things are pure. Let vs hearken vnto the Apostle, and let vs labour and striue vnto it, both by praier, and euerie holy course, to be pure in body and in soule, in word and in deede, and in our whole man. Let vs abstaine from whatsoeuer things may any way defile vs: *Fornication, & all vncleanneſſe, or couetousneſſe, let it not once be named amongst vs, as it becometh Saints; neyther filthineſſe, nor foolish talking, nor iesting, which are things not comely; but rather giuing of thanks.* Euen whatsoeuer things are pure, let vs thinke on them, and do them. It followeth.

1. Pet. 4. 15.

Hoſ. 4. 2.

Ephes. 5. 3. 4.

Whatsoeuer things pertaine to loue: This is the fift generall head of that Christian dutie which the Apostle commendeth vnto the *Philippians*, wherein he exhorteth them to think on, and to do whatsoeuer things are louely, and may procure them loue and fauour with all men. For so I vnderstand the Apostle in this place. Whence I obserue this lesson for vs, that whatsoeuer things may win vs loue and fauour amongst men, we are to thinke on them, and to do them. It is said of our blessed Sauiour, that *he increased in wisedome, and stature, and*

Luke 2. 52.

and in fauour with God and men. And it cannot but be commendable in vs, ſo to carrie our ſelues, as that we grow in loue and fauour amongſt men. What then? Are we to communicate with the idolatrous in their ſuperſtitions, with the drunkards in their drunkenneſſe, with the laſciuious in their wantonneſſe, with the idle in their idleneſſe, with the vnthrifts in their vnthriftineſſe, with the factious in their factiouſneſſe, with the careleſſe in their retchleſneſſe, with the carnall in their carnalitie, that we may winne their loue and fauour? The fauour indeed of ſuch is ſeldome wonne but ſo. But it is not ſo much the loue and fauour of them, as the loue and fauor of the good and godly that we are to ſeeke. What then? Are we to ſoothe and flatter them, to ſpeake that we ſhould not, that we may ſeeke to pleaſe them; to ſpare to ſpeake that we ſhould, leſt we offend them; to hazard a good conſcience, for the pleaſing of them; or euerie way to labour to creepe into their fauour? for thus ſometimes euen their fauor is won. Nay, neither are we thus to ſeeke after the fauour of good men. But ſo we are to thinke on, and to do whatſoeuer things may winne vs loue and fauour amongſt men, as that the ſame things alſo may purchaſe vs fauour with God: For otherwiſe if they be not acceptable vnto God, howſoeuer they might winne vs fauour amongſt men, we are not to thinke on them, nor to do them. What then are the things which may winne vs fauour with God and men? If we put on tender mercie, kindeneſſe, humbleneſſe of minde, meekeneſſe, long-ſuffering, patience, and temperance: if we be true in word and deede, iuſt in our dealings, helpefull to the poore, honeſt in our conuerſation, if we honour the aged, ſeeke not our owne, but the wealth of others, &c. theſe are things as pleaſing vnto God, ſo ſuch as winne the loue and fauour of all men, not onely the good and godly, but alſo the wicked and vngodly. Theſe things therefore we are to thinke on and to do. And ſo our Apoſtle willeth, where he ſaith, *Now therefore, as the elect of God, holy and beloued, put on tender mercie, &c.* Coloſſ. 3. 12.

This ſhould teach vs to auoid the things which may bring vpon vs the hatred and obloquy of men. Otherwiſe then the maner of ſome is, who purpoſely do ſome things, that thereby

by they may ſpite and grieue ſome men. It is not the hatred or diſpleaſure of men that may withhold vs from ſpeaking, or doing that we ought. But if to ſpite or grieue ſome man, we ſticke not to ſpeake or do that which may diſpleaſe our God, then our iudgement ſleepeth not. If we bring vpon our ſelues the hatred of men, and withall the diſpleaſure of God, the burthen will be too heauy for vs to beare. Let vs therefore hearken vnto the counſell of our Apoſtle, and let vs thinke on, and do whatſoeuer things may win vs loue and fauour with men, ſo that withall they be pleaſing vnto God. Let vs auoide whatſoeuer things may bring vpon vs the hatred or diſpleaſure of men, ſpecially ſuch as are diſpleaſing vnto God. Let vs loue and liue ſo, that we may be loued of God and man; euen whatſoeuer things are louely, let vs think on them, and do them.

LECTURE LXXXV.

PHILIP. 4.

Verſe 8. *Whatſoeuer things are of good-report, thinke on theſe things, and do theſe things,*

9. *Which ye haue both learned, and receiued, &c.*

THere is yet remaining another generall head of Chriſtian piety, which the Apoſtle commendeth vnto the *Philippians*, wherein he exhorteth them to thinke on, and to do whatſoeuer things are of good report amongſt men, that by ſuch things they may win vnto themſelues a good name, and be well ſpoken and reported of in the places where they liue. Whence I obſerue this leſſon for vs, that whatſoeuer things may purchaſe vs a good report, or continue our good name amongſt the ſonnes of men, we are to thinke on them, and to do them, that as much as is poſſible we may heare well of all men. *A good name* (ſaith *Salomon*) *maketh the bones fat:* Prouer. 15. 30 that is, ſo comforteth, and reioyceth, and ſtrengtheneth a man as

as good fare which maketh him fat and well liking; yea, *A good name* (saith the same *Salomon*) *is to be chosen aboue great riches*: yea, *a good name is better then a good ointment. A good life* (saith the sonne of *Syrach*) *hath the dayes numbred, but a good name endureth for euer*: it continueth with thee aboue a thousand treasures of gold. And therefore it is that men are oftentimes as iealous of their good name and good report among men as of their liues, and count themselues (after a sort) killed when their good name is empaired, or called into question. To haue then a good name, ye see, and to be well reported of, is as much worth as gold; nay, as a thousand treasures of gold; nay, as much worth as a mans life. Therefore the Apostle exhorteth to *procure things honest before all men*: things honest, that is, things which may purchase vs credite, and make vs to be well reported of amongst men: And our Apostle in this place, to thinke on, and to do whatsoeuer things are of good report. Now then, what are the things that make vs well reported of amongst men? Surely, if it be said of vs, that we are men dealing faithfully, truly, iustly and vprightly; liuing honestly, soberly, purely and godly; walking wisely, modestly, peaceably, and louingly with our brethren, bearing things patiently as becometh the Saints of God; in a word, hauing faith and a good conscience, and whatsoeuer things pertaine to vertue: if we be such men, these things will make vs well reported of, and either bring vs to a good name if we had it not, or continue our good name if we haue it. For these are things of good report, both before the Lord, and also before men.

22.1. Eccles.7.3. Eccl. 41.13. Rom.12.17.

Yea but this is great vanitie, to seek after fame & good report among men, that men may speake well, and report well of vs. It is so indeed, if therein we seek our owne glorie. For how good soeuer, how full of rare vertues soeuer the things be that we do, if therein we seeke our owne glorie, it is surely great vanitie. We must therefore know, that we are to thinke on, and to do the things that are of good report, both before the Lord, and also before men, not for our owne glorie, but for the glorie of Christ Iesus in whom we beleeue, for the glorie of the Gospell of Christ Iesus, which we professe.

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We muſt haue care that we may be well ſpoken of, well reported of, not for any tickling vanitie of our owne praiſes, but that the name of God, that the truth of Chriſt Ieſus might be well ſpoken of for our ſakes. For it is an ornament and honour vnto the truth with men, if the profeſſors of the truth be of good report amongſt men. And therefore our bleſſed Sauiour ſaith, *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.* Math. 5. 16. And our Apoſtle deſcribing the office of a Miniſter, ſaith, that *he muſt be well reported of, euen of them that are without, leſt he fall into rebuke,* 1. Tim. 3. 7. indeed that the word of God be not euill ſpoken of. And the Apoſtle *Peter* preſcribing vnto wiues how they ought to order themſelues towards their husbands, ſaith, that they are to be *ſubiect vnto them*; 1. Pet. 3. 1. and why? *that euen they which obey not the word, may without the word be wonne by the conuerſation of the wiues, while they behold their pure conuerſation which is with feare.* 2. And to the ſame purpoſe he giueth this generall exhortatiõ, *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good works which they ſhall ſee, glorifie God in the day of viſitation.* 2. 12. To the end therfore that God may be glorified, and that the truth which we profeſſe may be wel ſpoken of, we are to thinke on and to do whatſoeuer things are of good report, whereby we may winne or continue a good name and report amongſt men.

This then ſhould teach vs to take heed and beware of whatſoeuer things may bring an euill report vpon vs; and the rather, for that the hurt thereof lights not vpon our ſelues alone, but vpon the name of our God whereby we are called, and vpon the truth of our God which we profeſſe. What ill reports *Eli* his ſonnes heard touching the offerings of the Lord, we all know, as alſo how therefore *men abhorred the offerings of the Lord.* 1. Sam. 2. 17. Their ſinne which they committed was very great, and brought a very ill report vpon them; but hereby it is aggrauated, that it brought a diſhonour vpon the holy name of God, and the offerings of the Lord. And ſo muſt we reckon, that whatſoeuer ill report we bring vpon our ſelues by any euill that we do, it lights not on our ſelues alone, but vpon our God in whom we beleeue, and vpon his truth which we profeſſe.

feſſe. And yet how careleſſe are we of ſuch things as bring ill reports vpon vs? Factions, diuiſions and contentions, what ill reports do they bring vpon vs, and vpon the truth which we profeſſe? And yet how is the corne ouergrowne euery where by theſe weeds and tares? Euery one of vs will poſt the name off from one to another. The Browniſts and Barrowiſts they make no diuiſion in the Church; the ringleaders of factions, they make no factions in ſocieties; the firebrands of contention, they make no contention among neighbours and brethren, but ſuch, and ſuch, and ſuch. But yet the thing remaineth to our great infamie; faction, diuiſion and contention, they grow vp to our ſhame. Againe, vſurie (I thinke) will be confeſſed to be a thing of euil report: I am ſure the Lord hath forbidden it, euen all vſurie or vantage, call it biting vſurie, or what elſe you will; and that the Prophet *Ieremie* ſo lothed it, that he waſhed his hands cleane of either lending or borrowing vpon vſurie; that *Nehemiah* ſwept it out from among the people as a great filthineſſe; and that *Ezechiel* condemneth giuing vpon vſurie, or taking increaſe, by what name ſoeuer you will call it. And yet how many profeſſors of the truth heare euill for this ſinne? and how ill doth the truth it ſelfe heare for this ſinne? I aſſure my ſelf, that the aduerſaries of the truth offend a hundred fold more this way, then do the profeſſors of the truth. But being a thing of euill report, I could wiſh that the profeſſors of the truth would with *Ieremie* waſh their hands of this ſin. I ſhould inſtance in many other things of euill report. But by theſe you will coniecture what is to be ſaid of the reſt. For generally this I ſay, whatſoeuer the thing be, if it be of euill report, we are not to thinke on it, nor to do it, leſt not onely we, but the truth of Chriſt Ieſus heare euill for our ſakes.

Leuit.25.36.

Ier.15.10.
Nehem.5.

Ezech.18.13.

Yea but what if an euill report be brought vpon vs without a cauſe? What if we be counted ſchiſmaticall, factious, contentious, vſurers, or the like, without a cauſe? Without a cauſe? then no matter. If there be a cauſe of ſuch report, then we are to looke vnto it: but if not, we need not to be moued much at the matter. Nay, our Sauiour tels vs, that we are bleſſed when men ſpeake all maner of euill againſt vs for his ſake falſly,

Math.5.11.

falſly, and that we are to reioyce and be glad. In theſe caſes we are to paſſe with the Apoſtle, by honour ar̃ dishonour, by euill report and good report. We cannot ſtay men from reporting ill of vs. Our bleſſed Sauiour himſelfe heard it ſaid of himſelfe, that he was *a glutton, and a drinker of wine, a friend of Publicans and ſinners.* What maruell if the world ſpeake euill of vs, and like the Dragon caſt out whole flouds of euill reports vpon vs? But this we are to looke vnto, that neither we thinke on, nor do any thing that may bring an euill report vpon vs iuſtly. For we heare what our Apoſtle ſaith; Whatſoeuer things are of good report, we are to thinke on them and to do them, but whatſoeuer things are of euill report, we are not to thinke on them nor to do them. Let vs therefore carefully looke vnto the things whereon we ſet our hearts, or whereunto we ſet our hands. Is it a thing of good report, which may make vs well ſpoken of amongſt men? Let vs then thinke on it and do it, that ſo the truth which we profeſſe may be well ſpoken of. But is it a thing of euill report, which may make vs ill ſpoken of? Let euen this be enough to diſſwade vs from thinking on it, or doing it, whatſoeuer it be; leſt the way of truth be euill ſpoken of. By things of good report, our God, and his truth, and our ſelues ſhall haue honour: but by things of euill report, our God, and his truth, and our ſelues ſhall be diſhonored. Let vs therefore think on and do whatſoeuer things may bring on vs a good report, and auoide both the thought and the deed of whatſoeuer may bring an ill report vpon vs.

12. 2. *Cor.* 6. 8.

Luc. 7. 34.

The laſt thing which I note in this generall concluſion of the Apoſtles exhortations, or rather in the exhortation, is, that the Apoſtle would haue the *Philippians* to thinke on theſe things, and to do theſe things. For theſe two, howſoeuer they be ſeuered in place by our Apoſtle, yet are they to be ioyned in the opening of theſe words, and in following of the Apoſtles exhortation. He would therefore haue the *Philippians* to thinke on theſe things, that is, to enter into a diligent conſideration of theſe things with themſelues, and in their hearts to loue and affect them, and likewiſe to do theſe things, becauſe it would be to no great purpoſe, that in their hearts they ſhould loue and affect theſe things, and enter into a ſeri-

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ous conſideration of them, vnleſſe alſo they ſhould practiſe them in their liues. Whence I obſerue this leſſon for vs, that vnto the performance of Chriſtian pietie and holy dutie, it is not enough to thinke on ſeriouſly with our ſelues, and in our hearts to loue and affect whatſoeuer things are true, &c. vnleſſe alſo in our outward actions we follow whatſoeuer things are true, &c. Both in our hearts we muſt thinke on, and loue, and affect the things that are good; and in the words of our mouth, in the workes of our hands, and in the wayes of our liues, we muſt ſhew forth the ſame. Heart and hand muſt go together. If the heart endite a good matter, the tongue muſt be the pen of a readie writer: if the heart beleeue vnto righteouſneſſe, the tongue muſt confeſſe vnto ſaluation: and if the knowledge of ſuch things as accompanie ſaluation be in the vnderſtanding, there muſt alſo be an holy practiſe of ſuch things in the life and conuerſation. And therefore *Dauid* prayed, that both the meditations of his heart and the words of his mouth might be acceptable in the ſight of the Lord; no doubt, that both in his heart he might thinke on, and with his mouth might ſpeak, and in his life might practiſe thoſe things which were good and right in his eyes. And in another place he profeſſeth, not onely that he loueth the law of the Lord, & meditateth therein continually, but alſo that he keepeth his commandements with his whole heart. For as our bleſſed Sauiour ſaith, *Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen, but he that doth the will of the Father which is in heauen*: and as the Apoſtle ſaith, *Not the hearers of the law are righteous before God, but the doers of the law ſhall be iuſtified*: ſo is it likewiſe in this whereof we now ſpeake, that not euery one that thinketh on, or loueth and affecteth the things that are good, by and by performeth the holy duties of Chriſtian pietie, but he that ſheweth forth his loue in the holy practiſe of a Chriſtian life and conuerſation. Nay, indeed whatſoeuer profeſſion we make, and howſoeuer we ſay that we thinke on, and loue and affect the beſt things, yet vnleſſe the fruite thereof ſhew it ſelfe in our outward actions, in our liues and conuerſations, in vaine do we perſwade our ſelues of Chriſtian pietie in our ſelues. For where the Spirit worketh in

Pſal. 119. 14.

Mat. 7. 21.

Rom. 2. 13.

in the heart a ſerious cogitation, a true loue and affection vnto whatſoeuer things are good, there alſo by the power and worke of the ſame Spirit the fruite of theſe things is ſeene in the practiſe of a holy life and conuerſation: ſo that as we thinke on, and loue, and affect the things that are good, ſo we will be readie alſo to do and to practiſe that which is good.

Let this then teach vs to take heed how we flatter our ſelues with a vaine perſwaſion of Chriſtian pietie and performance of holy dutie, when indeed we are farre from it. Thou wilt ſay vnto me, that thou thinkeſt on the things that are true, and holy, and iuſt, &c. as much as any man doth: but thou muſt ſay it and proue it, or elſe howſoeuer thou perſwadeſt thy ſelfe of thy performance of a good Chriſtian dutie in that thou thinkeſt on, and loueſt, and affecteſt the things that are good, yet thou deceiueſt thy ſelfe. For ſay that thine heart is ſet on, and that thou haſt a very good mind vnto whatſoeuer things are true; thou muſt alſo proue it by doing whatſoeuer things are true, by embracing a truth in religion, by ſpeaking the truth with thy mouth, and by being that in truth, which thou wouldſt ſeeme vnto the world to be, or elſe thou deceiueſt thy ſelfe. Say that thou loueſt and affecteſt whatſoeuer things are honeſt, thou muſt alſo make proofe of it by doing whatſoeuer becometh thy perſon in thy place, with all decent grauitie, or elſe thou deceiueſt thy ſelfe. Say that thine heart is ſet on whatſoeuer things are iuſt; thou muſt make proofe of it by doing whatſoeuer things may be iuſtly required of thee by God or man, or elſe thou deceiueſt thy ſelfe. Say that thine heart is ſet on whatſoeuer things are pure; thou muſt alſo make proofe of it by abſtaining from all filthineſſe of the fleſh and of the ſpirit, or elſe thou deceiueſt thy ſelfe. Say that thine heart is ſet on whatſoeuer things are louely; thou muſt alſo make proofe of it, by doing whatſoeuer may winne thee loue and fauour with God and men, or elſe thou deceiueſt thy ſelfe. Say that thine heart is ſet on whatſoeuer things are of good report; thou muſt alſo make proofe of it by doing whatſoeuer may make thee wel reported of, and the truth for thy ſake, or elſe thou deceiueſt thy ſelfe. Say that thine heart is ſet on whatſoeuer things are good and commenda-

ble; thou muſt alſo make proofe of it by doing whatſoeuer things are good and commendable, and abſtaining from the contrary, or elſe thou deceiueſt thy ſelfe. And therefore certainly a great many of vs doe deceiue our ſelues. For by our outward actions it appeareth how farre otherwiſe we doe then we ſhould, lying one vnto another, doing things not ſeemly, defrauding others of that is due vnto them, defiling our owne ſelues, grieuing one another, bringing vpon our ſelues euill reports, and following after that which is euill & blameworthy. We would (it may be) ſerue God, but we do ſerue Mammon: we would (it may be) ſeeme religious, but we are couetous: we crie (it may be) in our hearts, and with our mouthes, Lord, Lord; but we do not the wil of the Lord: we would ſit (it may be) at the right hand and left hand of Ieſus in his kingdome, but we cannot away with it to drinke of his cup. In a word, we would make a ſhew of godlineſſe, but we denie the power thereof; we would ſeeme to profeſſe Ieſus Chriſt, but we do turne the grace of God into wantonnes. Thus we deceiue our ſelues while we do not both thinke on, and do the things that are good, and ſuch as accompanie ſaluation. Let vs therefore as many as feare the Lord, and deſire to walke in his wayes, hearken vnto our Apoſtle, and both thinke on and do whatſoeuer things are true, &c. He that hath made all, and is onely worthy of all, let him haue all: heart and hand, thought and deed, word and work, let all be employed in his ſeruice, let all be alwayes bent vnto whatſoeuer things are true, &c. that ſtill we thinke on them and do them.

Which ye haue both learned, &c. This is the former reaſon which the Apoſtle vſeth to enforce his exhortation vnto the *Philippians*; and it is drawne, as ye ſee, from the things whereunto he exhorteth them, which were no new things, ſuch as they had not knowne or heard of, but which they had both learned, and receiued, and heard, and ſeene in him. Where I note, that the things whereunto he exhorteth them, were ſuch as they had both learned, and receiued, and heard, and ſeene in him, and therefore ſuch as both he might the better vrge, and they ſhould the rather follow. Whence firſt I obſerue this leſſon for the Miniſter and teacher of the word, that if he wil

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do good with his people, and preuaile with them vnto euery holy course, he must both teach them with the word of truth and with example of life, that both they may heare & learne the truth from his mouth, and likewise see the same expressed in his life. And therefore our Apostle exhorteth *Timothy* to *be an example vnto them that beleeue, in word and in conuersation*; in word, that from his mouth they might be instructed in the wholesome word of truth; and in conuersation, that in his life they might see that integritie which becometh Saints. So likewise he exhorteth *Titus*, *Aboue all things to shew himselfe an example of good workes, with vncorrupt doctrine, with grauitie, integritie, and with the wholesome word that cannot be reproued*: so that he would haue him both to teach the truth soundly and sincerely, and in his life to carry himselfe with all grauitie and integritie, to be a patterne of good works & holinesse of life. And so the Apostle *Peter* exhorteth all Ministers to *feede the flocke of God which dependeth on them*, and to be *examples* to the flocke; to feede them with the bread of God, the wholesome word of truth, and to be examples vnto them in all holinesse of life. Otherwise, what soeuer they build with the one hand, they pull downe with the other; and like vnto the naughtie cow, turne downe with their foote all the milk that they haue yeelded. For preach they neuer so well, labour they neuer so painfully, be they neuer so eloquent and mightie in the Scriptures, if their life be offensiue, their teaching will be vnprofitable. Nay, if their people can once say vnto them, *Physition heale thy self; Thou that teachest another, teachest thou not thy selfe? Thou that preachest, A man should not steale, doest thou steale? Thou that sayest, A man should not commit adulterie, doest thou commit adulterie?* Let them neuer looke to preuaile with them for any thing that is good. O but the people should regard what their teachers say, not what they do. True indeed; for so our Sauiour hath said. But the teachers should be carefull, as of that they say, so of that they do, to leade their people in and out, both in soundnesse of doctrine and in holinesse of life. For as a woe is vnto them if any perish for want of feeding, so likewise if any perish by their ill and naughtie example of liuing.

1. *Tim.* 4. 12.

Tit. 2. 7. 8.

1. *Pet.* 5. 2. 3.

Luc. 4. 23. *Rom.* 2. 21. 22.

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1. *Pet.* 5. 2. 3.

Luc. 4. 23. *Rom.* 2. 21. 22.

Let thē then look vnto this, ỳ neither attend vnto doctrine, nor giue good exāple of life vnto others; & they alſo ỳ attend vnto doctrine, but do more harme by their example of life thē they do good by their teaching; and they alſo that hauing care that their life be not offenſiue, either do not, or cannot teach their people ỳ things that belong vnto their peace. The good Miniſter of Chriſt ſhold be able at all times to preſſe his people vnto the things which they had learned, and receiued, and heard, and ſeene in him. He that faileth in either, doctrine or life, hath his wo; how much more he that faileth in both?

Secondly, hence I obſerue this leſſon for you that are hearers of the word, that whatſoeuer good things ye haue learned, receiued, heard, and ſeene in your Miniſters and teachers, thoſe things ye ſhould thinke on and do. For is there a neceſſitie laid vpon vs to preach the Goſpell vnto you, and is there not a neceſſitie laid vpon you to heare the word of your ſaluation from our mouthes? Is there a wo vnto vs if we preach not the Goſpell vnto you, and is there not a wo vnto you if ye heare not the Goſpell of vs? Lieth there a charge vpon vs to be examples vnto you of holineſſe of life, and integritie of conuerſation; and lieth there not a charge vpon you to be followers of vs in all holineſſe of life and integritie of conuerſation? Yes beloued: if we be to bring the Goſpell of your ſaluation vnto you, ye are to receiue it of vs: if we be to ſhew you all the counſell of God, ye are to heare it of vs: if we be to go before you in a ſanctified life, ye are to follow vs, and ſo to walke as ye haue vs for an example. And therefore ſaith the Apoſtle vnto the Hebrewes, *Remember them which haue the ouerſight of you, which haue declared vnto you the word of God, whoſe faith follow, conſidering what hath bene the end of their conuerſation.* And our Apoſtle in the Chapter before, *Be ye followers* (ſaith he) *of me, and looke on them which walke ſo, as ye haue vs for an example.* Which of vs would not condemne that child that ſhould not hearken to ỳ good counſell of his father? or ỳ ſubiect ỳ ſhold contemn his Princes Embaſſador? Beloued, we are your fathers in Chriſt Ieſus, to beget you by the immortal ſeed of ỳ word vnto a liuely faith & hope in Chriſt Ieſus. How ought ye then as deare childrē to hearkē vnto your fathers inſtructiō, & ſo to walk as ye haue vs for an exāple. We are ỳ Embaſſadours

Heb. 13. 8.

baſſadours of the King of kings and Lord of Lords, euen of Chriſt Ieſus; ſent vnto you in his ſtead, to declare vnto you the will of our heauenly Father, and to beſeech you to be reconciled vnto God. How ought we then to be receiued of you, and how ought our meſſage to be entertained?

But do ye hearken vnto vs as vnto your fathers in Chriſt Ieſus? Do ye receiue vs as the Ambaſſadours of Chriſt Ieſus? Is our meſſage entertained as ſent from Chriſt Ieſus? I beare you record, ſome of you, that ye receiue our meſſage, and hearken vnto vs gladly. But if all of you ſhall ſay that ye do ſo, then muſt I ſay vnto you as *Samuel* ſaid vnto *Saul*, when *Saul* told him, that he had fulfilled the commandement; *What then* (ſaid he) *meaneth the bleating of the ſheepe in mine eares, and the lowing of the oxen which I heare?* So ſay I vnto you, what meaneth then the gunning and drumming in mine eares? what meaneth the Lording and Ladying which I heare? If we come vnto you, and ſpeake vnto you in our owne name, heare vs not: but if we come vnto you, and ſpeake vnto you in the name of the Lord, will ye not heare vs? If ye will not, it is not vs, but it is the Lord that ye refuſe to hearken to and obey; as it is written, *He that heareth you heareth me, and he that deſpiſeth you deſpiſeth me*, ſaith the Lord. We onely, as the Lord his watchmen, warne you of the wickedneſſe of your wayes: we onely, as the Ambaſſadours of Chriſt Ieſus, pray ye that ye be reconciled vnto God. If ye hearken not, ſin lyeth at the doore, indignation and wrath is vnto them that diſobey the truth. Beloued, it is not yours, but you that we ſeeke. It is not out of the humour of one that can abide no paſtime that we ſpeake vnto you, but out of the deſire of one that would haue you blameleſſe and pure, and the ſonnes of God without rebuke. In Chriſts ſtead therefore I beſeech you to leaue off theſe diſordered ſportings and meetings. The cuſtome of them is heatheniſh, the abuſes of them great, and the inconueniences which follow them, many. Thus ye haue learned, and receiued, and heard; and therefore thinke not on them, nor do them.

1. *Sam.* 15. 14.

Luke 10 16.

LECTVRE LXXXVII.

PHILIP. 4.

Verſe 9. *And the God of peace ſhall be with you.*

10. *Now I reioyce alſo in the Lord greatly, that now at the laſt ye are reuiued againe to care, &c.*

THE latter reaſon which the Apoſtle vſeth to enforce his exhortation, remaineth now to be ſpoken of, which is a promiſe, that the God of peace ſhall be with them, if they will thinke on theſe things, and do them. The thing then that vpon hearkening vnto his exhortation is promiſed, is, the preſence of the onely wiſe and euerliuing God, ſometimes called the God of glorie, in whom onely is the fulneſſe of glorie, and vnto whom all glorie is due; ſometimes the God of loue, in whom onely is true and perfect loue, and who alone is for himſelfe to be loued; ſometimes the God of comfort and conſolation, in whom, and by whom alone we haue true comfort vnto our ſoules; ſometimes our peace, which of Iewes and Gentiles hath made one bodie, and broken downe the partition wall which was betweene vs and them; ſometimes the King of peace, vnder the couert of whoſe wings we liue in peace; and ſometimes the God of peace, as both here, and often elſewhere. Now he is called the God of peace, both becauſe of our reconciliation which he hath wrought by Ieſus Chriſt: for ſo it is ſaid, that *he hath reconciled vs vnto himſelfe by Ieſus Chriſt*: and becauſe of that peace of conſcience which he communicateth vnto vs through our reconciliation with him by Ieſus Chriſt: for ſo it is ſaid, that *being iuſtified by faith, we haue peace towards God through our Lord Ieſus Chriſt*: and likewiſe becauſe of that outward peace which he giueth vs in the world, ſo farre forth as is for his glorie, and our good. When then the Apoſtle ſaith, that the God of peace ſhall be with

2. Cor. 5. 18.

Rom. 5. 1.

with them, the fruit of Gods preſence with them is thereby ſignified, in that he is called the God of peace. For hereupon thus I vnderſtand this promiſe, that if they thinke on, and do theſe things which he hath commended vnto them, then the God of peace ſhall be with them to reconcile them vnto himſelfe, to giue them peace of conſcience through their reconciliation with him, and to bleſſe them with outward peace in the world, ſo farre forth as ſhall be for his glorie, and their good, ſo that the fruit of their innocencie and pietie ſhall be peace, inward and outward, with God, in their ſoules, and in the world.

Where firſt, in that the Apoſtle, the rather to enforce his exhortation, annexeth this mercifull promiſe, that in ſo doing, the God of peace ſhall be with them, I obſerue the great mercie of our God toward vs, who to winne vs to the performance of ſuch Chriſtian dueties as we owe vnto him and to our brethren, doth both in his owne perſon, and in his Miniſters, draw vs thereunto, by moſt ſweete and louing promiſes. If we looke into the worke of our creation at the beginning, we ſhall finde that we were created, formed, and made for the glorie of God, that we might glorifie him by doing his will, and walking in his wayes. If we looke into the worke of our recreation by Ieſus Chriſt, we ſhall find that *we are created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.* If we looke into the written Law of God, we ſhall finde, that whatſoeuer things are true &c. we ought to thinke on them, and to do them. So that by the law of our creation, by the law of our recreation, by the holie law of God we are to do whatſoeuer Chriſtian dutie may iuſtly be required of vs by God, or man; and when we haue done all that we can in any of theſe things, we haue done no more but that which was our duety to do, euen that which, as we are Gods workemanſhip, we are bound to do. And yet ſuch is the mercie of our God, as that to bring vs vnto ſuch Chriſtian duties as we are bound to performe, he makes many large and great promiſes, both by himſelfe, and by his Miniſters. In *Deuteronomy, If thou ſhalt obey* (ſaith the Lord by *Moſes*) *the voyce of the Lord thy God, and obſerue*

Eſay 43.7.

Epheſ. 2.10.

Luke 17.10.

Deut. 28.1. to 15.

and do all his commandements which I command thee this day, then the Lord thy God will ſet thee on high aboue all the nations of the earth, and all theſe bleſſings ſhall come on thee, and ouertake thee, &c. To hearken vnto the voyce of their God, and to obey his will, were things whereunto they were bound, and which they were, vpon their allegeance, to do. Yet behold by how many and great promiſes of bleſſings he inuiteth them thereunto. In our Apoſtle likewiſe, *To them that by continuance in well doing ſeeke glorie, and honour, and immortalitie, God ſhall reward eternall life.* To continue in well doing, is a duty whereunto we are bound. For ſo it is written, *Curſed is euerie one that continueth not in all things which are written in the Booke of the Law to do them:* Yet behold, to prouoke vs hereunto, a promiſe of eternall life. Quite otherwiſe then it is with vs: for which of vs, to draw our ſeruants to the performance of ſuch duties as by their places they are to do, allure them by promiſes? Nay, we require of them that which is their dutie to do, and looke for it at their hands. But promiſes, they are for children. But as in other things, ſo is it in this, God is not as man. He hath giuen vs a Law to keepe, and preſcribed vs duetie, to obſerue, which we his ſeruants are to keepe and obſerue, and the performance whereof he may abſolutely require of vs. Yet doth he not ſo, but by many promiſes of great rewards he prouoketh vs vnto whatſoeuer he requireth of vs, as might be proued by infinite teſtimonies out of the holy Scriptures.

Rom. 2.7.

Galat. 3.10.

This ſhould ſerue to ſtirre vp our dull mindes, and to make vs follow hard toward whatſoeuer holy duties, towards God, or towards man, are required of vs. That we muſt be allured by promiſes, argues our dull mindes and vnwilling to the things that are good, vnleſſe we be euen drawne vnto them by promiſe of reward. But in that we are allured by promiſes, let this ſtirre vs vp to follow after ſuch holy duties as haue ſuch promiſes of reward from the Lord. If the world do promiſe honour, there needes not any to ſpurre the ambitious forward: ſo is it with the ſenſuall man, if the fleſh do promiſe pleaſures; and ſo is it with the couetous, if the blowing of any winde do promiſe riches; they make haſte, and

poſte

poste apace after these things, and striue who should be the foremost. Shall the promises of the world, of the flesh, or of any like thing so stirre vp the ambitious, sensuall, and couetous worldlings to runne after their vanities; and shall not the promises of the Lord stirre vp his children to follow after such things as haue such promises of reward from him? Shall the words of winde and worse so preuaile with them to run after, I say not after a corruptible crowne, but after worse then vanitie; and shall not the word of the Lord preuaile with his children to runne after such holy duties as bring with them an incorruptible crowne? It is a shame that the children of darkenesse should thus ouergo the children of light in their generation. Let not the vaine promises of the world preuaile more with them to draw them vnto worldly vanitie, then the sure promises of the Lord with vs to draw vs vnto Christian pietie. Let vs not despise the mercie of the Lord, but, as dutifull children, let vs follow after that whereunto, by louing promises, he doth so prouoke vs, as parents are wont to do their children. If he onely required it, we were to do it. How ought we then to bestirre our selues when he promiseth great blessings for doing that we should? Let vs then hearken when he promiseth, and surely waite for what he promiseth.

Secondly, from the thing promised, in that it is said that the God of peace shall be with them, to giue them peace outward and inward, with God, in their soules, and in the world, if they will thinke on, and do those things whereunto he exhorteth them; I obserue what the fruit of innocencie, pietie, and holy walking with God and men is; the God of peace shall be with such as so walke to giue them his peace. Be perfect, (saith the Apostle) *be of good comfort, be of one minde, liue in peace, and the God of loue and peace shall be with you.* 2.Cor.13.11. In which words the Apostle in few words compriseth the summe of that Christian pietie and duty which he requireth of the *Corinthians*; and withall sheweth that this fruit shall follow vpon the performance thereof, the God of loue and peace shall be with them, that his loue being shed abroad in their hearts by the power of the Spirit, they may be fulfilled with that peace

peace which passeth all vnderstanding. Will we then haue the Lord to be present with vs by his grace? Will we haue the God of peace to be with vs to giue vs his peace? Then must we liue soberly, and righteously, and godly in this present world; and whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, &c. we must thinke on them, and do them. For so the God of peace shal be with vs if we walke with God, and with men as we ought, thinking on & doing such things as are good, & accompany saluation. Where withall we must know that this fruite of Gods presence, this blessing of peace by the God of peace, followeth not vpon the merit and worth of any performance of any Christian piety or duty which we can thinke on or do: for, could we do more by much then we are able to do, yet should we do but that onely which is our duty to do, as before I told you. And where nothing but duty is performed, what merit is there for the performance? Nay, whatsoeuer good we do, or possibly can do, it is so polluted by the filthinesse of the flesh and of the spirit wherewithall we are defiled, that if it be weighed, it will be found too light in it selfe to deserue any good at the Lords hand. Not one straight line that we draw, but all our paths are crooked, and *all our righteousnesse is as filthy clouts:* So that no merite but of death which is the due reward of sinne. How then is it that this fruit, of Gods presence, this blessing of peace by the God of peace followeth our performance of Christian piety? It is not of merite, but according vnto promise. For as in this place ye see, he hath promised such fruite to follow such holy walking. He then which hath promised, being not as man that he should lie, or as the sonne of man that he should repent, but being faithfull in his promise, giueth such grace where there wanteth merit, euen because he hath promised. And if we keepe the condition, the promise shall surely be fulfilled; if we thinke on and do these things which we haue heard and learned, then the God of peace shal surely be with vs, because he hath so promised. Do I say, if we keepe the condition, if we thinke on, and do these things which we haue heard and learned? Yea I say so: but here see the mercie of God.

Esay 64.6.

Rom. 6.23.

He

He impoſeth a condition vpon vs, he requires a duty of vs, to thinke on, and do theſe things. And what, is it in vs to keep the condition? is it in vs to thinke on, and do theſe things? Nay, our Apoſtle plainly telleth vs, that *we are not ſufficient of our ſelues to thinke any thing that is good, as of our ſelues, but our ſufficiencie is of God.* Ill enough we can thinke of our ſelues: for in our ſelues *all the imaginations of the thoughts of our hearts are onely euill continually*: but we cannot thinke any thing that is good as of our ſelues. What, not thinke? How then can we do the thing that is good? Our Apoſtle tells vs, that *it is God that workes in vs both the will and the deede, euen of his good pleaſure*: So that if we deſire any thing that is good, or do any thing that is good, it is God that workes in vs, both the good deſire, and the good deed. To the point then, the Lord impoſeth a condition vpon vs, and he alone enableth vs to the performance of the condition; he requireth of vs to think on, and to do thoſe things which are true, honeſt, iuſt, &c. and he alone ſuggeſteth vnto vs both the thinking on, and the doing of theſe things; and he ſaith vnto vs, If ye walke in my Lawes, &c. and he alone maketh vs to walke in his Lawes, and worketh in vs whatſoeuer thing is good. So that when the Lord maketh good his promiſes vnto vs, and crowneth vs with rich graces according to his promiſe, he onely crowneth and graceth his owne workes which he hath wrought in vs. Thus then ye ſee, that ſo the God of peace ſhall be with vs if we thinke on, and do whatſoeuer things are true, &c. not that eyther the merit of our Chriſtian and holy walking procureth that promiſe of the Lord, or that it is in vs to performe the condition, that ſo we may receiue the promiſe. But it is the Lord that worketh in vs both to thinke on, and to do theſe things, and that bindeth himſelfe by promiſe to be with vs, if we thinke on, and do theſe things: and therefore, if we thinke on, and do theſe things, he will be with vs, becauſe he hath promiſed.

2. Cor. 3. 5.

Geneſis 6. 5.

Phil. 2. 13.

Hence then let vs learne what ſhall be vnto them that do do not thinke on, nor do whatſoeuer things are true, &c. euen whatſoeuer things they haue learned, and receiued, and ſeene in their Miniſters and Teachers, namely this, The God

of

Eſay 48.22. of peace ſhall not be with them. *There is no peace* (ſayth the Lord) *to the wicked.* And againe, *The wicked* (ſaith the Pro-
Pſal 9.17. phet) *ſhall be turned into hell, and all the people that forget God.* Now, who forget God, if not they that do not thinke on and do the things that they haue learned, and receiued, and heard, and ſeene in Gods Miniſters? Nay, it cannot be that the God of peace ſhould be with them that ſo neglect the things that belong to their peace. For them that honor him
1. Sam. 2.30. he will honour, and they that deſpiſe him ſhall be deſpiſed. Ioyne light and darkeneſſe, Chriſt and *Belial*; and then let the God of peace be with them that neglect the things that belong vnto their peace. And yet how many are there that will not come to learne, & receiue, and heare of vs the things that belong vnto their peace? how many that neuer thinke on, or do the things that they haue learned, and receiued, and heard of vs, the things that are true, honeſt? &c. The abſence of ſome (for the moſt part) from theſe our holie meetings, and the diſſolute negligence of others, which being preſent, are as if they were abſent, giue too too plaine teſtimonie to the truth of that I ſay. O would we haue the God of peace to be with vs! who is ſo deſperately wicked that would not? Here we ſee how we may haue the God of peace to be with vs, namely, if we thinke on and do thoſe things which we haue learned, and receiued, & heard of our teachers in Chriſt Ieſus. But if eyther we ſhall oppoſe our ſelues vnto thoſe things, as ſome do; or neglect to thinke on and do thoſe things, as too many do; or abſent our ſelues from the hearing, and learning, and receiuing of thoſe things, as others do, how ſhall the God of peace be with vs? Nay, he ſhall ſet himſelfe againſt vs, and in ſtead of peace with him and in our owne ſoules, he ſhall arme himſelfe againſt vs, and ſend trouble into our ſoules. Let vs therefore thinke on, and do whatſoeuer things are true, &c. euen whatſoeuer good things we haue learned, and receiued, and heard, and ſeene in our Miniſters and Teachers: and let vs take heed how either we oppoſe our ſelues vnto them, or neglect to thinke on, and do them, or abſent our ſelues from the hearing of them. If we do, the God of peace ſhall be with vs to giue vs his peace.

But

but if not, he will set himselfe against vs; and howsoeuer for a time we sleep securely, yet shall he make vs at warre against our selues. Thus farre of this exhortation, and the reasons hereof.

Now reioyce I also, &c. After those sundrie exhortations vnto the *Philippians* in the former part of this Chapter, whereof hitherto we haue spoken, now followeth the latter part of the Chapter, wherein he giueth thankes vnto the *Philippians* for that bountifull liberalitie which they sent vnto him lying at *Rome* in prison, by the hands of *Epaphroditus* their minister, therewith to supply such things as he lacked. First therefore he signifieth his reioycing for their great care for him, shewed by the things which they sent him by their minister, vers.10. Secondly he signifieth his reioying to be, not so much for the gift they sent him, as for the fruite which thence redounded vnto them, from ver.11. to 18. Thirdly he commendeth their liberalitie, and wisheth the recompence thereof into their bosome, vers.18,19. These be the generall points. First then he signifieth (I say) his reioycing for their great care for him, when he saith, *Now reioyce I, &c.* In that he saith, *I reioyce greatly*, he signifieth the greatnesse of his reioycing, that he was almost rauished with ioy for their care for him. In that he saith, *I reioyce greatly in the Lord*, he signifieth that his ioy was not carnall, or conceiued vpon the greatnesse of the gift, but that the Lord by his Spirit had enlarged their hearts, and wrought in them such a Christian care. In that he saith, that *now at the last they were reuiued again to care for him*, he implieth that their care had for some time slacked towards him. The word here vsed is borrowed from trees, which seeming in Winter to be dead and withered, in the Spring grow greene againe; and hath in it this similitude, that as the trees which in Winter seemed to be withered, flourish againe in the Spring, so their care which for a time languished and decayed, now againe reuiued. In that lastly he saith, that they *had bene carefull, &c.* he excuseth the slackenesse of their care for him, as not proceeding from want of will, but from want of oportunitie to send that which they desired. In these words then I note these three branches: first, the Apostles reioycing for their care

care for him: ſecondly, the *Philippians* ſlackneſſe for ſome time to care for him: thirdly, the Apoſtles excuſe of their ſlacknes to care for him. This is the meaning of theſe words, and theſe be the branches therein contained. Now let vs ſee what obſeruations we may gather hence, whereof to make ſome vſe for our ſelues.

First then here I note the Apoſtles great thankfulnes vnto the *Philippians* for their great care of him, whereof he giueth them to wit, when he ſaith, that he reioyceth greatly for their care for him. Whence I obſerue this leſſon for all Chriſtians, that it becometh them to be thankfull for benefits receiued, and to ſhew forth their thankfulnes in word and in deed vnto thoſe of whom they haue receiued them. I ſpeake not of thankfulnes vnto God, but of thankfulnes vnto men, ſo beſeeming all men, as that otherwiſe almoſt they forget to be men. When *Ephron* the *Hittite* would haue giuen vnto *Abraham* his field in *Machpelah* to burie his dead there, how did *Abraham* bow vnto him, and thanke him? When *Boaz* gaue leaue vnto *Ruth* to gleane in the field, how thankfull vnto him were both *Naomi* and *Ruth*? To omit others, our Apoſtle, what thankes giueth he vnto *Priſcilla* and *Aquila* for their conſtant cleauing vntò him? How thankfully doth he remember the *Galatians* ſometimes exceeding great loue and kindneſſe towards him? And how thankfully doth he remember *Philemons* loue towards all Saints? Generally that of the Prophet is true euen in this, that *it becometh well the iuſt to be thankfull*, as vnto the Lord for his mercies, ſo vnto man for ſuch benefits as they haue receiued of man. For thus both he that receiueth, ſhall do that which might be expected; and he that giueth, ſhall haue that wherewith he will be ſatisfied.

Gen. 23. 12. Ruth. 2. Rom. 16. 4. Gal. 4. 15. Philem. 5. Pſal. 33. 1.

Let this then teach vs to beware of vnthankfulnes. *He that rewardeth euill for good, euill ſhall not depart from his houſe.* And what elſe doth he that repayes good turnes with vnthankfulnes? Let vnkind *Laban* be vnthankfull vnto *Iacob* if he will, and churliſh *Nabal* vnto *David*; but let it be farre from the faithfull to be vnthankful. Our Apoſtle ſorts vnthankfull men with the worſt men that be, as *ſelfe-louers, couetous, boaſters, proud, curſed ſpeakers, men diſobedient to parents, vnholy, without*

Pro. 17. 13. 2. Tim. 3. 2. 3.

naturall

naturall affection, truce breakers, &c. And yet how many are there that would be loth to be reckoned among the worſt, which are as vnthankfull as the moſt? Whoſe fault ſoeuer it be, it is a foule fault, and one that includes all. Let vs beware of it, and let our thankful mind be knowne to all, that any way deſerue well of vs.

Secondly, in that the Apoſtle ſaith, that he reioyced in the Lord greatly for their care for him, I note, that the Apoſtles reioycing was not ſo much for the bountifulnes of their gift, but eſpecially for that the Lord by his Spirit had enlarged their hearts to a Chriſtian care ouer him. Whence I obſerue this leſſon for vs, that when any do relieue vs being in priſon, pouertie, need, ſickneſſe, or any other aduerſitie, we are not ſo much to reioyce in the gift by which we are relieued, but eſpecially we ought to reioyce in the Lord for that he hath vouchſafed to touch their hearts with a godly feeling of our wants, and a Chriſtian care to ſupply our wants. Thankfulnes vnto them is beſeeming and requiſite, as before we heard; but our ſpeciall care ſhould be to lift vp our eyes vnto the Lord, and to reioyce in him. For he it is that openeth the bowels of compaſſion, & toucheth with a tender commiſeration of their poore and needie diſtreſſed brethren, the hearts of them that are enriched with greater ſufficiencie. And therefore our Apoſtle in many of his Epiſtles vſually thanketh God as for their faith in Chriſt Ieſus, ſo for their loue towards all Saints: *We giue thankes to God euen the Father of our Lord Ieſus Chriſt,* Col. 1. 3. 4. ſaith the Apoſtle in the next Epiſtle, *ſince we heard of your faith in Chriſt Ieſus, and of your loue towards all Saints.* And he tels the *Corinthians* that their *liberalitie cauſeth thanksgiuing vnto God,* 2. Cor. 9. 11. God being therefore to be bleſſed, becauſe he openeth the Saints hearts to relieue the neceſſities of the poore Saints.

Firſt therefore let me beſeech you, beloued, euen in the bowels of Chriſt Ieſus, to giue your poore and diſtreſſed brethren cauſe to reioyce in the Lord greatly for your care ouer them. A godly and Chriſtian care of late hath bene taken by the whole States of the land aſſembled in Parliament for the prouiſion of the poore; and we are all of vs to reioyce in the Lord greatly for it, that he put into their mind ſuch an holy care.

care. Put ye now on tender mercie and compaſſion, and let your care likewiſe be ſhewed this way, by a chearfull giuing towards the reliefe of your poore brethren ſo much as ſhal be thought meete for you, that the backes and bellies of your poore brethren may bleſſe you, and reioyce in the Lord for you. If ye ſhall find in your ſelues a willing chearfulneſſe this way, know that it is the Lord that hath opened your hearts, & ſtirred vp the bowels of compaſſion within you, and looke whatſoeuer he giues, the Lord ſhal recompence it into his bo-
Prou. 19. 17. ſome. For ſo it is written, *He that hath mercie on the poore, lendeth to the Lord, and he will recompence him that which he hath giuen.* But if ye ſhall grudge to ſet forward ſo good a worke, and think euery litle too much that is required of you to that purpoſe, know that the Lord hath yet hardened your hearts, and ſhut vp all bowels of compaſſion within you; and as now the poore crie, and ye heare not, ſo the day ſhall come, where-
21. 13. in ye ſhall crie, and not be heard. For ſo it is written, *He that ſtoppeth his eares at the crying of the poore, he ſhall alſo crie, and not be heard.* As euery man therfore hath receiued, ſo let him giue,
2. Cor. 9. 7. and that chearfully: *For God loueth a chearfull giuer.* So ſhall the loines of the poore bleſſe you, ſo ſhall they reioyce in the Lord greatly for you, and ſo ſhall the Lord make all his graces to abound towards you.

Secondly, let me exhort them of the poorer ſort, to learne to reioyce in the Lord for the care which he ſtirreth vp in their brethren for them. It is too too commonly ſeene in many of you, that as ye want the wealth of the world, ſo ye want alſo the grace of God. Ye ſit and beg almes and reliefe. If ye haue it not, ye murmure and grudge, oftentimes ye banne and curſe: if ye haue it, ſome of you take it, and go your wayes, and there is an end; others of you ſay ſome formal words from the teeth forward: but who is he, or where is he that hauing receiued reliefe, lifteth vp his eyes vnto the Lord, and reioyceth in him, for that it hath pleaſed him to worke in their brethren ſuch a Chriſtian care ouer them? Who is he or where is he, that being ſent away without reliefe, lifteth vp his eyes vnto the Lord, and prayeth vnto him, that it will pleaſe him to increaſe their brethrens care ouer them, and to giue them bowels

bowels of compaſſion towards them, without murmuring or grudging at them? Thus ſhould ye do, and then ſurely the hearts of many that are yet hardened, would be opened towards you. Learne therefore as to be thankfull towards your brethren for their care ouer you, ſo principally to thanke the Lord and to reioyce in him for the care which he ſtirreth vp in them for you. Learne to thinke on him, to bleſſe him, to reioyce in him more then any great many of you do. Looke not onely to the reliefe which ye receiue, but looke vnto the Lord, whoſe worke it is to incline mens hearts to relieue you. Thus ſhall he be well pleaſed, and thus ſhall he incline men more and more to relieue you.

LECTURE LXXXVIII.

PHILIP. 4.

Verſe 10. *Now I reioyce in the Lord greatly, that now at the laſt ye are reuiued againe to care for me, wherein notwithſtanding ye were carefull, but ye lacked oportunitie.*

THE next thing which I noted in theſe words, was the *Philippians* ſlackneſſe to care (for ſome time) for the Apoſtle. For in that he ſaith, *I reioyce, &c. that now at laſt ye are reuiued, &c.* he implieth, that their care had for ſome time ſlacked towards him; the word here vſed being borrowed from trees, which ſeeming in Winter to be dead, flouriſh againe in the Spring: and hauing in it this ſimilitude, that as trees which in Winter ſeeme to be dead and withered, flouriſh and grow greene againe in the Spring; ſo their care which for a time languiſhed and decayed, now againe reuiued and quickened in them. Whence I obſerue this leſſon for our learning, that euen in the faithfull and deareſt children of God, loue and charitie, and other good graces of Gods Spirit, are not alwayes alike orient and eminent, not alwayes alike manifeſt and apparent, but ſometimes they languiſh and decay, and are as if

they were not. *Abraham* the father of the faithfull, ſometimes lied, and ſpake not the truth. *Dauid* a man after Gods owne heart, after his murder and adultery, ſlept as it were in the duſt a great while, till *Nathan* awoke him. *Peter*, vnto whom it was ſaid, *Thou art Peter, and vpon this rocke I will build my Church*, had got a great fall, when he heard it ſaid vnto him, *Get thee behind me Satan, thou art an offence vnto me.* The Church of *Corinths* light was ſo dimmed for ſome while, that the Apoſtle doubted how to come vnto them, whether *with a rod, or in loue, and in the ſpirit of meekneſſe.* And the *Philippians* care for the Apoſtle, was ſo for a while frozen and key-cold, that they ſeemed quite to haue forgotten him. So ſubiect vnto their infirmities are both whole bodies, and the ſoundeſt parts euen of the beſt bodies, ſo long as they are clothed with the earthly houſe of this tabernacle. Not the beſt, but feele ſuch decayes in themſelues; not the beſt, but the beſt graces are ſo eclipſed in them, that they which ſhould be as trees planted by the riuers of waters, bringing forth their fruite in due ſeaſon, are ſometimes as dead and withered trees whoſe leaues are faded and their fruite periſhed; that their faith which ſhould worke by loue, is ſometimes as fire vnder the aſhes or embers; that their charitie which ſhould alwayes be feruent, is ſometimes ice-cold; that their obedience which ſhould be with their whole heart, is ſometimes diuided betweene God and the world: ſo that not the beſt but may ſometimes ſhrinke in himſelfe, and others doubt of him whether he belong to the couenant, whether he be in the ſtate of grace.

Gen 20.2. 2. *Sam.* 12.13. *Mat.* 16.18. 23. 1 *Cor.* 4.21.

But it is a doubt which need not greatly trouble. For though the children of God may ſometimes ſeeme to be as the wicked, yet are they not as the wicked. The wicked are indeed like the heath in the wildernes, they are indeed corrupt trees, and without fruite, twiſe dead, and pluckt vp by the rootes. For though ſome of them be, it may be, as the fig-tree which Chriſt curſed, hauing leaues and ſhadowes, and ſhewes of diuers good graces of Gods Spirit; yet looke well vpon them, and conſider them, and ye ſhall find that either they haue no fruite, or naughtie fruite on them, wanting all ſappe and moiſture of Gods holy Spirit in them. But the children of God

Mat. 21 19.

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onely seeme for a time to be as dead and withered trees, as doth in Winter euery faire and pleasant tree. For though now their leaues be faded, yet do they afterward grow greene againe; though now they beare no fruite, yet afterward they do; though now there seeme to be no sap or moisture in them, yet is there in the roote, and afterward shootes out; though now they be as dead, yet afterwards they reuiue again. Their faith and loue are sometimes raked vp as it were in the ashes; but infidelitie is bound vp in the soule of the wicked, and hatred eateth vp the bowels of their belly. Their charitie is sometimes cold, and their obedience full of defect; but the very bowels of the wicked are mercilesse crueltie, and they sell themselues to worke iniquitie: or if there be any vtter rine or barke, to make semblance and shew of a good tree, yet is there no sap or moisture of Gods holy Spirit in them. Wel they may haue tasted of the good word of God, and of the powers of the world to come, but it is but a taste that they haue gotten, and the fruite that followeth it, is but a blossome. But the children of God are taught by Gods Spirit; and howsoeuer for a time the Spirit shew not it self in them, yet doth it afterwards bud forth into the fruits of true righteousnesse and holinesse. To speake all in one word, the wicked reuiue not after they seemed to be dead, because in truth they neuer liued; but the children of God after that they seeme to be dead vnto the life of God, at last reuiue againe, and do their former workes: and againe, the wicked onely for some time seeme to liue, and at last shew plainly that they are and alwayes were dead in sinne; but the children of God onely for some time seem to be dead, and at last reuiue againe vnto the life of God, through the power of the Spirit which was neuer quite quenched in them.

Here then is both a word of comfort vnto the distressed, & a watchword likewise vnto all in generall. A comfort it must needs be vnto the afflicted soule, that in the deerest children of God, the life of God is not alwayes so manifest, but that sometimes they seeme to be dead, yet at last do reuiue again, and do their former workes. For why art thou so full of heauinesse, O thou distressed soule, and why are thy thoughts so troubled within thee? Art thou euen dead in respect of the

life of God? Feeleſt thou no warmth of the Spirit within thee? Art thou cold in zeale, cold in prayer, cold in charitie? Haſt thou ſlacked that diligence which thou waſt wont to vſe in the ſeruice of thy God, in thy dutie towards thy neighbours and brethren? Well, plucke vp thine heart, be not troubled nor feare. This is no other thing then ſometimes befalleth euen the deareſt children of God: for ſometimes euen the beſt of them feele it to be ſo with them. Onely tell me this: didſt thou euer feele the life of God and the warmth of his Spirit within thee? Hadſt thou ſometimes comfort in the hauing of thoſe graces, the want whereof doth now diſquiet and diſcomfort thee? O what elſe? and there is thy griefe that now thou findeſt not that comfort in them which thou waſt wont to find. Well, be ſtrong, and comfort thine heart. For thy God at the laſt will reuiue thee. Thy God will ſtabliſh the *thing* that he hath wrought in thee; and he that hath begun a good worke in thee, will performe it vntill the day of Ieſus Chriſt: for whom he loueth once, he loueth vnto the end. A cloud hath for a while ouerſhadowed thee, and Satan for a time by a miſt hath obſcured thy light: but thy light ſhall breake forth, though not as the Sunne in his brightneſſe, yet ſo cleare that the life of thy God ſhall be manifeſt in thee.

Onely let this watchword be vnto thee, and vnto all in generall, that when you feele ſuch decayes of the life of God in your ſelues, either by dulneſſe vnto any dutie, or ſlackneſſe in any ſeruice, then ye ſtirre vp the grace of God in you, and labour by prayer and euery holy courſe, that the grace which ſeemeth to be dead, may be reuiued in you. As therefore the Apoſtle exhorteth, ſo ſay I vnto you, *Awake thou that ſleepeſt, and ſtand vp from the dead*, euen them that are dead in ſinne and iniquitie, *and Chriſt ſhall giue thee light*. Shake off that drowſines which hath ſeized vpon you, and ſtir vp euery good grace of God in you. Quench not the Spirit that is within you, but ſtriue to grow vp in grace and euery good gift of the Spirit. Is your loue towards Gods Saints abated in you? Hearken to the Apoſtle, *Be affectioned to loue one another with brotherly loue, and let* your *loue be without diſſimulation* and pray alwayes vnto the ſtrong God of your ſaluation, that your loue may abound dayly

Eph. 5. 14.

Rom. 12. 9.

daily towards all Saints. Yea, whatsoeuer good grace is decayed in you, giue all diligence that it may be reuiued in you, and labour thereunto by all prayer and supplication in the spirit.

The last thing which I noted in these words of the Apostle, was the Apostles excuse of the *Philippians* slackenesse to care for him. For, in that he saith, *Wherein notwithstanding ye were carefull, but ye lacked oportunitie*: he interpreteth their slackenesse to care for him to proceed, not from want of good will towards him, but from want of oportunitie to send vnto him that which they desired. Whence I obserue this lesson for vs, that we are not alwayes sharply to censure the languishing of our brethren in faith, loue, or other vertue; but rather charitably to iudge of them, and so much as in a good conscience we may, to salue and excuse them by a kinde and fauourable interpretation. Not the best but they haue their infirmities, through which (sometimes) they so fall that they seeme almost to be dead, as already we haue heard, both omitting to do such things as they should do, and committing such things as they should not do: but many causes there may be of such failing in the performance of Christian dutie. A defect there may be of zeale, yet proceeding rather from feare of disturbing the peace of the Church, then from want of enflamed desire to see the house of the Lord, wall & roofe builded vp in perfect beautie. A defect there may be of charitie, yet proceeding rather from want of oportunitie then from want of will to performe that dutie. And so in other things, causes sometimes may be presumed to be of such and such faults which may excuse the faults. And therefore we are charitably to iudge of the faults of our brethren, and rather in charitie presume of that excuse for them which may be alledged, then by sharpe censure to condemne them whom the Lord hath not condemned.

Where yet we must haue these caueats, first, that we denie not that to be euill which is euill, that to be sinne which is sinne; as they do that denie *Abraham* to haue lied, when he said of *Sarah*, *She is my sister*: that deny *Ioseph* to haue sworne when so often he protested vnto his brethren by the life of *Pha-*

Pharaoh; that denie *Peter* to haue sinned (at the least mortally) when *Paul* withstood him to his face; and they likewise that say of pride, it is cleanlinesse; of couetousnesse, it is thrift; of deceit and fraud, it is wisedome; of hypocrisie, it is curteous humanitie; of lasciuious wantonnesse, it is requisite cheerefulnesse, and the like. For this is not charitably to beare with a fault, charitie being, as not suspicious, so not foolish, to denie that to be euill which is euill; neyther is it to excuse, but onely by a lie. The second caueat is, that we do not farther excuse the faults and infirmities of any then in a good conscience we may: For if through fauour or affection, or how else soeuer we do so, what good soeuer we shall do thereby vnto others. surely we shall do great wrong vnto our owne soules: and howsoeuer haply we brooke it for a time, yet in the end shall it sting like a Serpent. *A good conscience is a continuall feast*: But if in any mans behalfe, or to any purpose we shall do more then in a good conscience we may, the end thereof will be bitter as gall and wormwood.

Prou. 15. 15.

Here then are three sorts of men to be reproued and condemned; first, such as vpon euerie slip of their brethren, and euery blemish wherwith they can be tainted, are ready sharply to censure them, and by their censure to condemne them whom the Lord hath not condemned: *Who art thou* (saith the Apostle) *that condemnest another mans seruant? he standeth or falleth to his owne master.* Yea, *and in that that thou iudgest another, thou condemnest thy selfe: for thou that iudgest, doest euen the same things*, or the like that thou condemnest in others. Let vs not therefore be hastie to censure or condemne one another for euery fault, but let vs beare one with anothers infirmities. Let vs iudge of our brethren after the rule of charitie, euen as we would haue others to iudge of vs when we fall through infirmitie. There is one that iudgeth both them and vs; let vs commit all iudgement vnto him that iudgeth righteously; and in the meane time, thinke rather the best, then the worst, as charitie bids vs, then as our sence might leade vs.

Rom. 14. 4.

2. 1.

Secondly, here are to be reproued and condemned, such as with too too light and slight termes passe ouer notorious and

and groſſe faults. For a generation of men there is, that to the end forſooth that they may ſeeme charitable in their iudgements towards their brethren, ſpeake good of that which plainly is euill, and interprete that vnto the beſt which in plaine euidence is ſinfull and wicked. What? muſt charitie be a foole? As ſhe is not ſuſpicious, ſo ſhe is not fooliſh; as ſhe will not eaſily thinke the worſt, ſo ſhe will not ſuffer her ſelfe to be abuſed. For if when a man ſhould be preſent at the Sermon he be ordinarily bowling, or carding, or drinking, muſt I in charitie thinke that he hath neceſſarie occaſions of abſence? Or when a man willingly and wittingly runs himſelfe vpon the rockes by breaking the wholeſome Lawes of God, or of man, am I vncharitable if I interprete not his actions vnto the beſt? Nay rather he miſdeemeth of charitie that ſo thinketh: and this will commonly (if it be marked) fall out to be true, that he that ſo vrgeth a charitable iudgement touching ſuch things, and ſuch men as offend theſe and the like wayes, will be moſt vncharitable in his iudgement touching the beſt men, and the beſt things. As therefore we are not too ſharply to cenſure the falls of our brethren leſt we offend againſt the rule of charitie; ſo let vs take heede leſt vpon a fooliſh conceit of charity, we think well of that which indeed is euill, and ſoothe them vp in their ſinnes whoſe ſins were to be reproued. As the Preacher ſaith, *Be not thou iuſt ouermuch.* And againe, *Be not thou wicked ouermuch:* ſo I ſay, let vs not too ſharply cenſure the faults of our brethren: and againe, let vs not too lightly paſſe ouer groſſe and notorious faults: let vs keep the rule of charity in iudging our brethren: and againe, let vs not (to ſeeme charitable) thinke of groſſe faults as ſmall or no faults: let vs not condemne, where the Lord hath not condemned: and againe, let vs not acquite, where the Lord hath not acquited. Eccl. 7. 18. 19.

Thirdly, here are to be reproued and condemned, ſuch as (to excuſe the faults and offences of others) ſay and do more then in a good conſcience they may. For, as I am not alwaies to condemne thoſe men that do ſuch things, as wicked and vngodly men, nor yet to acquit all thoſe that do ſuch things as good and godly men; ſo neither am I to excuſe one ſort or

or other, further then in a good conſcience I may. Charitie muſt rule me to excuſe as I may, affection may not ouer-rule me to excuſe more then I ſhould. Albeit therefore to excuſe the faults of men may ſeeme a very charitable fault, yet if in any reſpect we do therein more then in a good conſcience we may, our fault is inexcuſable, and our iudgement ſleepeth not. Let vs therefore go ſo far in the excuſe of our brethrens faults as in a good conſcience we may, but no further. Let vs be ready to make the beſt of things we may, but let vs euer remember to hold faith and a good conſcience. And let this ſuffice to be noted from the ſeuerall points in theſe words.

I ſpeake not, &c. The Apoſtle hauing ſignified in the former verſe, his great reioycing in the Lord, for the *Philippians* care ouer him, now ſignifieth his reioycing to be, not ſo much for the preſent gift they ſent him, becauſe therewith his want was ſupplied, as for their ſakes, euen for the fruite which ſhould redound thence vnto them, which he doth from the eleuenth to the eighteenth verſe. Firſt therefore (to meete with the ſuſpicion of a couetous or an abiect mind,) he denieth that he reioyced ſo greatly for the gift, becauſe by it his want was ſupplied: and yeeldeth a reaſon thereof, euen becauſe he had learned to be content with whatſoeuer ſtate; which contentment of minde he profeſſeth he hath of Chriſt, verſ. 11. 12. 13. Secondly, he telleth them, that notwithſtanding he reioyce not in their gift, yet he commendeth their liberality ſhewed both now and at other times towards him, verſ. 14. 15. 16. Thirdly, he telleth them, that the thing wherein he reioyceth, is the fruite of their gift, for that it ſhall further their reckoning, verſe 17. Theſe be generally the points.

I ſpeake not, &c. In theſe words, as I ſaid, the Apoſtle to meete with the ſuſpicion of a couetous, or at leaſt an abiect minde, denyeth that he reioyced for their gift, as if before he had receiued it he had bin caſt downe through want, or were not able to endure his want. For thus it might be obiected and ſaid: Yea indeede, doth this care for you ſo greatly reioyce you? Like enough your heart was downe before this helpe came vnto you. No, no, ſaith the Apoſtle, *I ſpeake not*

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this because of want, because my want is supplied, as if before this supply came, I had bene cast downe through want, or were not able to endure want. *For I haue learned in whatsoeuer state I am, &c.* which is a proofe that it was not for the gift that he reioyced, because his want was supplied by it, but for some other thing.

Where I note, that the Apostle was neither deiected and cast downe through want, nor his affection much altered by the supply of his wants. Whēce I obserue who they are whom want doth not pinch to cast them downe through heauines, namely, the children of God, who walke so as they haue the Apostle for an example. What? are not the children of God pinched with want? Was not *Abraham* driuen by famine out out of *Canaan* into *Egypt*? Was not *Isaac* driuen by famine from one place vnto another? And was not the same lot vnto al the Patriarchs? Had our blessed Sauiour himselfe a house to put his head in? Were not the holy Apostles tried, as by many other wayes, so by want? Yes surely, amongst other afflictions, want and penurie is one, wherewith they that liue godly in Christ Iesus are sometimes pressed and pinched. But this is it, though they be in want, yet they are not ouercome of want: euen as the Apostle saith, We are in pouertie, but not ouercome of pouertie. They looke vnto the Lord, and they rest in him; they know that pouertie and riches, euen both these are from the Lord, who maketh poore and maketh rich, and that all things worke together for the best vnto those that loue and feare the Lord. And therefore they hang not downe their heads, nor are casten downe through heauines, they murmure not at the Lord, nor breake out into impatience, but patiētly depend vpon that God that commanded the rauens to feede his Prophet *Elias*, and that feedeth the yong rauens that crie for want of food. They know that the Lord careth for them though the world seeth it not, and that he will supply their wants, so farre as he seeth it good for them, and therefore they comfort and cheare themselues in him. 2. Cor. 4. 8.

Let this then teach vs, not to looke at mens wants, but how men are affected through their wants. Pouertie or riches

ches are no certaine arguments of the loue or of the hatred of God towards any. Both are mercies and bleſſings of the Lord vnto the godly, and both are plagues and ſnares vnto the wicked. By pouertie and want the godly are oftentimes tryed, to ſee whether they will blaſpheme God to his face; whether they will murmure againſt the Lord, whether they can be content, as to receiue good at the hand of God, ſo to receiue euill; whether in time of aduerſitie they will go away from the Lord. By riches likewiſe the godly are often tryed, to ſee whether they will thereby grow proud, and forget the Lord; whether they will, as good Stewards, vſe them to the glorie of his Name, and the good of their brethren; whether they will beare themſelues as enriched by him, and make him their chiefeſt treaſure. Both theſe (I ſay) are trialls vnto the godly, that the triall of their faith may be found to their praiſe, and honour, and glorie at the appearing of Chriſt Ieſus. Againe, pouertie is often laied vpon the wicked for a plague, as *Salomon* ſheweth, where he telleth the Sluggard, that his *pouertie cometh as one that trauelleth by the way, and his neceſſitie as an armed man*: and riches are often giuen them as ſnares, as the Apoſtle ſheweth, where he ſaith, that *they that will be rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſts which drowne men in perdition and deſtruction.* Pouertie then or riches, plenty or want, are not the things that we are to looke vnto, for that theſe are common to the wicked with the godly; but how they worke vpon mens affections, what effects they haue among the children of men. Doth thy pouertie and want make thee hang downe thy head, breake thy heart through heauineſſe, cauſe thee to murmure and grudge againſt thy God, driue thee to thinke of vnlawfull ſhifts for the ſupply of thy wants? &c. then I ſtand in feare of thee, neyther can I comfort thee with any ſweete promiſe of grace and mercie. But art thou cheared in thy God notwithſtanding thy penury and want, doſt thou waite vpon him, depend vpon him, and endure patiently? Is it enough for thee that he can ſupply thy wants if he will, and therefore then doeſt meekly ſubmit thy ſelfe vnto his will? Then ſurely thou art rich in Gods fauour, and vnto

Prou. 6. 11.

1. Tim. 6. 9.

to thee belongeth an inheritance among the Saints. Againe, do riches lift thee vp in pride aboue thy brethren, set thee a running after noysome lusts and pleasures, choake the word, and the graces of Gods Spirit within thee, and make thee to start aside from thy God like a broken bowe? then thy riches are a snare vnto thee, and they turne vnto thy destruction: but if thou vse them to Gods glory, the good of thy brethren, and thine owne onely honest and godly comfort, then they are a blessing vnto thee, and a token of Gods fauour. As then the Wise man saith, There is that gathereth, and yet scattereth; so I say, There is that wanteth, and yet is rich, that is rich, and yet wanteth; that wanteth the worlds superfluitie, and yet is rich in Gods fauour, and that is rich in worldly wealth, but poore in Gods sight. As we beare or drowpe vnder our pouertie, so we are poore or rich in the Lord: and againe, as we vse or abuse our riches, so we are poore or rich vnto God. If then we be in want, let vs not be cast downe with heauinesse, but let vs be chearefull in our God, who can supply what wanteth if he will, and will if he see it good. If we haue plenty, let vs not abuse it to riotousnesse and wantonnesse, but let vs vse it to Gods glorie; so shall our want be comfortable, and our riches a blessing vnto vs.

LECTVRE LXXXIX.

PHILIP. 4.

Verse 11. *For I haue learned in whatsoeuer state I am, therewith to be content.*

12. *And I can be abased, and I can abound, &c.*

NOw in these next verses following, the Apostle signifieth his reioycing to be, not so much for the present gift it selfe which they sent him, as for the fruit which thence should redound vnto them: and in these words, *I speake not, &c.* he denieth that he reioyced because

becauſe his want was ſupplyed by their gift, as if before that ſupply came vnto him, he had bene caſt downe through heauineſſe, or were not able to endure his want. Where, in that he was not caſt downe through want, I obſerued who they are whom want doth not pinch to caſt them downe through heauineſſe; namely, the children of God who walke ſo as they haue the Apoſtle for an example. Not that the children of God are neuer pinched with want, but though they be oft-times in want, yet are they neuer ouercome of want. For they looke vnto the Lord, and reſt in him; they know that he maketh poore and maketh rich, that he can ſupplie their wants if he will, and that he will, if he ſee it good: and therefore they drowpe not, they murmure not, but they depend vpon him, they comfort themſelues in him. Which ſhould teach vs not to looke to mens wants or riches, but how theſe worke on their affections, what effects follow theſe in them. For pouerty and riches, plenty and want, euen both theſe are common to the wicked with the godly, but they do not alike affect them both. The wicked, through want, drowpe, and murmure, & fall to all vnlawfull ſhifts, to ſupply their wants: but the godly are cheerefull in their God, waiting vpon him, depending vpon him, enduring patiently; holding it enough that God can if he will, and will, if he ſee it good, ſupply their wants. Againe, through riches the wicked grow proude, runne after their luſts and pleaſures, oppreſſe their brethren, and forget their God; but the godly vſe their riches to the glorie of God, the good of their brethren, and their owne honeſt and lawfull vſe and comfort. As therefore we beare or drowpe vnder our wants, we are poore or rich in Gods fauour: and againe, as we vſe or abuſe our riches, we are poore or rich in Gods fauor: and therfore, this is the thing that we are to looke at, how men are affected through their pouerty or their riches. Thus farre we haue already proceeded. It followeth.

For I haue learned, &c. This is the reaſon whereby the Apoſtle proueth that he ſpake not becauſe of want, that the ſupply of his want by their helpe, was not the cauſe of his reioycing, as if before that ſupply came, he had bene caſt down through

through heauineſſe; but now that they had holpen him he reioyced. And his reaſon ſtandeth thus: I haue learned to be content with my owne eſtate whatſoeuer it be, therefore it is not the ſupply of my want by your gift that cauſeth my reioycing, but another thing. *I haue learned.* How had he learned? He had learned out of the word, that he ought to be content with his eſtate whatſouer it was. But he had learned by long experience to be content with his owne eſtate whatſoeuer it were: if he were in labours, in perils, in watchings, in hunger and thirſt, in faſtings, in cold and nakednes, experience had taught him to be content with theſe things. Which he further proueth, by an enumeration of diuers ſtates, wherin he knew how to carry himſelfe, and therewith to be content. *I can be abaſed*, that is, if being in pouertie and want, I be contemned and debaſed, notwithſtanding whatſoeuer excellent graces of the Spirit I haue, I know how to carry it, I can be content, and not droupe the head: *and I can abound*, that is, if I abound in honour, wealth or fauour, I know how to carry it, I can be content, and not be proud. *Euery where*, for time and place, and *in all things* belonging to this life, *I am inſtructed* and religiouſly taught (for ſo the word ſignifieth) *both to be full and to be hungrie, and to abound, and to haue want*, and ſtill I can be content with which of theſe eſtates ſoeuer, and neither grow inſolent through my better, nor be caſt downe with heauineſſe through my meaner eſtate, nor relinquiſh my dutie in my calling whatſoeuer be my ſtate. This I take to be the meaning of theſe words. So that here we haue a reaſon of his deniall in the words immediatly before, and a confirmation of the reaſon, by an enumeration of diuers ſtates wherein he knew how to carry himſelfe, and therewith to be content. Now let vs ſee what inſtructions we may gather hence for our further vſe and benefite.

The firſt thing which I note is from the reaſon of the Apoſtle, in that he ſaith, he hath learned, in whatſoeuer ſtate he is, therewith to be content. Whence I obſerue a leſſon very fit for vs, and for all Chriſtians to learne, euen to be content with our eſtate whatſoeuer it is. The Apoſtle had learned this leſſon by his owne long experience: we haue precept, and example,

ample, and experience to teach vs this leſſon. *Godlineſſe* (ſaith our Apoſtle) *is great gaine, if a man be content with that he hath. For we brought nothing into the world, and it is certaine that we can carrie nothing out. Therefore when we haue food and raiment, let vs therewith be content.* Where firſt to the commendation of contentment, he ſhewes it to be the fruite of godlineſſe. For as godlineſſe hath this honour to be the onely great gaine of Chriſtians; ſo hath it this fruite, that the man that is godly, is content with that he hath. Secondly is ſet downe the reaſon which might and ſhould make vs to be content with that we haue: *For we brought nothing into the world, &c.* Thirdly is ſet downe an exhortation vnto contentment, which may and ought to be vnto vs a precept, that when we haue food & raiment, we ſhould therewith be content. To the like purpoſe is that part of our bleſſed Sauiours Sermon, where in earneſt maner, and by many arguments he diſſwadeth vs from carefulneſſe for food and raiment. For what elſe in effect is all that but a precept to be content with that we haue, and to depend vpon the Lord his prouidence for the reſt? But if we had no precept or exhortation at all, the very example of our Apoſtle might and ſhould preuaile with vs. For ſo he had taught vs in the former Chapter, where he ſaith, *Brethren, be followers of me, and looke on them which walke ſo, as ye haue vs for an example.* He then being content with his eſtate whatſoeuer it was, we ſhould looke on him, and likewiſe be content with our eſtate whatſoeuer it be. Whereunto might alſo the examples of our bleſſed Sauiour, and of all that haue liued godly in Chriſt Ieſus, be added. For all the godly were alwayes content with whatſoeuer ſtate they had; and if they were not content, they were not godly; diſcontentment being as great an enemie vnto godlineſſe as any. But what needeth more to this purpoſe then the experience of Gods children euen at this day? For this, ſo many as feare the Lord, learne by continuall experience at this day, that be our feete pinched in the ſtockes with *Ioſeph*, or ſuffer we famine with the holy Patriarks, or be we perſecuted by cruell tyrants with *Eliah*, or be we ſpoiled of all that euer we haue by theeues, or by fire with *Iob*; or be we deſtitute of wealth, friends, and very neceſſaries for the maintenance

1. *Tim.* 6. 6. 7. 8.

Mat. 6.

Phil. 3. 17.

tenance of this life; or tempted, afflicted and tormented with the faithfull children of God in the Primitiue Church; yet ſtill the Lord careth for vs, and by his will all theſe things happen vnto vs; and as he ſeeth it good, he deliuereth vs out of all our troubles. *I haue bene yong*, ſaith the Prophet *Dauid*, *and now am old, yet neuer ſaw I the righteous forſaken, nor his ſeed begging their bread.* In which place the Prophet bringeth in his owne experience, to ſhew that the righteous are not forſaken at any time of the Lord, though ſometimes they may ſeeme to be forſaken; neither do their poſteritie beg their bread, as driuen to any exigent further then the Lord ſeeth it to be for their good and his owne glory. And vpon the like experience which the children of God find in themſelues, and ſee in others at this day, they may ſay the like. For though ſometimes they be afflicted on euery ſide, yet are they neuer in diſtreſſe, but haue a good iſſue; though ſometimes they be in pouertie, yet are they neuer ouercome of pouertie; though ſometimes they be perſecuted, yet are they neuer forſaken; though ſometimes they be caſt down, yet they neuer periſh, as ſaith the Apoſtle of himſelf. Why ſhould not then euen experience teach vs this leſſon, to be content with our eſtate whatſoeuer it is? *Pſal.* 37. 25. 2. *Cor.* 4. 8.

But it may be it wil be queſtioned, what it is to be content? The word which the Apoſtle here vſeth, properly ſignifieth ſuch a one as is ſo content with that he hath, as that he reſteth wholly in himſelfe, neither needeth any thing of any other. And ſo onely God himſelf is properly ſaid to be content with that he hath, becauſe he alone is al-ſufficient, hauing all things in himſelfe, and needing nothing from any other, being therefore onely bleſſed and onely perfect. But here in this place, he is ſaid to be content with that he hath, whoſe preſent eſtate wherein God hath ſet him, whatſoeuer it is, doth ſo ſatisfie him, that albeit he need many things, be much preſſed, troubled and afflicted, yet he is contented, and patiently vndergoeth whatſoeuer the Lord his will is. Whereas then by precept, and example, and experience, ye ſee, we are taught to be content with our eſtate whatſoeuer it is, the meaning is, that the preſent eſtate wherein God hath ſet vs, whatſoeuer it is, and whoſoeuer we be, ought ſo to ſuffice and ſatisfie vs, that though

though in it we want many things, yet with it we ſhould be content. The reaſon is: firſt becauſe it is the ſtate, be it poore or rich, wherein the Lord hath ſet vs; and therefore not to be content with it, were to reſiſt his will, and to become fighters againſt the Almightie. Secondly, becauſe howſoeuer we may ſeeme to want things that are needfull for vs, yet are we not forſaken of the Lord; and indeed howſoeuer the world ſeeth it not, nor cannot, yet do we want no maner of thing that is good For that of the Prophet is alwayes true, *The Lions lacke and ſuffer hunger, but they which ſeeke the Lord, ſhall want nothing that is good*; good for them, and good for his glorie. Want we may many temporall bleſſings, and yet we want nothing that is good, becauſe the Lord knoweth it to be good that we want them. Wanting then nothing that is good, what reaſon but we ſhould be content?

Pſal.34.10.

Should we then be content with our preſent eſtate, whatſoeuer it is? This then ſhould teach vs to take heed and beware of couetouſnes, that monſter of ſinnes, which makes vs change our God, worſhip other gods, and fall downe before a wedge of gold, being therefore called idolatrie. The couetous man he is neuer content with that he hath, but the more he hath, the more ſtil he craueth: his deſire is like vnto hell, it is neuer filled, but with the horſeleech ſtill he crieth, Giue, giue; and like vnto the graue, or the barren wombe, or the earth that ſtil drinketh in water, or the fire which the more fuell it hath, the more it is nouriſhed; he neuer ſaith, It is enough. If he haue but a litle, he thinketh he hath not enough; if afterwards he haue more, yet he thinketh he hath not enough; if after that he haue more, yet he thinkes of another enough, and enough is alwaies to come, though alreadie he haue more then enough. Yea if with *Ahab* he haue a kingdome, yet ſhall not poore *Naboth* be able to hold his owne by him, but his vineyard, euen his onely vineyard he muſt haue, and he will haue. Many ſuch there are which haue enlarged their deſires like hell, which can neuer be content with that they haue, whatſoeuer they haue. Whereupon are murmurings, contentions, mutinies, warres, thefts, and all vniuſt dealing, and in a word all euill. For *couetouſnes* (as the Apoſtle ſaith) *is the roote of all euill*,

1.Tim.6.10.

euill, which while men lust after, they erre from the faith, and pierce themselues through by many sorrowes. We may not therefore be like vnto these, but, hating couetousnes, we must be content with that portion which the Lord hath giuen vs, be it more or lesse; with that state wherein he hath set vs, be it better or worse. If he see it good to lift vp our heads when we are low, he will; and again, if he bring vs downe from on high, he doth it because he seeth it good. Howsoeuer therfore it be with vs, let vs be content. *Your heauenly Father* (saith our blessed Sauiour) *knoweth that ye haue need of these things*: and againe, *If ye which are euill can giue good gifts vnto your children, how much more shall your Father which is in heauen giue good gifts to them that aske him?* Doth our heauenly Father know what we haue need of? and wil he giue vs the things which we need? If then we need health, he will send it if it be good for vs: if we need wealth, he will send it if it be good for vs: if we need libertie, he wil send it if it be good for vs: if we need peace or loue in the world, he will giue it if it be good for vs; and generally whatsoeuer we need, we shall haue if he see it to be good for vs. Let vs not therefore with the couetous worldling, neuer thinke we haue enough; nor with the mal-contented person, alwayes mislike our present state whatsoeuer it is. He that openeth his hand, and filleth all things liuing with plenteousnes, hath enough for vs always in store, libertie enough, health enough, wealth enough, &c. to reach out vnto vs if he see it good for vs. Let our eyes therefore alwayes waite vpon him, and let vs learne in whatsoeuer state we are, therewith to be content.

Mat. 6. 32.

7. 11.

The second thing which I note, is from the confirmation of the Apostles reason, where he saith, *I can be abased, &c.* For in that he saith, *I can be abased, and I can abound, be full and hungrie, &c.* he speaketh as well vpon experience in himselfe as he had found that he could doe, as vpon a religious knowledge that he should do so. So that he had as well felt hunger and want, and bin abased, as bene full and abounded. Whence I obserue, that the Lord in bestowing his temporall blessings vpon his children, doth not alwayes keepe the same course, but some he blesseth with plentie and abundance, others he exer-

exerciseth with penury and want, and vnto others he giueth
Gen.13.6. experience of both. *Abraham* and *Lot* were so rich in sheepe and cattell, and so full of substance, that the land could not
Ruth 2.1. beare them that they might dwell together. *Boaz* likewise was a man of great power, both for vertue, authoritie and ri-
1.King 10.23. ches. *Salomon* exceeded in riches all the men that euer were before him or after him. And to be silent in the rest, of that
Luk.19.2. good conuert *Zacheus* it is said, that he was rich. Againe, the widow was but poore, that threw but two mites into the
Mar.12.42. Luk.16.20. treasurie, and yet cast in all that she had, euen all her liuing. That lazer *Lazarus*, who when he died was caried into *Abrahams* bosome, was a very poore begger. Those that *wandred*
Heb.11.37. *vp and downe in sheepe skins and in goate-skins, being destitute, afflicted and tormented*, that *wandred in wildernesses and mountaines, and dens and caues of the earth*, were no great men, it may well be thought, in the world. Yea our blessed Sauiour saith of
Mat.8.20. himselfe, that *the foxes had holes, and the birds of the heauen had neasts, but the Sonne of man had not whereon to rest his head.* And
Iob 1.3. again, *Iob* in his time *was the greatest man for substance & wealth of all the men of the East*; and likewise he was as bare and poore and distressed, as the diuell by Gods permission could make him. It is like that *Mordecai* and *Ester* in the land of their cap-
Ester 2. & 8. tiuitie had no great abundance and plentie for a while; but after a while the Lord exalted them both vnto great honour and dignitie, where they had all things at their desire. Our A-
1.Cor.4 11. 12.&c. postle saith, both of himselfe and of others, that they did *both hunger and thirst, and were naked and buffetted, and had no certaine dwelling place: that they laboured, working with their owne hands: were reuiled, persecuted, despised, and made as the filth of the world, and the offscouring of all things*; and yet what by miracles which he wrought, diseases which he healed, and soule-conuersions which by his ministery were wrought, he was often much honored, and many times abounded. Thus the Lord ministreth his temporall blessings as he will, to some more, to some lesse, and to the same men at some times more, and at some times lesse; euen to all and at all times according to the good pleasure of his will. In some of his children he will be glorified by their pouertie and want, by their crosses and afflictions,

ctions, by their losses and disgraces: for in that in these things he giueth them a patient and contented, and chearefull mind, so that they are not ouercome of these things, nor cast downe through heauinesse as the wicked, herein God is glorified. Againe, in some of his children he will be glorified by their wealth and riches, by their honour and preferments, by their power and authoritie: for, in that in these things he so tempereth them, that they vse them to the glorie of his name and the good of their brethren, and not swell thereby, nor abuse them as the wicked do, herein he is glorified. Againe, in some of his children he will be glorified both in plentie & in want, both in honour and in dishonour: for in that by these things he so ballanceth them, that they runne on an euen course, and neither sink too low by the one, nor are lifted too high by the other, herein also is he glorified.

Let this then first teach them that abound in wealth and greatnesse, these two points: first, not to disdaine their inferiours in wealth and greatnesse, as too meane for them to haue any dealing at all withal. For how meane soeuer they be in the worlds account, and how destitute of all things soeuer they seeme to be, yet may they be as great in Gods fauour, and abound as much in the graces of Gods Spirit, as thou that hast all things that thine heart can desire. And yet what a great fauour ordinarily it is for the inferiour to be admitted to the speech of his superiour? Well, admitting you both to be alike great in Gods fauour, the difference which I find betwixt you is this, that if thou be the greater and wealthier, thou hast the greater account to make, which may not be any cause vnto thee to disdaine thy brother. The second point is, that they vse their wealth and greatnesse to the glory of God and the good of their brethren. For not the hauing, but the well vsing of our riches and authoritie, &c. commendeth vs vnto God; and how much soeuer we haue, if we vse it not well that which we haue, it is no token to vs of his grace and fauour towards vs. Nay, if he giue vs riches and honour, &c. and not withall the grace to vse them as we should, they are vnto vs an occasion of falling, of falling from God, of falling into idolatrie, of falling into many foolish and noisome lusts, of falling into all the

ſnares of the diuell. Haſt thou then wealth, honor, authoritie, &c? They are the bleſſings of God beſtowed vpon thee, whoſoeuer thou art. But wilt thou know whether they be ſpeciall fauours beſtowed vpon thee, as vpon his deare child? Conſider then how thou vſeſt them: for ſo they are, and are not ſpeciall fauours vpon thee. Whereon if we did ſo thinke as we ſhould, we would not ſo delight and ſet our hearts on them as we do, but we would think of wel vſing them a great deale more then we do. As many therfore as God hath bleſſed with theſe things, let them ſtudie to glorifie the Lord by them, that ſo they may haue comfort in them, as in tokens of his ſpeciall fauour towards them: and alwayes remember to reioyce in the Lord, as in your chiefeſt treaſure.

Secondly, for ſuch as are abaſed and in want, let this firſt be a comfort vnto them. For this, that they are abaſed and in want, that they are hungrie, thirſtie, cold, naked, reuiled, perſecuted, & the like, is no token that God hath forſaken them, or ſhut vp his louing kindneſſe in diſpleaſure towards them. Nay, this is the cup that many of the beſt of Gods Saints haue deeply drunke on before them. Let them then comfort themſelues in this, that thus they are brought into the fellowſhip of the Saints of God. Be it then tribulation, or anguiſh, or perſecution, or famine, or nakednes, or perill, or ſword, or all theſe that preſſe vs, let them not be able to ſeparate vs from the loue of God in Chriſt Ieſus our Lord, but in all theſe things let vs be more then conquerours through him that hath loued vs. Whatſoeuer we ſuffer or want in the world, let vs comfort our ſelues in this, that it is the beaten way wherein many of Gods Saints haue walked vnto heauen. Secondly, let this teach them to bridle their tongues in their talke of them that are great and wealthy. It is a common fault with them of the meaner ſort to ſay of them, that they haue their riches in this world, they haue their honour here on earth. But we are to know, that the Lord hath them that belong vnto him in both ſorts of men, high and low, rich and poore. Neither therefore let plentie be a preiudice to them that abound; neither let want ſeeme to priuiledge them that lacke: but as euery man beareth his want, and vſeth his abundance, ſo let him be thought

thought to haue his portion among the righteous.

Thirdly, ſuch as haue experience both of plenty, and of want, let them hence learne, not to ſtoupe at the one, or ſtumble at the other. Let not their wants diſmay them, nor their abundance exalt them. The Lord giueth, and the Lord taketh away; and his name is ſtill to be bleſſed. Whether therefore we are abaſed or abound, whether we be full or hungrie; whether we abound or haue want, euerie where, and in all things we are to bleſſe him, knowing that all things are according to his will.

Now giue me leaue in one word to point at one other obſeruation from theſe words. In that he ſaith, *I can be abaſed*, and likewiſe, *I can abound &c.* I obſerue a notable patterne of great perfection in a Chriſtian; for then we grow to a notable perfection, when we can both be abaſed and abound, be full and hungry, &c. and ſtill be content with the one or the other without murmuring or grudging. The philoſophers and heathen writers haue talked much of bearing both aduerſity and proſperitie patiently, and haue ſet downe good precepts for walking conſtantly in them both, without drouping in aduerſitie, or ſwelling in proſperitie. But let any man tell me of the beſt of them, that kept that conſtant courſe in both, not danted with the one, nor puft vp with the other. Nay in this degree of perfection, none of them can, but our Apoſtle muſt be the patterne for vs to follow after, that we may all of vs ſay with the Apoſtle, *I can be abaſed, and I can abound, &c.* Yea this is a thing which we ſhould all of vs know by experience in our ſelues, that we can be abaſed, &c. and wherein we ſhould be inſtructed and taught as in a myſterie of religion, to be abaſed, and to abound, &c. for this is an holy point of Chriſtian knowledge to know to be abaſed, and to abound, to be content with either, and not to relinquiſh any Chriſtian duty for either.

But alas, how ignorant are all ſorts of men herein? In the Clergie, what ambitious ſeeking after the chiefeſt dignities? What heaping of liuings one vpon another, benefice vpon benefice, prebend vpon prebend, & of benefices in Commendam vpon Biſhopricks? In the Temporalty, what ioyning of

houſe to houſe, and laying of field to field? What prying and prowling into all kinds of commodities? What thirſting and gaping ſtill after more, more? And what is the cauſe of all? We haue not learned both to be full and to be hungrie, both to abound, and to haue want. It may be, we can abound, but we cannot be abaſed: it may be, we can be full, but we cannot be hungrie: it may be, we can away with plenty, but not with want. This prickes and pinches, and is as bitter vnto vs as death: but haue we learned to abound and to be full? Nay we know not when we abound, or when we are full: and beſides that, abundance and fulneſſe makes vs wanton, and proude, and forgetfull of ſuch Chriſtian duties as we ought to performe, as might eaſily haue bene proued, if time had giuen leaue.

Long we then in our ſoules to grow forward in a good degree of Chriſtian perfection? Let vs learne both to be abaſed, and to abound, &c. Let not abundance or plenty make vs wanton, or proude, or forgetfull of our Chriſtian duties: neither let penury and want make vs murmure, or faint, or caſt vs downe through heauineſſe. Let vs walke conſtantly in both, in both let vs be content, and in both walke in thoſe holy waies which God hath ordained vs to walke in. If we can once take out this leſſon, it will bring with it ſuch a Chriſtian perfection, that we ſhall not be to ſeeke almoſt in any point of Chriſtianitie. Let vs therefore apply it, and as we grow either in wealth, or in want, let vs thinke on it, that daily more and more we may know to be abaſed, and to abound, and that daily more and more we may be inſtructed, euerie where, and in all things, both to be full, and to be hungrie, to abound, and to haue want.

LECTVRE XC.

PHILIP. 4.

Verse 13. *I am able to do all things through the helpe of Christ, which strengtheneth me.*

14. *Notwithstanding ye haue well done that ye did, &c.*

I Am able to do all things, &c. We haue heard what things the Apostle assumed to himselfe, and they were great things; as that he had learned to be content with his estate whatsoeuer it were, that he knew both to be abased, and to abound; that euery where, and in all things, he was instructed both to be full, and to be hungrie, both to abound and to haue want. Now lest he should seeme to boast too much of himselfe, or to giue others occasion of boasting themselues, he giueth the whole glorie of all that he is able to do, in all the things that he speaketh of, vnto Christ, that enableth him thereunto. For the better vnderstanding of which words, first it will be needfull to cleare them from that sence whereunto some wrest them. For thorow the malice of Satan, no doubt, either blinding the eyes of our Aduersaries that they should not see the truth, or hardening their hearts that they should peruert the waies of truth: these words which by our Apostle are added (lest he should seeme to boast too much of himselfe) are wrested by our aduersaries vnto the greatest boast of mans perfection that can be: these words wherein our Apostle giueth all glorie vnto Christ, are drawne by our Aduersaries vnto the glory of man, and his perfect obedience. For, to proue that man in this life is able perfectly to fulfill the Law of God, they alledge this place as making to that purpose, where it is said, *I am able.* So that they giue this meaning of these words; I am able, not onely to be abased, and to abound, &c. but generally, I am able to do all things, euen all things that the Law requireth,

through the helpe of Christ which strengtheneth me, is, if he helpe and strengthen me by his grace, that what abilitie I want in my selfe, may be supplied by him. And hereupon they conclude, that man regenerate is able, by the grace of Christ working together with him and strengthening him, perfectly to fulfill the whole Law of God. Whereby, how much they peruert the meaning of the Apostle in this place, we shall easily perceiue, if we looke but a little into the doctrine which hence they deliuer. For who is he that is able to loue the Lord his God with all his heart, with all his soule, with all his minde, and his neighbour as himselfe? And yet this the Law requireth, saying, *Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy might*; and, *Thou shalt loue thy neighbour as thy selfe*. Againe, who is he that is able to continue in all things that are written in the Booke of the Law to do them? And yet the Law saith, *Cursed is euerie man that continueth not in all things that are written in the booke of the Law to do them*. Againe, who is he that doth good and sinneth not? *In many things* (saith Iames) *we offend all*. And *Iohn*, *If we say that we haue no sin, we deceiue our selues, and the truth is not in vs*. And *sinne*, we know, *is the transgression of the Law*, so that *whosoeuer sinneth transgresseth also the Law*. *We know in part*, saith the Apostle, *we prophesie in part*. Now, as is our knowledge, so is our faith, our loue, our obedience. For so long as we are clothed with the earthly house of this tabernacle, as our knowledge is vnperfect, so our faith, our loue, and our obedience are vnperfect. Yea, in the very best of vs there is alwayes a rebellion betweene the flesh and the spirit; and the better we are, the sharper oftentimes will the combate be. Who is he then that is able in this life perfectly to fulfill the Law of God? Vnto Christ Iesus God gaue the Spirit without measure, and he was able perfectly to fulfill the whole Law of God, and did fulfill it for vs, that the righteousnesse of the Law might be fulfilled in vs, and we might be made the righteousnesse of God in him. But vnto vs, I meane euen vnto the most regenerate and sanctified man, the Spirit is giuen onely by measure, so that the flesh and the lusts thereof are not altogether mortified and vtterly tamed there-

Deut. 6. 5.
Leuit. 19. 15.
Deut. 27. 26.
Iames 3. 2.
1. Iohn 1. 8.
3 4.
1. Cor. 13. 9.

thereby, but oftentimes prickes they haue in the flesh, and messengers of Sathan to buffet them. How farre off then are the best from perfectly fulfilling the whole law of God? Some indeed are said in the Scriptures to haue walked in all the commandements and ordinances of the Lord without reproofe, as *Zacharie* and *Elizabeth*; and others to haue sought the Lord with their whole heart, as those godly Kings, *Dauid, Asa, Iosiah, &c.* But we must vnderstand, that as *Ieroboam* and others are said, not to haue followed the Lord with their whole heart, because they made & worshipped other gods, so those godly kings are said to haue sought the Lord with their whole heart, because they gaue the honor which was due vnto God, to him alone: and that *Zacharie* and *Elizabeth* were onelie (in comparison of others) said to haue walked holily, & vnblamably before men. For if their waies should haue bin examined before the Lord, then that of the Prophet should haue bene found true, *In thy sight, O Lord, shall no flesh liuing be iustified*; and well might that of *Eliphaz* vnto *Iob* haue bin said of them, *What is man that he should be cleane? and he that is borne of woman that he should be iust? Behold, he found no stedfastnesse in his Saints, yea the heauens are not cleane in his sight: how much more is man abhominable and filthie, which drinketh iniquitie like water?* In a word, not any of the sonnes of men that euer were since the fall of man, or are, were or are able to fulfill the law of God, but onely vnperfectly, and not in any sort perfectly, otherwise then by imputation, Christ his perfect obedience being imputed vnto them through faith, and that which is vnperfect in their obedience, being couered, and not imputed vnto them through Christ. So that ye see the doctrine which they deliuer from these words, is quite repugnant vnto the doctrine of the holy Ghost throughout the whole Scripture. And therefore that cannot be the meaning of these words which they do giue.

Psal. 143. 2.

Iob 15. 14. 15. 16.

Againe, if the Rhemists had thought these words to haue made any whit to that purpose, it is very like they would not haue failed to haue giuen that note hence. For we see how ready they are to wrest all places to the maintenance of their erronious opinions. So that they passing this place ouer with silence,

ſilence, it is very like that they otherwiſe thought of the meaning of theſe words, then others of their profeſſion haue done and do. Whether then we looke vnto the doctrine which they gather from theſe words, quite repugnant vnto the doctrine of the holy Ghoſt throughout the whole Scripture, or vnto the iudgement of ſome of themſelues, as it may ſeeme; it appeareth that the Apoſtles meaning is not, as our Aduerſaries do imagine, that he was able of himſelfe to do al things, not onely the things ſpoken of before, but all things generally which the Law of God required, through the helpe of Chriſt which ſtrengthened him, and gaue further ſtrength and vertue vnto his owne ſtrength and vertue.

What then is the Apoſtles meaning in theſe words? Surely this (as appeareth by the tenour of them:) To cleare himſelfe of boaſting himſelfe touching the things that he had ſpoke of, he renounceth all his owne power and ſtrength, as if by his owne power and ſtrength he had bene able to do thoſe things, and he attributeth all vnto the power and ſtrength of Chriſt, ſaying, *I am able to do all things*, euen all the things that I haue ſpoken of, that is, *I can be abaſed, and I can abound, &c.* For ſo this vniuerſall ſpeech is to be reſtrained vnto the ſubiect and matter here ſpoken of, as vſually it is in other places of the Scripture: or if we will needes enlarge it further, then thus, *I am able to do all things*, that is, all things that belong vnto my duty and calling. But how? by my owne power or ſtrength? No, but *through Chriſt which ſtrengtheneth* and enableth *me*. He doth not ſay, through the helpe of Chriſt, as it is in our Engliſh Bibles: albeit that alſo might be ſaid, for that he is often ſaid to helpe vs in the things wherein he alone worketh altogether without vs: but he ſaith, *I am able to do all things through Chriſt*, whoſe worke wholly and onely it is to ſtrengthen me by his holy Spirit in my inner man (for ſo the word ſeemeth here to ſignifie) to do theſe things, euen to ſuffer aduerſitie, and not be caſt downe through heauineſſe; and likewiſe to enioy proſperitie, and not be puffed vp with pride. This I take to be the ſimple meaning of the Apoſtle here. Where I note theſe two points, firſt, that the Apoſtle ſaith, that he is able to do all thoſe things; ſecond-

ſecondly, by whom it is that he is able to do all things, euen by Chriſt which &c.

In the firſt point, where the Apoſtle ſaith, that he is able, &c. it is to be noted that he ſaith, *I am able.* He doth not ſay, I was able, &c. for indeede before he was called to the knowledge of God in Chriſt Ieſus, he was not able to do ſo But he ſaith, *I am able*, implying, that now that Chriſt dwelleth in him by his holy Spirit, now that he is engrafted into Chriſt his bodie by the waſhing of the new birth, and the renewing of the holy Ghoſt, he is able to do all theſe things, to be abaſed, &c. Whence I obſerue this leſſon for vs, that being regenerate by the Spirit of God, and engraffed into the true oliue tree Chriſt Ieſus, we are able to be full and to be hungrie, to abound and to haue want, and to do the things that are good. Before ſuch time as we be borne againe of water and of the Spirit, and be made partakers of the roote and fatneſſe of the true oliue tree Chriſt Ieſus, the very imaginations of the thoughts of our hearts are onely euill continually; our throates are open ſepulchers, our tongues are full of deceit, the poiſon of Aſpes is vnder our lippes, our mouth is full of curſing and bitterneſſe, our feete are ſwift to ſhed bloud, deſtruction and calamitie are in our wayes, the way of peace we know not, the feare of God is not before our eyes: and in one word, we are wholly auerſe from euerie thing that is good, and onely inclined vnto that which is euill; being not grapes but thornes, not figs but thiſtles, not good but ill trees, not liuely but dead branches, not friends but enemies, not the ſons of God, but the children of wrath; not citizens, but aliants from the common-wealth of Iſrael, and ſtrangers from the couenants of Promiſe. But being renewed by the Spirit, our hard hearts are ſoftned, our froward wills are reformed, our darke mindes are inlightned, our inordinate affections are ordered, our wicked thoughts are bettered, and our whole man ſo made partaker of the godly nature, that we flie the corruption which is in the world through luſt, and ſtudy to liue ſoberly, and righteouſly, and godly in this preſent world. So that henceforth we are able to flie that which is euill, and to do that which is good: which

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alſo thoſe manifold exhortations in holy Scripture imply, when we are exhorted to follow the truth in loue, to mortifie our earthly members, to procure things honeſt before God and all men &c. For albeit vnto the wicked and vnregenerate the Lord hath not opened their eyes or their eares that they can ſee the things that belong vnto their peace, or hearken vnto inſtruction, and receiue vnderſtanding; yet hath he appointed thus to ſtirre vp his children, and made them able to do the things whereunto they are exhorted.

We do not then (as our aduerſaries falſly charge vs) in the queſtion of Free-will, make men ſtockes and ſtones, ſuch as in the things that are good, do nothing at all. Ye ſee, we ſay, that being regenerate by the Spirit of God, we are able to be abaſed, and to abound, &c. to do the things that belong vnto our peace, and ſuch as accompany our ſaluation. As
2.Cor.4.3. therefore the Apoſtle ſaith vnto the *Corinthians*, *If our Goſpel be hid, it is hid to them that be loſt*: ſo I ſay, If any man be not able to do the thing that is good, it is the man vnregenerate, in whom Chriſt dwelleth not by the power of his Spirit. Here then is the point, not whether we be able to do the things that are good, for that we hold; but whether we be able by our owne power and ſtrength at all to do the things that are good, by whom it is that we are able to do theſe things, which was the ſecond point that I noted in theſe words.

Touching the ſecond point then, ye ſee the Apoſtle ſaith, he was able to do all things; but how? Through Chriſt which ſtrengthened him. He was able, but the power and ſtrength whereby he was able, was whence? in any part from himſelfe? No, no ſuch word; but from Chriſt, who dwelt in him by his Spirit, and ſtrengthened him ſo, that he could be abaſed, and he could abound, and ſtill be content with his eſtate. Whence I obſerue, that the power and ſtrength whereby we are able to do whatſoeuer thing is good, is not from our ſelues, but from Chriſt, who by his holy Spirit ſo ſtrengtheneth vs in our inner man, that we can be content with proſperitie or aduerſitie, and are enabled to do the things that are good. And to this the holy Ghoſt giueth witneſſe in
2.Cor.3.5. very many places; *We are not ſufficient of our ſelues to thinke any thing*

thing as of our ſelues, but our ſufficiencie is of God. Where the Apoſtle doth not denie that we are able to thinke that is good; but he ſaith, that we are not able of our ſelues as of our ſelues, but onely by God. So in this Epiſtle, *It is God* (ſaith he) *which worketh in you both the will and the deed, euen of his good pleaſure.* Where he denieth not that we are able to will or to do the thing that is good, but he ſaith that it is God that worketh in vs both the will and the deed, of his good pleaſure. Not to trouble you with mo places to this purpoſe, by theſe ye ſee that it is not of our ſelues but of God, that we think, will or do the things that are good. We think the things that are good, but it is he that makes vs thinke the things that are good, by ſuggeſting good cogitations into vs by his holy Spirit which dwelleth in vs. We will and deſire the things that are good, but it is he that makes vs will and deſire the things that are good, by working good motions and holy deſires in vs by his holy Spirit which he hath giuen vs. We flie the things that are euill, and do the things that are good; but it is he that makes vs flie that which is euill, and do that is good, by miniſtring ſtrength vnto vs through the power of the Spirit in vs. We know how to be abaſed, and how to abound, how to be full, and how to be hungrie, &c. but it is God that enableth vs hereunto by the ſtrength of his holy Spirit which he hath giuen vs. Without him we can do nothing, as himſelf telleth vs, not thinke any part of a good thought, not will any part of a good deſire, not do any part of a good deed; ſo wholly is euery good gift from him: but by him we are able to do all things that our dutie requireth of vs, though not in that degree of perfection which we ought, by reaſon of the ſinne which hangeth ſo faſt on vs, yet ſo as he will be well pleaſed with vs, and perfect his praiſe in our weakneſſe. *Ioh. 15. 5.*

Here then firſt falleth to the ground that errour of theirs who maintain that we are able to do the things that are good by our owne power and ſtrength, being onely holpen by the grace of Chriſt. What is man ỹ he ſhould deſire to part ſtakes with his Maker? Doth not *God worke all in all?* The Apoſtle ſaith ſo: and ſhall not he then haue the glorie of all? Haſt thou any good thing that thou haſt not receiued of the Lord? The Apoſtle

poſſie thinketh not: why then reioyceſt thou in it, as though thou hadſt not receiued it? In Chriſt we haue all good things that we haue, whether for this life preſent, or that that is to come; and whatſoeuer good things we do, we are wholly enabled thereunto through Chriſt which ſtrengtheneth vs. Let not vs therefore ſet foote into any part of his glorie, but as it is written, *Let him that reioyceth, reioyce in the Lord.*

Secondly, let this teach vs what we are in our ſelues without Chriſt; not fit for any thing that is good, not able to do a good deed, not able to will any thing that is good, not able to thinke a good thought, content with no eſtate, in aduerſitie caſt downe with heauineſſe, in proſperitie puſt vp with pride, in want comfortleſſe, in abundance retchleſſe, & much worſe then thus. And yet how ready are we to ſooth vp our ſelues, and how gladly do we heare the praiſes of others for any thing that we ſay or do well? Nay rather then faile, we will breake out into our owne praiſes; and worſe then that, we will either ſhut him out of all, vnto whom all praiſe is due, or elſe enter vpon a part with him. So farre in loue are we with our ſelues, that we forget Chriſt, though without Chriſt there be nothing to be loued in vs. But let vs learne to know what we are in our ſelues, and let vs be confounded in our ſelues; and for whatſoeuer we ſay or do well, let him haue the praiſe, vnto whom all praiſe is due.

Thirdly, this ſhould teach vs in all things to glorifie the name of Chriſt Ieſus, and to depend vpon him. Are we perſecuted, and yet faint not, in pouertie and not ouercome of pouertie, tempted and yet ſtand faſt, any way troubled and yet not diſmayed? It is by Chriſt Ieſus. Flie we any thing that is euill? do we any thing that is good? It is by Chriſt Ieſus. He knoweth what we haue need of, and he giueth it: he knoweth that without him we can do nothing, and therefore he ſtrengtheneth vs in all things. Sometimes his owne arme helpeth vs, and ſometimes he ſtrengtheneth vs ſometimes to do, & ſometimes to ſuffer thoſe things which otherwiſe we could not. How ought our mouthes then to be filled with his praiſes, and how ought we alwaies to depend vpon him? By him we ſtand, and without him we fall. Let our ſongs therefore alwayes be

of

of him, and let his praiſes be euer in our mouthes for ſuch mercies as we haue of him, and let vs pray alwayes with all maner prayer and ſupplication in the Spirit for the ſtrength of his Spirit.

Notwithſtanding, &c. In theſe words the Apoſtle according to that wiſedome that was giuen vnto him, moſt wiſely commendeth the *Philippians* for their liberalitie ſent vnto him. For the Apoſtle hauing before moſt peremptorily ſignified his conſtancie both in aduerſitie and proſperitie, that through Chriſt which ſtrengtheneth him he could be content whether he were abaſed or did abound; the *Philippians* might haply ſay, Then our liberalitie needed not, you could haue bene as well without it as with it, and therefore we might very wel haue ſpared both our labour and our liberalitie. No, no, ſaith the Apoſtle; notwithſtanding that through Chriſt which ſtrengtheneth me, I can be content whether I be full or hungrie, yet ye haue well done that ye haue communicated to mine affliction: ye haue well done, becauſe ye haue done your dutie, ye haue done that which Chriſt commandeth, ye haue done that which hath great recompence of reward. But how did they communicate vnto his affliction? We muſt vnderſtand, that we may communicate vnto the affliction of Gods Saints three wayes: firſt, when we ſuffer the like afflictions that they do for Chriſt his ſake, whether it be at the ſame time, as *Paul* and *Silas* did; or at diuers times, as now the Saints of God which ſuffer, and are perſecuted for righteouſnes ſake, as were the Prophets and Apoſtles before. Secondly, when we are afflicted and mourne in our ſelues for the affliction of Gods Saints, albeit we do not ſuffer in our bodies with them. Thirdly, when we miniſter vnto them what comfort we can in words, and what helpe we can in deeds. And thus the *Philippians* communicated vnto *Pauls* afflictions lying now in priſon, ſending vnto him their miniſter, and with him ſuch gifts as might ſupply his wants. And this is it for which the Apoſtle in theſe words commendeth them. I can onely point at ſuch things as were hence to be obſerued. *Act.* 16. 28.

Firſt in that the Apoſtle ſaith, Notwithſtanding that I am able to endure want through Chriſt which ſtrengtheneth me, yet

yet ye haue well done, &c. hence I obſerue, that the conſtancie and patience, and contentment of Gods Saints, ought not to be any ſtay vnto vs of performing Chriſtian dutie which we owe vnto them. And yet how willingly do we make euery thing ſerue to vs for an excuſe of ſlacking ſuch duties as we ought to performe to Gods Saints? If they be in priſon, or if they be in any pouertie and want, and beare it patiently and chearfully, we commend them; but neither by word we comfort them, nor by other our helpe we relieue them. And why? They are chearful enough, they need not our comfort: though they want, yet they are content with that they haue, they beg not, and therefore we may ſpare our purſe well enough. But our Apoſtle tels vs, that notwithſtanding it be thus with them, yet we ſhall do well to comfort them and to helpe them. Yea and ſurely it is the beſt done, that is done vnto them. For they by ſuch their contentednes and chearfulnes, giue good teſtimonie that they belong vnto the couenant, that they are of the houſhold of faith: and we as we are to *do good vnto all*, ſo *eſpecially vnto them which are of the houſhold of faith.*

Secondly, in that the Apoſtle ſaith, they did well to communicate to his affliction, I obſerue, that it is a good deed to comfort and to helpe the Saints of God in their affliction and trouble. And that it is ſo, appeareth both for that it is commanded as a dutie, practiſed of the godly, and hath with it great recompence of reward. *Weepe with them that weepe*, ſaith our Apoſtle. What is that? That is, let their afflictions moue you to compaſſion; and in token of your compaſſion, comfort and helpe them in their affliction. The Apoſtle to the *Hebrews* openeth it more largely, where he ſaith, *Remember them that are in bonds, as if ye were bound with them, and them that are in affliction, as if ye were alſo afflicted in the bodie.* Thus did the Apoſtle himſelfe, as himſelfe witneſſeth, where he ſaith, *Who is weake, and I am not weake? who is offended, and I burne not?* As if he ſhould haue ſaid, Beſides mine owne afflictions which befall my ſelfe in mine own perſon, there is no other afflicted, but they touch me alſo with a compaſſion with them, both to ſorrow with them, and to helpe them as I can. And ſee the recompence of reward that followeth it, *Come* (ſhall Chriſt ſay) *ye bleſſed of*

Rom. 12. 15.

Heb. 13. 3.

of my Father, inherite ye the kingdome prepared for you from the foundatione of the world; for I was an hungred and ye gaue me meate, &c. Thus the Lord in mercie, and for his promiſe ſake, rewardeth them that comfort and helpe his poore afflicted Saints in their affliction whatſoeuer it is. So that we cannot doubt but that it is well done to communicate to the affliction of Gods Saints by helping and comforting them.

It is then not well done not to communicate to their affliction. And yet who remembreth the affliction of *Ioſeph?* Many good lawes and Acts we haue for the prouiſion of the poore; I wiſh due execution of them. Beloued do we beleeue the communion of Saints? It is an article of our beliefe, and we will be loth to be tainted in any of them. As then we are ioyned in a fellowſhip with all Gods Saints, ſo ſhould we be touched with a feeling of ſuch of their miſeries as are in any kind of affliction. They are bought with as deare a price as we are, they are members of the ſame body with vs. And ſhall the head in the naturall body ſtoupe downe vnto the foote if it be prickt or hurt, to looke vnto it and to helpe it, and ſhall not we looke vnto our poore brethren and diſtreſſed, & helpe them? Surely if it be well done to communicate to their afflictions, then it is not well done not to communicate to their afflictions; and if eternall glory in the heauens be the recompence of their reward that communicate to the affliction of Gods Saints, then what ſhall be their reward that do not? The King, euen our bleſſed Sauiour ſhall ſay vnto them in that day, *Depart from me ye curſed into euerlaſting fire, which is prepared for the Diuell and his Angels. For I was an hungred &c.* Mat.25.41. While we haue therefore time let vs do good vnto all men, but ſpecially vnto them which are of the houſhold of faith. Let vs not forget the miſerie of the poore in their trouble. Bleſſed is he that conſidereth the poore and needie, the Lord ſhall deliuer him in the needfull time of trouble.

LECTVRE XCI.

PHILIP. 4.

Verſe 15. *And ye Philippians know alſo that in the beginning of the Goſpell, when I departed from Macedonia, no Church communicated with me, &c.*

16. *For, euen when I was in Theſſalonica, ye ſent once and afterward againe for my neceſſitie.*

AND *ye Philippians, &c.* The Apoſtle hauing in the former verſe commended the *Philippians* for their liberalitie ſent vnto him lying now in priſon at Rome, as very well done ſo carefully to communicate vnto his afflictions; in theſe two next verſes goeth forward with the like commendation of their liberality euen ſince his firſt preaching of the Goſpell vnto them. Firſt, by comparing them with the reſt of the Churches of Macedonia, verſe 15. Secondly, by giuing them this teſtimonie, that euen when he was abſent from them, and labouring with other Churches, they miniſtred vnto his neceſſitie, not once, but once and againe. And leſt by this his great commendation of their liberalitie he might ſeeme to looke after a new benefit, verſe 17. he telleth them, that as his reioycing in the Lord, whereof he ſpake before, was not for his owne ſake, or for the ſupplie of his want by their liberalitie; ſo neither this his commendation of their liberalitie from the firſt vnto the laſt, was for his owne ſake, or that he deſired a new gift of them, but both the one, and the other was for their ſakes, and that in both he regarded the fruite which might further their reckoning. This I take to be the generall purpoſe of the Apoſtle in theſe words. Now come we vnto a litle more particular examination of them.

And ye: By this that he ſaith, *ye alſo, &c.* he meaneth that not onely he, and the other Churches of Macedonia, but they alſo knew this that he now ſpeaketh; what? namely, that in the

the beginning of the Gospell, that is, at my first coming into Macedonia, and preaching the Gospell vnto you: for he speaketh not simply of the beginning of the Gospell, but of the beginning of the Gospell in that countrie of Macedonia, whereof Philippi was the chiefe citie, and the first place that we reade he preached in, in that countrey. This then, saith he, ye know, that at my first coming and preaching of the Gospell vnto you, when I departed from Macedonia, that I might preach in other countries also, no Church of all the other Churches of Macedonia, neither Thessalonica, nor Amphipolis, nor Apollonia, nor any of the rest, communicated with me concerning the matter of giuing and receiuing, but ye only. Where first in that he saith, when he departed, &c. hence some gather that his manner was, where first he preached the Gospell to take nothing of them till his departure from them, and then to take of them sufficient for his iourney to the next place, and for his prouision there till he should depart from them. Secondly, in that he saith, no Church communicated with him concerning the matter of giuing, &c. his meaning is, that whereas he had bestowed on the other Churches spiritual things, he had not, as had bene meete, receiued of them againe temporall things. The phrase of speech here vsed is borrowed from merchants or others which haue their books wherein they set downe their layings out, and their receiuings in, that when they make their counts there may be a proportion in those things. So he meaneth that betweene those other Churches of Macedonia and him there should haue bene this proportion, that as he had ministred vnto them spirituall things, so they should haue ministred vnto him of their temporall things. Thirdly, in that he saith, but ye onely, he commendeth them aboue the rest of the Churches of Macedonia. In the next verse when he saith, *For when I was in Thessalonica*, he addeth this farther to the commendation of the *Philippians* for their liberalitie, that besides their liberality at his departure from them, when he was in Thessalonica, the metrapolitan city of Macedonia, and they had heard that he hauing passed through Amphipolis and Apollonia, and being now in Thessalonica, none communicated vnto him; they

Act. 16. 12.

ſent vnto him once and againe while he was there to ſupply his neceſſitie. In the verſe following, when he ſaith, *not that I deſire, &c.* his meaning is as he ſaid, verſe 11. that he ſpeaketh not this, he commendeth them not thus, becauſe he now, or at any other time deſired a gift of them ſo much for his owne ſake, and for the ſupply of his owne wants; but to ſignifie the very true cauſe of his reioycing, verſe 10. and the very true cauſe of this his commendation of them, he ſaith, *but I deſire the fruite, &c*; whereby he ſignifieth that the principall thing which he regarded in their gifts and liberalitie, was the fruite which ſhould follow thereupon to further their reckoning, for that the Lord in that day ſhould reckon this to their vantage, and accept it for good payment. The phraſe of ſpeech here vſed, is likewiſe borrowed from the merchants counting booke; for as in caſe of the debt of a great ſumme of money vnto a merchant, the more money that is noted in his booke as payed, the more his reckoning is furthered that payed it; ſo the Apoſtle ſignifieth that the moe of their charitable works towards him were as it were noted in Gods booke, the more their reckoning was furthered with God, who reckoned that to their fruite which they did vnto him. So that the cauſe of his reioycing, and commending their liberality principally was, becauſe of the fruite which thence redounded vnto them from God, who would recompence it in the heauens into their boſomes, and accept it in mercie as ſome acquittance of their debt. This I take to be the true meaning of theſe words. And now that we vnderſtand the meaning of the Apoſtle in theſe words, let vs ſee what profitable notes we may gather hence for our farther vſe.

And ye Philippians. In that the Apoſtle ſaith, that when he departed from Macedonia, none of the other Churches of Macedonia, but the *Philippians* onely, communicated to his neceſſitie, hence it may ſeeme might be obſerued an example of great ingratitude in thoſe Churches, that withheld their temporall things from the Apoſtle, when he had miniſtred vnto them ſpirituall things. But I dare not altogether ſo iudge them, becauſe of that notable teſtimonie which our Apoſtle giueth vnto them in the latter to the *Corinthians.* Where he

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propoſeth their example vnto the *Corinthians*, thereby to ſtirre them vp to the reliefe of the poore Saints, and teſtifieth, that in their moſt extreme pouerty they were richly liberall; that beyond their power they were willing, and that they euen preſſed the Apoſtle to receiue their reliefe towards the poore Saints. A rare example of great piety, and very tender compaſſion. So that I impute their not communicating vnto the Apoſtles neceſſity, at this time, rather vnto forgetfulnes, and ſome want of care for this time (which was ſometime the fault of the *Philippians*, as we heard before) then vnto vngratefulneſſe, or any ſuch notorious fault. The Apoſtles purpoſe I take rather to be to commend the *Philippians*, then deepely to cenſure the other churches. 2. *Cor.* 8. 1. 2. 3. 4.

In this then that he ſaith, that when he departed from Macedonia, no church &c. I note the thing for which he commendeth the *Philippians* aboue the other churches of Macedonia; which was, the performance of that Chriſtian dutie towards him, to miniſter vnto him temporall things when he had beſtowed on them ſpirituall things. Whence I obſerue this leſſon for vs, that where ſpirituall things are beſtowed vpon vs, there we ſhould miniſter temporall things; where the Miniſter teacheth vs with the word, there we ſhould make allowance of maintenance vnto him. Which point the Apoſtle proueth at large in the former to the *Corinthians*, and by many arguments: as firſt, by an argument taken from Souldiers; *Who* (ſaith the Apoſtle) *goeth a warfare any time at his owne coſt?* How much more ſhould they that fight the Lord his battels, fight them at the churches coſt? Secondly, by an argument taken from planters of Vines. *Who* (ſaith the Apoſtle) *planteth a vineyard and eateth not of the fruit thereof?* How much more ſhould they that plant and worke in the Lord his vineyard eate of the fruits of their owne labours: Thirdly, by an argument taken from them that are occupied about cattell? *Who* (ſaith the Apoſtle) *feedeth a flocke, and eateth not of the milke of the flocke?* How much more ſhould they that feede the Lord his flocke with the ſincere milke of the word, be fed by them with temporall food: Fourthly, by an argument taken from the teſtimonie of *Moſes*, where he ſaith, *Thou* 1. *Cor.* 9. 7. 9.

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shalt not muzzell the mouth of the oxe that treadeth out the corne, for that was the fashion in Palestina: how much lesse should their mouth be muzled, maintenance be denied them that labour in the Lord his husbandrie? Fiftly, by comparing spi-
11. rituall things with temporall things; *If* (saith he) *we haue sowen vnto you spirituall things, is it a great thing if we reape your carnall things*: that is, things necessarie for the maintenance of this life? Sixtly, by an argument taken from the allowance
13. of the Priests of the old Law: *Do ye not know* (saith the Apo-
14. stle) *that they which minister about the holie things, eate of the things of the Temple? and they which waite at the Altar, are partakers of the Altar*: so also hath the Lord ordained, that *they which preach the Gospell, should liue of the Gospell.* Thus ye see a large proofe of this point in that one place by many arguments. Many other places there are pregnant also to this pur-
Galat.6.6. pose, as when it is said, *Let him that is taught in the word, make him that hath taught him partaker of all his goods*: as also where
1.Tim.5.17. it is said, *The Elders that rule well, are worthy of double honour, especially they which labour in the word and doctrine*: by which terme of double honour, many do vnderstand reuerence, and things necessarie for the maintenance of this life. The point is so cleare, that to doubt of it, is to doubt of the truth of the Scriptures, which in so many places giue so euident testimony therehnto.

Which may serue to admonish many of vs of a necessarie duty wherein we vse great slackes. Some of vs can be very well content neither to be taught in the word, nor to giue any maintenance to the Preachers of the word. And these are men altogether sensesse, without all feeling of God or godlines, in whose hearts the day-starre of righteousnes hath not yet risen, that they should know or thirst after the things that belong vnto their peace. Others of vs could be better content a great deale to giue something to stay the Ministery of the word, that so we might continue in our ignorance, and sleepe in our sinnes, then to haue the word preached vnto vs. And these are men, not sicke, but dead in sinne, desperately wicked, and vnto euery good worke, reprobate. Others of vs can be content to hearken to them that labour in the word

and

and doctrine, and that they should preach often, but care not how little to heare of allowance toward their maintenance. If they speake of the Ministers duty, of the assiduitie and diligence which they ought to vse, of the necessitie that lieth vpon them to preach the Gospel, of the woe that is vnto them if they do not preach the Gospel, we like them well, and commend them much. But if they speake of their owne maintenance, of their allowance due on our parts vnto them: what say we then? Then forsooth they tell their owne tales, they preach for themselues. Nay we can dispute very wel against them out of the Scriptures in this point, and tell them that freely they haue receiued, and freely they must giue, and that *Paul* laboured with his owne hands, because he would not be chargeable to them whom he taught. But see how herein we deceiue our selues. He that saith, *Freely ye haue receiued, freely giue*, doth he not immediately after say, that *the workeman is worthie of his meate?* What then, doth our blessed Sauiour crosse himselfe? God forbid. And yet either we must say so, or else that the former words make nothing against the maintenance of Ministers, especially the latter words being both so plaine in themselues, and likewise alledged by the Apostle for the Ministers maintenance. For the meaning then of those words; first I say, that they are to be vnderstood of working miracles; which gift, as the Lord freely bestowed on his Apostles and Disciples for a time, for the better gaining of men vnto the faith, so he would haue them freely shewed forth vpon men, that as *Elizeus* the Prophet could by no meanes be wrought to receiue any thing of *Naaman* the Syrian for healing his leprousie, so whatsoeuer sickenesse they should heale, whatsoeuer miracles they should worke, they should not be wrought to take any thing for it. Secondly, if any man shall contend that the words are to be vnderstood of the Lords worke generally, that as freely they haue receiued the grace, so freely they do the worke, then I expound the words by that of the Apostle *Peter*, that they are to *feede the flocke of God which dependeth on them, caring for it not by constraint, but willingly; not for filthie lucre, but of a readie, minde*. Surely it is no way the meaning of those words, that they

Math. 10. 8.

2. *Thess.* 3. 8.

1. *Tim* 5. 18.

1. *Pet.* 5. 2.

they that labour in that holy worke, ſhould be debarred of wages for their labour. Neither doth the example of the Apoſtle (labouring with his owne hands) at all make againſt the maintenance of the Miniſterie by the Church. Firſt, he profeſſeth that he wrought with his hands, not for that he ought ſo to do (for he proueth that they ought to haue miniſtred vnto him) but that they might haue no exception againſt him. Secondly, the example of the Apoſtle herein is no way to preſſe vs, for that he needed not, as we, to attend vnto reading, but being immediately taught of God, and furniſhed with all knowledge in the third heauen, he was able at all times to teach the way of God perfectly, though he wrought with labour and trauell night and day. But we cannot intend manuarie matters, and do the duties of our calling. Our duty is to attend vnto reading, to exhortation, and to doctrine; and the Church is to miniſter vnto vs neceſſary maintenance. How cunningly therefore ſoeuer we thinke we can diſpute againſt the maintenance of the Miniſter by the Church, yet do we but deceiue our ſelues therein. This is true generally, that whatſoeuer we ſay or diſpute, we will giue as little to his maintenance as may be, we will withhold from him as much as we can, we thinke that well gotten that is ſaued from them, and we thinke euerie little too much that they haue.

1. *Tim.* 4. 13.

Beloued, I haue no cauſe but to perſwade my ſelfe better things of many of you. Onely I ſpeake how it fareth commonly with men abroad. The peoples readineſſe in all places to deceiue their Miniſters in all kinde of their tithes, is often ſpoken of vnto vs that haue ſome farther experience therein then what we haue by heare-ſay. As for vs, let it not be ſo with vs, but let vs be ready to communicate vnto him that hath taught vs in the word, that there be no complaint of our not communicating concerning the matter of giuing and receiuing. Euery labourer is worthie of his wages. Let vs not deny them vnto him that oftentimes ſteepes his labors with vs in his owne bloud. Nay, let vs giue them cheerefully vnto him as vnto him that watcheth for our ſoules. It is but copper that we giue for the pureſt gold. Let vs not ſtand vpon this exchange, but let vs offer it moſt willingly.

The

The second thing which I note in these words is, that the Apostle saith, that the *Philippians* onely communicated with him concerning &c. They waited not to see what the other Churches would do, whether they would giue the Apostle ought or no, or what they would giue, or when they would giue, but they bethought themselues what they were in duty to do, and that they did, though they onely did it. Whence I obserue this lesson for vs, that looke what is our dutie to do, that we are to do, though none ioyne with vs. If *Noah* should haue looked what the old world did, and haue fashioned himselfe like vnto them, he had bene like to haue perished in the waters with them. But he looked what his God required of him, and though none ioyned with him, yet he alone walked with the Lord, and therefore he alone was saued, when the rest of the old world was drowned with the waters. Or if *Lot* should haue looked to the wicked conuersation of the *Sodomites*, and defiled himselfe with their vnlawfull deedes, he had bene like to haue bene consumed in the fearfull burning of those sinfull cities. But he looked to the Law of his God, & though none ioyned with him, yet he alone walked in the wayes of the Lord, and therefore when the citie, and they that were in it were destroyed, he was saued. Or if that Samaritane that was cleansed with the other nine, should haue staied to waite what the other nine would do, his leprosie might haue taken hold of him againe. But he considered his owne duty, and *when he was healed, he turned backe, and with a lowd voice praised God, and fell downe at his feete on his face, and gaue him thankes:* and therefore he was praised of the Lord, and cleansed of his leprosie. All which examples shew plainly vnto vs, that we are not to looke what others do, but what we are to do; and though all the rest of the world bow the knee vnto *Baal*, yet must we with *Elias* looke vnto the Lord our God, and serue him alone: whatsoeuer is our dutie to do, that must we do though we onely do it. Though there be but few that striue to enter in at the strait gate, yet must we striue to enter in at the strait gate: neither may we follow a multitude to do euill. It is our duty that we must looke vnto, and be there many or few, any or none

Genes. 6. 7.

19.

Luke 17.

Luke 13. 14.
Exod. 23. 2.

none beſides our ſelues to ioyne with vs, yet muſt we do that which our duty requireth of vs.

This may teach vs to reforme a great fault in our ſelues. We are none of vs growne to that height of impiety (I hope) that in a deſperate moode we will ſay, that we had rather go to hell with company, then go to heauen alone. But this is a great fault with many of vs. In matters of contribution vnto any good purpoſe, what do we ſay? No reaſon we ſhould contribute alone, we wil ſee what others will do; if they contribute, we will; if they will not, we will not; and ſaying thus, we thinke we ſay well; and if we adde this, let others do, and in proportion we will not be behinde the beſt, then we thinke no man can ſay more, or better. But thus ſtill we depend vpon the doing of others, whereas in doing good we ſhould one go before another, and rather ſtriue to be examples vnto others, then ſtand vpon the example of others. If we be the foremoſt, it may be others will follow vs; and if we be alone, it is better to walke in the way alone, then out of the way with others. In matters likewiſe of election what do we ſay? We would gladly beſtow our voyce on the beſt, but the moſt go another way, and we can do no good by ſingling our ſelues from the reſt, a note of ſingularity we may bring vpon our ſelues; if there were any poſſibility to do good, we would beſtow our voice as we ſhould, but being none, we may not loſe our voice that way, but beſtow it another way. Thus we looke at the example of others, and offend by the example of others, whereas rather by our example others ſhould be condemned which do not as we do. Beloued, let this be our rule, to looke what we ſhould do, not what others do. Let vs do that we ought, though we alone do it, & let vs flie the reſt, how many ſoeuer follow it. Let vs by our exãple prouoke others to do that is good, and if they do not follow it, let their iudgement be vpon their owne head. If we alone walke in the waies of our duty, our reward is with our God, but their iudgement ſleepeth not, that either will not walke with vs, or forſake vs in the way.

In the next verſe the Apoſtle giueth this teſtimonie vnto the *Philippians*, that when he was abſent from them, when he

he was in Thessalonica, they sent their liberalitie once and againe vnto him to relieue his necessitie. Wherein first I obserue a notable patterne of that great care which ought to be in the people for their Minister. The people should after the example of the *Philippians*, be carefull to inquire into the state of their Minister, and as they shall vnderstand him to neede this or that help, this or that encouragement, so they should be willing once and againe, euen as neede is with all cheerefulnesse, wherein soeuer they may, to helpe them. But farre otherwise is the practise with vs. If his liuing be small, and he such a one as laboureth painfully in the word amongst vs, yet will we not relieue him; and if we send once and againe vnto him, it shall be when we haue got some aduantage against him, some that may vexe and trouble him, and either weary him of all, or turne him out of that little that he hath. His bareneſſe and his want shall be his reproach amongst vs, but no cause of any holy care for him. It should not be thus, but as the *Philippians* did, so should we do, euen take all care for them that teach vs in the word.

Secondly, in the person of *Paul*, I note that it was *Paules* necessitie which the *Philippians* sent once & againe to relieue. Whence I obserue, that euen the best Ministers of the Gospel of Christ Iesus are sometimes vrged and pressed with necessitie. In *Paul* indeed it was lesse maruell, both because that was the infancie of the church, and for that he alwaies went about either planting or stablishing the Churches, and setled himselfe in no certaine place. But now that the Church is stablished, and the Ministerie settled, that now sometimes the very best should be pressed with necessitie, I know not well what to say to it. It is certainely one of the shames and discredites of our Clergie, that in many places the worthiest labourers want, and the veriest loyterers abound. Some lights of the church haue either nothing, or as litle as litle may be: & againe, some others, that either cannot, or will not do any good in the Church at all, haue liuing vpon liuing, & dignitie vpon dignitie heaped vpon them. Ye see the note which I should prosecute: but time will not giue me leaue.

LEC-

LECTVRE XCII.

PHILIP. 4.

Verſe 17. *Not that I deſire a gift, but I deſire the fruite which may further your reckoning.*

18. *Now I haue receiued all &c.*

NOt that I deſire a gift &c. In theſe words the Apoſtle ſignifieth the very true cauſe of that his ioy in the Lord, whereof he ſpake before verſe 10. and the very true cauſe of this his commendation of their liberality in the two verſes next before. For, as before he ſignified in verſe 11. that the principall cauſe of his reioycing was not becauſe of his want, becauſe his want was ſupplied by their liberalitie; ſo now he ſignifieth that the principall commendation of their liberalitie was not for that he deſired a new gift of them, as ſome thereby might haply imagine; but the principall thing which he regarded both in the one, and in the other, the principall cauſe both of his reioycing in the Lord for their care for him, and of his commendation of their liberalitie both firſt and laſt towards him, was the fruite which followed thereupon to further their reckoning in that day of the great account. *But I deſire &c.* The phraſe of ſpeech here vſed is borrowed from the Merchants counting-bookes: for as in caſe of the debt of a great ſumme of money to a Merchant, the more mony that is noted in his booke as payed, the more his reckoning is furthered that payed it; ſo the Apoſtle hereby ſignifieth, that the more of their charitable workes towards him, were noted, as it were, in Gods booke, the more their reckoning was furthered with God, who in the great account ſhould reckon that to their fruite & aduantage, which they had done to him. What was then the things which the Apoſtle principally deſired, euen more then their gifts though he needed them? It was the fruite of their liberalitie, that they might reape the fruite thereof with God.

God. And what was the fruite of their liberality? Namely, the furthering of their reckoning with God in that day when they ſhould giue accounts of that they had done in their fleſh, whether it were good or euill; for the Apoſtle knew that this fruite ſhould follow their liberalitie towards him, that thereby their reckoning ſhould be furthered with God, who would reckon that vpon their head to their vantage that they had done to him. And this was it which principally cauſed the Apoſtle to ioy in their gifts and liberality. Thus much for the opening of the meaning of theſe words. Now let vs ſee what obſeruations we may gather hence, whereof to make ſome farther vſe for our ſelues.

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In the next verse the Apostle giueth this testimonie vnto the *Philippians*, that when he was absent from them, when he

he was in Thessalonica, they sent their liberalitie once and againe vnto him to relieue his necessitie. Wherein first I obserue a notable patterne of that great care which ought to be in the people for their Minister. The people should after the example of the *Philippians*, be carefull to inquire into the state of their Minister, and as they shall vnderstand him to neede this or that help, this or that encouragement, so they should be willing once and againe, euen as neede is with all cheerefulnesse, wherein soeuer they may, to helpe them. But farre otherwise is the practise with vs. If his liuing be small, and he such a one as laboureth painfully in the word amongst vs, yet will we not relieue him; and if we send once and againe vnto him, it shall be when we haue got some aduantage against him, some that may vexe and trouble him, and either weary him of all, or turne him out of that little that he hath. His bareneſse and his want shall be his reproach amongst vs, but no cause of any holy care for him. It should not be thus, but as the *Philippians* did, so should we do, euen take all care for them that teach vs in the word.

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fit,

fit, and could as well haue bene without it as with it. He therefore cleares this point alſo, and tels them that notwithſtanding he could do all things through Chriſt, yet they had well done to communicate to his affliction. Againe in verſes 15. 16. he highly commended the *Philippians* for their great liberality towards him euen from the firſt vnto the laſt, and preferreth them before all other Churches of Macedonia. Whereupon leſt he ſhould ſeeme to affect a new benefit, to deſire a new gift, he cleares himſelfe of any ſuch deſire, and tels them plainly that he doth not ſo commend them for that he deſireth a gift of them. Thus, ſometimes to cleare the truth of doctrine, ſometimes to free himſelfe from vniuſt ſuſpitions, alwaies to rectifie them that they do not miſconceiue of things, euermore he cleares matters as he goes. Whence I obſerue a good leſſon for the Miniſter of the Goſpel of Chriſt Ieſus, which is, that he giue all diligence in his teaching ſo to cleare things as he goes, as that his people may not miſconceiue any thing either touching the truth, or touching himſelfe. He is to be iealous of both, euen with a godly iealouſie; of the truth, that no ſpeech of his may cauſe them to erre touching the truth; that he ſpeake not any thing againſt the truth, but for the truth; that in all ſimplicitie and plainneſſe he deliuer the truth; or if at any time he ſpeake ſomething which may be miſtaken, yet he ſo cleare it before he leaue it, as that there neede to be no doubt of it. Of himſelfe, that no ſpeech ſlip him, nor any action paſſe him whereby he may be noted of impatience, or pride, or contempt, or couetouſneſſe, or any ſuch ſpot of life; or if he do ſpeake, or do any thing whereby any ſuch ſuſpition is or may be faſtened on him, that he ſo cleare it, that he quite wipe it out; for if the truth be preiudiced, it is a ſtumbling blocke in a brothers way, and a woe is vnto him that putteth a ſtumbling blocke before his brother to cauſe him to fall: or if his own perſon be preiudiced, it is an hinderance vnto the worke of his Miniſterie, & wherein ſhall he haue any comfort if not in the worke of his Miniſterie? If the example of our Apoſtle euen in this Chapter were not a ſufficient preſident for all Paſtors of Gods people to this purpoſe, I might adde thereunto both the example of our bleſſed

Mat. 18.7.

Sauiour,

Sauiour, and likewiſe of the reſt of the Apoſtles: for who ſo looketh into the new Teſtament ſhall ſee them alwaies ſo diligent in this point, as they do not miſſe the teaching of any thing which might either preiudice the truth, or their owne perſons. But I paſſe ouer further proofe for this point.

This firſt might ſerue for a very good inſtruction vnto many in the Miniſterie in theſe our daies; for how many are there in many places, that ſometimes moue moe doubts then they do anſwer? How many that ſometimes ſo ſpeake, as that they leaue their hearers in greater ſuſpence then they found them? How many that ſo ſpeake, as that their hearers by that they ſpeake, cannot diſcerne whether they be Proteſtants or Papiſts? How many that couch their matters ſo cloſely, and handle things ſo obſcurely, as if they would not be vnderſtood? of whom ye ſhall heare ſome ſay when they come from them, they are fine men, great ſchollers, learned Diuines: but aske them what they learned? they can ſay iuſt nothing. How many are there that ſay they care not what, nor what men gather of that they ſay? How many that ſpeake ſmoothingly, how many that ſpeake egrely, and yet neuer labour to cleare themſelues of hatred, and of flatterie? Some are negligent & careleſſe to conſider what they ſpeake, and theſe neuer thinke of clearing things as they go. Others are ſo little zealous of ỹ truth, that though ſomething ſlip them which may hazard the truth, yet they will willingly let it go; and theſe care not for clearing things as they go. Others loue to carrie things in the clouds, and ſo to ſpeake as that a man ſhall be little the better or the wiſer; and theſe will not cleare points as they go. But beloued, what ſhould I ſpeake to you of theſe things? Ye ſee what duty lyeth vpon vs by the example of the Apoſtle; euen ſo to cleare things as we go, as that ye may not miſconceiue of what we ſpeake.

Hence then learne you to giue al diligence in hearkening to the things that we ſpeake: for if we be to be ſo carefull as that nothing ſlip vs which we cleare not, leſt ye ſhould miſconceiue of any thing, then ſurely are ye to be as carefull of attending to that we ſpeake, that ſo ye may conceiue aright of euery thing that is ſpoken. Otherwiſe if your thoughts be wandring,

dring, and your wits (as we say) a woll-gathering, what paines soeuer we take in clearing of things, yet do ye mistake things. And hereupon it is that we sustaine many wrongs of them that heare vs. We must take paines, and labour that ye may conceiue aright of all that we speake; and ye must sleepe a little and heare a little, and wander in your thoughts a little and heare a little; and then in something mistaking vs, ye must runne vpon vs, and we said, ye know not what. Howsoeuer this be commonly a fault amongst hearers, yet beloued, let it not be so amongst you. When ye come hither, pray vnto the Lord that he will stirre vp your dull minds by his holy Spirit, that he wil vouchsafe to blesse the ministery of his holy word vnto you; and when ye are here, giue all diligence to hearken, that so ye may conceiue aright of the things that are spoken, that so by the things which ye heare the Lord may be glorified, and your selues edified, & builded vp into a perfect man in Christ Iesus.

The second thing which I note is, the Apostles fatherly affection towards the *Philippians*; for in that he saith, that he *desireth not a gift, but the fruite which may further, &c.* he sheweth that as fathers in their tender affection towards their children desire not any thing of them but for their behoofe and good; so he in his tender loue towards them, desires not any gift of them, but for their behoofe and good in the day of Christ Iesus. Whence I obserue what a fatherly affection there ought to be in the Pastor towards his people, namely such, as that he seeke not theirs, but them; not his owne profit, but the profit of his people, that they may be saued. Thus our Apostle often professeth that he did; as where he saith, that he *sought not his owne profit, but the profit of many that they might be saued*; and againe where he telleth the same *Corinth.* that he sought not theirs, but them. Wherein he hath left a president for vs, that as he hath done so we should do also. What then? Is not the Pastor to labour with his people in the word and doctrine for their saluation, and to desire nothing of them, to looke for nothing at their hands? No, not so; for we heard the last day, that where spirituall things are sowne, there carnall things are to be reapt, and that he that teacheth may as well require them

1 Cor. 10. 33.
2 Cor. 12. 14.

them of them that are taught in the word, as the ſouldier may do his pay, or the labourer his wages, or he that planteth a vineyard of the fruite of the vineyard, or he that feedeth a flocke of the milke of the flocke. But as at the firſt he is not to vndertake this ſacred and holy function in any couetous or ambitious deſire for worldly maintenance or promotion, but in an holy deſire to gaine men vnto the faith and knowledge of Chriſt Ieſus; ſo at no time is he ſo much to reſpect the gift and maintenance that he hath by his people, as the ſaluation of his people in the day of Chriſt Ieſus. In a place therefore where his liuing is allotted, and his maintenance ſet, the benefit of his liuing ſhould not ſo much reioyce him, as to ſee his people offer their duties willingly, and giue them chearefully; for that this is a token of their growth in pietie, & a fruite which ſhall ſurely further their reckoning. And ſo likewiſe in a place where onely a voluntary contribution is made for a time, the allowance whatſoeuer it is, is not ſo much to reioyce him, as the euident tokens of their pietie therein which make it, which ſhall further their reckoning. And the care which in both places is by him to be taken, is not to be for his owne profit, but for the profit of his people that they may be ſaued, euen for the gaining of them in the faith and knowledge of Chriſt Ieſus. To which purpoſe alſo is that of the Apoſtle *Peter*, *Feede the flocke of God which dependeth on you, caring for it not by conſtraint but willingly, not for filthie lucre but of a readie mind.* 1 Pet. 5. 2.

But as our Apoſtle ſaith to the *Corinthians*, *Though ye haue ten thouſand inſtructers in Chriſt, yet haue ye not many fathers*; ſo may it now be ſaid, though many Churches and many congregations haue many Miniſters and teachers, yet haue they not many ſo fatherly affected as ſeeke not their owne profit, but their profit that they may be ſaued. If we ſhould looke into the Popiſh Clergie, it would eaſily appeare by their practiſe what it is they ſeeke and deſire. For to what end are their trentals, diriges, maſſes, buls, pardons, and ſuch other their traſh, but for that they deſire gifts, and ſeeke after their owne profit? It were to be wiſhed that they onely were ſuch, and that there were no ſuch amongſt vs. But what ſhall we ſay of 1 Cor. 4. 15.

them that ſo they may get in, care not how they come in, in at the window, or downe at the houſe top? that ſticke not at theſe matters of ſimonie and corruption, but ſwallow them downe greedily? that take the fourth, fifth, ſeuenth, tenth, twentieth part of the liuing, and leaue the reſt vnto the Patron? that flie to Tarſus when they ſhould go to Niniueh, and rather reſide any where then where they ſhould? that heape liuing vpon liuing, and dignitie vpon dignitie, and come either at none, or but at ſome one of them? that feede themſelues, and fleece their flocks, but do not labour with them in the word? that keepe no proportion concerning the matter of giuing and receiuing, but reape as many carnal things as they can, and ſow either none, or as few ſpirituall things as they can? Do not theſe ſeeke their owne profit more then the profit of the people that they may be ſaued? Are not theſe of thoſe that ſeeke their owne, and not that which is Ieſus Chriſts? If they could ſay any thing for themſelues, it is all well, ſurely I cannot ſay any thing for them. I wiſh that they who by their place may and ought to looke to the reforming of theſe things, would in an holy care looke vnto them, and as much as in them is reforme them. Worke there will be; for hardly will theſe things be reformed.

Now as there are many in the Miniſterie that neither are, nor wil eaſily be perſwaded to be ſo fatherly affected towards their people as to ſeeke them, and not theirs, or more then theirs; ſo, beloued, are there many among you that heare vs, and vnto whom we are ſent, that will hardly be perſwaded of any of vs that we ſeeke not yours but you, that we ſeeke not our owne profit, but yours that you may be ſaued. Nay if we tell you that it is not your worldly commodities that we ſo much ſeeke after, that it is not your carnall things that we ſo much deſire, but that the principall thing that we long after euen from our very heart roote, is your godly growth in the faith and knowledge of Chriſt, and your ſaluation in the day of Chriſt, what do ye commonly twit vs withall? namely this, that we ſhall long tell you thus before you will beleeue vs. And this is one great cauſe in my iudgement why oftentimes we labour all night and catch nought, why we ſpend our

ſtrength

ſtrength in vaine, and for nothing amongſt you, euen your hard perſwaſion of vs as wanting all ſuch fatherly affection towards you. But as the fault is great of ſuch in the Miniſtery as want ſuch affection towards you, ſo is your fault alſo great to thinke that none in the Miniſterie are ſo affected towards you. Where therefore their preſence, their diligence, their watchfulneſſe, their care ouer you giue you no other cauſe, there perſwade your ſelues the beſt of your Miniſters and Teachers. Yea perſwade your ſelues of this, that they ſeeke not yours but you, that they ſeeke not their owne profit but yours that ye may be ſaued, that they deſire not a gift, but the fruite which may further your reckoning.

The third thing which I note is that the Apoſtle ſaith, that the fruite of their liberality towards him ſhall redound to the furtherance of their reckoning in the day of Chriſt Ieſus. Whence I obſerue a notable commendation of charitableneſſe towards the poore, afflicted, and diſtreſſed, and generally of good workes. The commendation is this, that looke what we giue vnto the poore and afflicted members of Chriſt Ieſus, looke generally what good we do, that ſhall as it were be reckoned vpon our head in that day when we ſhall giue our accounts what we haue done in the fleſh, whether it be good or euill. For imagine that it were with God as it is with man, and that he had a booke wherein were noted as our debts ſo our payments; in the day when the account ſhall be made, whatſoeuer charitable worke we haue done vnto any of Gods Saints ſhall be reckoned vnto vs for good payment, and the moe we haue done, the more ſhall our reckoning be furthered; nay the good workes that here we haue done they ſhall then be recompenced with eternall glory in the heauens. *He that hath mercie on the poore* (ſaith *Salomon*) *lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen.* Prou. 19.17. *Whoſoeuer* (ſaith our bleſſed Sauiour) *ſhall giue vnto one of theſe little ones a cup of cold water onely in the name of a Diſciple, verily I ſay vnto you he ſhall not loſe his reward.* Mat. 10.42. And in the laſt day, *Come* (ſhall he ſay) *ye bleſſed of my Father, inherit ye the kingdome prepared for you from the foundation of the world. For I was an hungred, and ye gaue me meate, &c.* Mat. 25.34. 35. The reaſon of ſuch

ſuch recompence of reward is, becauſe Chriſt reckoneth it as done vnto himſelfe, whatſoeuer is done vnto his members here on earth. If they be perſecuted, he is perſecuted, as that
Act.9.4. his voyce from heauen ſhewed when he cryed, *Saul, Saul, why perſecuteſt thou me?* when not he, but his Diſciples were perſecuted. And againe, if they be relieued he is relieued, as that
Mat 25.40. place of *Mathew* ſheweth, where he ſaith, *Verily I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it vnto me.* Now ſhall any good be done vnto Chriſt the euerlaſting Sonne of the Father, and ſhall the reward bee leſſe then euerlaſting glory in the heauens?

What ſhall we ſay then? Is ſaluation in the heauens the reward of our workes? yea, it is ſo. Is it a reward due vnto our workes? Yea, it is ſo. Is it a reward due vnto our workes vpon the merit of our workes? No, in no ſort. For when we haue done all that we can, Chriſt hath taught vs to ſay that *we*
Luc.17.10. *are vnprofitable ſeruants*, yea when we haue done all things that are commanded vs. And whatſoeuer afflictions we ſuffer
Rom.8.18. in this preſent life, *Paul* hath taught vs, that *they are not worthy of the glory that ſhall be ſhewed vnto vs.* The merit that we
Dan.9.9. can talke of for our workes, is to ſay with *Daniel, To vs belongeth open ſhame*: and with *Iob, If I would iuſtifie my ſelfe* by ſtan-
Iob.9.20. ding vpon the merit of my workes, *my owne mouth ſhall condemne me*; for *in many things we ſinne all*: and *all our righteouſnes,*
Iam.3.2. *Eſa.64.6.* euen the very beſt of it *is as filthy clouts.* How is ſaluation then a reward due vnto our workes? Euen for the promiſe ſake made vnto vs in Chriſt Ieſus. For therefore do we claime ſaluation as due vnto our workes, euen becauſe God hath made that promiſe in Chriſt Ieſus vnto our workes. But what was the cauſe of his promiſe? was it our workes ſeene, or foreſeene that they would be of ſuch deſert? No, but of his owne free grace and mercie towards vs, according to the good purpoſe of his will he promiſed it vnto vs. And therefore the Apoſtle
Eph.2.8. *Tit.3.5.* ſaith, *By grace are ye ſaued through faith, not of works, leſt any man ſhould boaſt himſelfe.* And againe, *Not by the workes of righteouſneſſe which we haue done, but according to his mercie he ſaued vs.* Thus we teach, and euery where we exhort all men vnto

good

good works, and holineſſe of life, without which no man ſhall ſee the Lord.

Firſt then here, beloued, learne you to skill what manner of men they be that charge vs that we preach onely faith, but either mention not, or elſe condemne good works. Ye ſee we tell you out of our Apoſtle here, that they ſhall further your reckoning in the day of Chriſt Ieſus. And therefore we beſeech you to abound in euery good worke vntill the day of Chriſt Ieſus: and know them to be of their father the diuell that ſay, that either we mention not, or condemne good works vnto our people.

Secondly, hence learne to acknowledge and to magnifie the great mercy of our God, who accepteth that for a furtherance of our reckoning, which if he ſhould deale with vs in iuſtice could ſtand for no payment; for how I pray you ſtands it? We ſhould bring gold for payment into the Lords treaſurie. But we bring lead, and he accepteth it for gold. Our beſt righteouſneſſe is full of vnrighteouſneſſe, yet doth he accept it. What? for our righteouſneſſe ſake? No, for his mercies ſake, and imputeth vnto vs the righteouſneſſe of Chriſt Ieſus. Let our mouthes therefore alwaies be filled with his praiſes for ſuch his louing mercies towards vs.

Thirdly, let this be a ſufficient motiue vnto you to ſtirre you vp vnto charitableneſſe, and vnto euery good worke; for ſeeing ſuch is their acceptance with God that in that great account they ſhall further your reckoning, what ſhould ſtay you but that ye ſhould labour to be fulfilled with the fruits of righteouſneſſe? Time cuts me off that I cannot ſpeake of theſe things, and I ſhall the next time be farther occaſioned to ſpeake of them by occaſion of the text.

LECTVRE XCIII.

PHILIP. 4.

Verſe 18. *Now I haue receiued all, and am well filled: I was euen filled after that I had receiued of Epaphroditus, &c.*

NOw *I haue receiued all.* Hitherto we haue heard the Apoſtles thankfulneſſe vnto the *Philippians* for their care for him, and his commendation of them for their liberalitie towards him. Now he commendeth their liberality, and withall addeth a promiſe of recompence of reward for their liberality, and ſo concludeth the Epiſtle with praiſe and thankſgiuing vnto the Lord. In verſe 18, firſt he ſignifieth the faithfulneſſe of *Epaphroditus*, when he ſaith, *Now I haue receiued all*: all? what? to wit, all that you ſent by *Epaphroditus*. For herein he giueth him this teſtimony, that he had receiued the whole ſumme of him which came from them, which it is like they had ſpecified. Secondly, he commendeth their liberality of the quantitie of it, when he ſaith, *I haue plentie, and am filled.* For hereby he ſignifieth that their liberality towards him was not ſcanted, but was ſuch as plentifully ſupplied his wants, ſuch as filled his deſires; not that the giſt which they ſent him was ſo great and magnificent, (for the Churches of Macedonia were but poore,) but though it were but ſmall, yet ſuch was his contentment, as that he was as well ſatisfied and as fully as the greateſt man with his greateſt riches. Thirdly, he commendeth their liberalitie of the acceptableneſſe of it vnto God, when he ſaith, *An odour that ſmelleth ſweete &c.* For herein by a ſpeech borrowed from ſacrifices made by fire for a ſweete ſauour vnto the Lord, he ſignifieth that their liberality was as acceptable and pleaſant vnto God, as the ſacrifice that ſmelleth ſweete in the noſtrils of the Lord. Theſe are the principall points contained in theſe words, and this I take to be the meaning of them. Now

2 Cor. 8. 2.

let

let vs see what notes we may gather hence for our further vse and instruction.

The first thing which here I note is the faithfulnesse of *Epaphroditus*, who kept nothing backe of all that the *Philippians* sent vnto the Apostle, but faithfully deliuered whatsoeuer they sent vnto him. Whence I obserue a notable patterne of that faithfulnesse which ought to be in al Christians, to discharge that trust whatsoeuer it is that is reposed in them: euen such should be their faithfulnesse, as that they whom it doth concerne, may safely giue them this testimonie, that they haue discharged the trust that was reposed in them. Such was the faithfulnesse of *Samuel*, who when he had asked of the people of Israel, *Whose Oxe haue I taken? or whose Asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe to blinde mine eyes therewith? and I will restore it you.* They said vnto him: *Thou hast done vs no wrong, nor hast hurt vs, neither hast taken ought of any mans hand.* So faithfully he had walked amongst them in all things, that they gaue him testimonie of his faithfulnesse before the Lord, and before his Annoynted. Such faithfulnesse also our blessed Sauiour figureth out vnto vs in the Parable of the seruants, vnto one of whom he gaue fiue talents, and vnto another two, to occupie withall vntill he should returne whence he went, and in the end gaue them this testimonie, *It is well done good seruants and faithfull, ye haue bene faithfull in little, I will make you rulers ouer much, enter into your Masters ioy.* And the Apostle telleth vs generally, that *it is required of the disposers, that euery man be found faithfull.* Be it publique or priuate things, for the bodie, or for the soule, goods of the Church, or other goods that we are trusted withall to dispence and dispose, it is required of vs that we be faithfull, euen so faithfull, that if neede be, they whom it doth concerne, may safely giue vs their testimonie thereof.

1 Sam. 12. 3. 4.

Mat. 25. 15. 20.

1 Cor. 4. 2.

A good lesson for men of all sorts to learne: for Prince and subiect, that for their faithfulnesse each to other, each may receiue of other this testimonie, I haue receiued all loyaltie, I haue receiued all right of soueraignty; For Pastor and

people, that for their faithfulneſſe each to other, each may haue of other this teſtimony; I haue receiued all wholeſome inſtruction from you, I haue receiued all duties cheerefully from you: For maiſter and ſeruant, that for their faithfulnes each to other, each may haue of other this teſtimony, I haue receiued all faithfull ſeruice from you, I haue receiued all that is iuſt and equall from you. But haue thoſe or other like learned this leſſon? I will particularly inſtance onely in one ſort of men, whoſe example beſt fitteth with this we haue in hand. Patrons of Eccleſiaſticall liuings haue the patronage and donation of liuings committed vnto them. The churches of ſeuerall places haue committed that truſt vnto them, to conferre them wholly vpon men willing and fit to diſcharge a good duty in them. But vſe they the like faithfulneſſe herein that *Epaphroditus* did with *Paul?* Do they giue all that is allotted vnto him, vnto their Clerke whom they preſent? Doth the Miniſter receiue all that the Church aſſigned him from his Patron? Nay I feare me, not many Miniſters can ſay, I haue receiued all that the church gaue me by my Patron. Many may ſay, I haue receiued by my Patron ſome part of that which the Church allotted vnto me, perhaps the one halfe, perhaps the fourth part, perhaps the tenth, perhaps the twentieth part; but all cannot ſay, I haue receiued all. But let ſuch vnfaithfull Patrons as thus neglect to diſcharge the truſt repoſed in them, feare, that they ſhall neuer enter into their Maiſters ioy. It is for the good and faithfull ſeruant to enter into his Maiſters ioy; but the bad and vnfaithfull ſeruant ſhall not enter thereinto.

As for vs, (beloued) let vs looke on the example of *Epaphroditus*, and as he did, ſo let vs labour in all things faithfully to diſcharge whatſoeuer truſt is repoſed in vs; that as *Paul* did vnto him, ſo others may giue vnto vs, if neede be, their teſtimony of our faithfulneſſe. If we haue any of the Churches goods in our hands, any orphans goods in our hands, any reliefe by any contribution for any maintenance of any of Gods poore Saints in our hands, or any ſuch like truſt be committed vnto vs, let vs vſe all faithfulneſſe therein, that euen they whom our faithfulneſſe doth concerne

may

may giue vs that teſtimony, that they haue receiued all that ſhould any way accrew vnto them. But as for the ſinne of vnfaithfulneſſe touching any truſt repoſed in any of vs, let it not be once heard of amongſt vs, as it becommeth Saints; that we may defie all the world to their faces that ſhall, in the malice of their heart, ſeeke to faſten any ſuch note vpon vs. Let vs with *Dauid* hate the ſinnes of vnfaithfulneſſe, and let no ſuch cleaue vnto vs: let vs euerie man vſe faithfulneſſe in whatſoeuer truſt is committed to him, and let vs aſſure our ſelues of this, that as the Lord was with *Abrahams* ſeruant, to bleſſe him for his faithfull ſeruice vnto his maiſter *Abraham*, ſo will he be with vs to bleſſe vs in all our wayes, and in all that we put our hands vnto.

The ſecond thing which I note, is the Apoſtles great contentment with a little. An euident token whereof is this, that he ſaith, *I haue plentie, and am filled*. For wherewith was he filled? With that which came from the *Philippians*, and which he receiued by *Epaphroditus*, which, it may be, ſupplied his preſent wants, and ſomewhat more. Yet hauing receiued this, which it is very likely was no great matter, he ſaith, *I haue plentie, and I am filled*. Whence I obſerue a certaine note of good contentment in the true Chriſtian. If with that ſmall or great ſtore wherwith the Lord in mercy hath bleſſed him, he reſt ſo ſatisfied, that he can ſay, I haue plentie, and I am filled; it is an argument of his Chriſtian contentment, and an argument that he is truly rich indeede. For, who more rich then he that is beſt content? or who better content, then he that is ſo ſatisfied with that he hath, as that he ſaith, I haue plentie, and I am filled? If a man ſhall aske the couetous rich man, whether he haue plentie, and be filled; his continuall carking and caring, ſcraping and ſcratching together all that euer he can, will ſpeake for him, and ſay, that he is not full. If a man ſhall aske the rich vſurer, whether he be full, and haue plenty; his continuall eating and deuouring of men by his wicked and vngodly vſurie will ſpeake for him, and ſay, that he is not full. If a man ſhall aske the cruell oppreſſor and extortioner, whether he be full and haue plentie; his continuall grinding of the faces of the poore, and wringing from his brethren

brethren whatsoeuer he can, will speake for him, and say, that he is not full. It is not great wealth and store that alwayes fills a man, but the more a man hath, the more (oftentimes) he craueth: and the more cause he hath to thinke himselfe filled, the lesse he thinketh himselfe filled: and therefore, to be filled, stickes not at vsurie, oppression, extortion, bribery, or any vnlawfull and vngodly meanes; and yet neuer is filled, because neuer content with that he hath.

Will ye then know (beloued) who they are that are content with that they haue? will ye haue an euident token of great contentment in a good Christian? Marke where ye heare these speeches, I haue enough I thanke God, I haue plenty, I am filled; I am as rich as the Emperour, for he hath but enough, and so haue *I*. It may be that they that thus speake haue not the greatest wealth in the world, it may be that they haue but, as we say, from hand to mouth, or little more; yet these are the speeches of them that are content with that they haue, which minde not earthly things, but haue their conuersation in heauen. Learne therefore to skill of mens contentment in their desires by the words of their mouth: and looke by what tokeu ye iudge of other mens contentment, let others also, by the like tokens in you, iudge likewise of your contentment. None more like to be free from vngodly desires, and attempts by vngodly meanes to be rich, then they that are content with that they haue: neither any more like to be content with that they haue, then they that are so satisfied with that they haue, as that they thinke and say, I haue plenty, I am filled. As therefore we desire to seeme content with that we haue, and to be free from all suspicion of vngodly desires, and vnlawfull attempts to increase that we haue, as not content with that we haue; so let vs follow our Apostle: and as he hauing that which supplied his wants, said, *I haue plentie, and I am filled*; so whatsoeuer be our store, if we haue but foode and raiment, let vs thinke and say that we haue plenty, and that we are filled.

The third thing which I note is the acceptableness of the *Philippians* gift vnto God. Which the Apostle signifieth by a speech borrowed from sacrifices, the odour wherof smel-

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leth ſweete as perſume in the noſtrils of the Lord. Whence I obſerue how acceptable and pleaſant vnto God our workes of charity are generally towards the poore and particularly towards the Miniſters of Chriſt his Goſpel, they are as ſweete ſmelling ſacrifices wherewith the Lord is well pleaſed. It is ſaid that *Noah* after the deluge, *Built an altar vnto the Lord, and tooke of euery cleane beaſt, and of euery cleane fowle and offered burnt offerings vpon the altar*; and it is added, that *the Lord ſmelled a ſauour of reſt*; that is, he accepted his ſacrifice, and was ſo well pleaſed that he ceaſſed from his wrath. So in the mentioning of many ſacrifices in Leuiticus, it is often thus added, It is a burnt offering, an oblation made by fire for a ſweete ſauour vnto the Lord. So that our Apoſtle calling our workes of charitie ſacrifice, and ſweete ſmelling odours, euidently ſheweth thereby how acceptable and pleaſant they are vnto God. Such a ſacrifice *Obadiah* offered vp vnto the Lord, when he hid the Lord his Prophets by fifties in a caue from the furie of *Iezebel*, and fed them with bread and water. Such a ſacrifice *Ebedmelech* offered vp vnto the Lord, when he got *Ieremiah* the Lord his Prophet out of priſon, where he was caſt into the dungeon, and dead almoſt with hunger. Such a ſacrifice the houſe of *Oneſiphorus* offered vnto the Lord, when he ſought out our Apoſtle diligently, and found him, and often refreſhed him, and was not aſhamed of his chaine. Theſe all in their charitable works for the Prophets and Miniſters of the Lord offered vp ſweete ſmelling odours, and ſacrifices acceptable and pleaſant vnto God. Such a ſacrifice likewiſe the Churches of Macedonia offered vnto the Lord, when in their extreme pouerty they were richly liberall to the reliefe of the poore Saints at Ieruſalem. And with ſuch ſacrifices whenſoeuer they are offered God is well pleaſed, as witneſſeth the Apoſtle, where he exhorteth to ſuch ſacrifice: *To do good*, ſaith he, *and to diſtribute, forget not: for with ſuch ſacrifice God is well pleaſed.* Yea he keepeth the good deeds of a man as the apple of his eye, and the almes of a man is as a thing ſealed vp before him. Yea looke whatſoeuer good he doth vnto the poore, the Lord ſhall recompence it him againe into his owne boſome. For the day ſhall come wherein it ſhall be ſaid vnto ſuch workers

Gen.8.20.21.

1.Reg.18.4.

Ier.38.13.

2.Tim.1.16.

Heb.13.16.

Eccl.17.20.

Prou.19.17.

Mat.25.34. workers of charitie, *Come ye blessed of my Father, inherite ye the kingdome prepared for you from the foundations of the world, for I was an hungred, &c.*

Here then first learne what the Christian sacrifice is wherewithal God is well pleased. The sacrifices of the old Law they are now abolished and done away, euen since our blessed Sauiour gaue himselfe for vs to be an offering and a sacrifice of a sweete smelling sauour vnto God. Other incenses and sacrifices which now in many places are offered and sacrificed vnto idols and images they are an abhomination vnto the Lord. It is not perfumes in temples, burning of incense vnto Saints, sacrificing vnto stocks and stones, or hoasts vpon the altars, that are acceptable and pleasing vnto God. Nay he that doth these things is as if he cut off a dogs necke, as if he offered swines bloud, as if he blessed an idoll: nay he is an idolater, and he is an abomination vnto the Lord. If we will be sacrificing, the Christian sacrifice which we must offer vnto the Lord to be a sweete smelling sauour vnto him, must be the offering of the calues of our lips, euen the sacrifice of praise & thanksgiuing for such his louing mercies as he hath vouchsafed vnto vs; or else the offering of our selues a liuing sacrifice, holy, acceptable vnto God, which is our reasonable seruing of God; or else the offering of our goods in a charitable deuotion to the poore afflicted members of Christ Iesus. These sacrifices are commended vnto vs by the Apostles of Christ Iesus; the first where it is said, *Let vs by Iesus offer the sacrifice of praise alwaies vnto God; that is, the fruite of our lippes which confesse his name:* the second where it is said, *I beseech you brethren by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holy, acceptable to God, which is your reasonable seruing of God:* the third where it is said, *To do good, and to distribute forget not, for with such sacrifice God is well pleased.* And these are the alone sacrifice left vnto Christians to offer, which are acceptable and pleasant vnto God.

Heb.13.15. Rom.12.1. Heb.13.16.

Secondly, let vs hence learne to striue euery man to go one before another in doing good vnto all the afflicted members of Christ Iesus. It is a sacrifice acceptable and pleasant vnto God, witnesse the Apostle here. It is more accepted with God then

then all burnt offerings and ſacrifice, witneſſe the Prophet. It ſhall further their reckoning in the day of Chriſt Ieſus; witneſſe the Apoſtle in the words before. It ſhall bring with it great recompence of reward through the promiſe made of God vnto vs in Chriſt Ieſus; witneſſe our bleſſed Sauiour. Let vs therefore as the Apoſtle exhorteth, *While we haue time do good vnto all men, but ſpecially vnto them which are of the houſehold of faith.* Let vs, as *Daniel* counſelled *Nebuchadnezzar, Breake off our ſinnes by righteouſneſſe, and our iniquities by mercies towards the poore.* Let vs, as *Salomon* willeth, *Binde mercie and truth vpon our neckes, and write them vpon the tables of our hearts.* Let all hard-heartednes be farre from vs, and let the bowels of compaſſion be kindled within vs ſo often as we behold the diſtreſſed members of Chriſt Ieſus. The law commandeth mercifulnes and compaſſion euen vnto the poore beaſts. How much more ſhould we that are members one of another, we that are members of the myſtical body of Chriſt Ieſus, deale mercifully one with another, and be feruent in charity one towards another. Beloued, let vs conſider our ſelues? and prouoke one another vnto euery good worke. He that hath bene ſlacke let him be no more ſlacke, and he that hath bene forward this way let him be forward ſtil. The day approcheth when we muſt all appeare before the iudgement ſeate of Chriſt, that euery man may receiue the things which are done in his body, according to that he hath done, whether it be good or euill. Let vs therefore make vs friends of the vnrighteous mammon, & let vs lay vp for our ſelues treaſure in heauen, whither neither ruſt nor moth corrupteth, and where theeues do not breake through nor ſteale. And this ſhall we do, if as God hath bleſſed vs we giue vnto the poore, and take pity & compaſſion on the fatherleſſe and afflicted.

Hoſ.6.7.

Mat.25.
Gal.6.10.

Dan.4.24.

Prou.3.3.

LEC-

LECTVRE XCIV.

PHILIP. 4.

Verſe 19. *And my God ſhall fulfill all your neceſſities through his riches, with glorie in Chriſt Ieſus.*

AND *my God ſhall, &c.* The Apoſtles commendation of the *Philippians* liberalitie we haue heard, which was this; Firſt that in it ſelfe it was ſuch as that after he had receiued it, he had plentie, and was filled; Secondly, that it was a ſweete ſmelling odour, a ſacrifice acceptable and pleaſant vnto God. Now vnto this commendation the Apoſtle addeth a promiſe of recompence of reward for their liberalitie, and ſo concludeth the Epiſtle with praiſe and thankſgiuing vnto the Lord. In verſe 19. where the promiſe is, firſt I note the Author of the recompence promiſed, which is God, whom the Apoſtle in great ſtrength of faith calleth his God, both for his owne comfort, and for the *Philippians* encouragement. Secondly, I note what recompence is promiſed, which is, that his God ſhall fulfill all their neceſſities; wherein he alludeth to that he had ſaid in the former verſe, that as he was filled by them, & all his neceſſities ſupplied through their liberalitie, ſo his God ſhould fulfill all their neceſſities, and ſupply all their wants. Thirdly, I note the poſſibilitie of making this recompence, which appeareth to be eaſie becauſe God is rich: *My God ſhall fulfill all your neceſſities through his riches*. Fourthly, I note the fulneſſe of the recompence promiſed vnto their liberalitie, in that it is ſaid that he *ſhall fulfill all their neceſſities through his riches with glorie*; all, with glorie, that is, ſo plentifully and abundantly, and gloriouſly, that it ſhall be to the glorie of his name. Laſtly, I note the cauſe wherefore, or the meanes wherby ſuch recompence ſhall be made, which is Chriſt Ieſus, in whom, and for whom, and through whom we haue and receiue both all the promiſes, and all the bleſſings for this life, and for that that is to come

come, *My God ſhall fulfill, &c. with glorie in Chriſt Ieſus.* The ſumme then of theſe words is this, as if he had thus ſaid: As I haue plentie, and am filled by you, ſo that all my wants are ſupplyed; ſo my God that helpeth me and comforteth me in all my troubles, my God that ſeeth and regardeth your mercies towards me, ſhall for a full recompence of reward fulfill all your neceſſities, and ſupply all your wants through his riches plentifully to the glorie of his name, not for the merit of your worke, but in and for Ieſus Chriſt, in whom, and for whom, you and your workes are accepted. This I take to be the meaning of theſe words. Now let vs ſee what notes we may gather hence for our farther inſtruction.

The firſt thing which here I note is that the Apoſtle ſaith, *My God, &c.* which is not ſpoken by way of excluding them, as if he were not their God alſo, but partly out of the powerfull might of his ſauing faith, partly to comfort himſelfe in the middeſt of all his troubles, partly to note his vpholding ſtay in all his troubles, and partly to imply vnto the *Philippians* that what they had giuen vnto him they had giuen vnto God. For ſo it will appeare, if the ſpeech be well obſerued, that ſuch neare application hath alwaies ſuch ſignification. So *Dauid, The Lord is my rocke and my fortreſſe, and he that deliuereth me, my God, and my ſtrength, my ſhield, the horne of my ſaluation, and my refuge.* So *Eſay, O Lord thou art my God, I will exalt thee, and I will praiſe thy name.* So our bleſſed Sauiour, *My God, my God, why haſt thou forſaken me?* In which and many other like places, where the Prophets, and Apoſtles, and our bleſſed Sauiour do vſe theſe particular ſpeeches of, *My Lord, my God,* and the like, they do not vſe them as thereby ſingling out vnto themſelues a peculiar God, but in ſome ſuch like reſpect as before was mentioned, to wit, either through the great ſtrength of their faith, or for their comfort in their troubles, or to note their vpholding ſtay in their afflictions, or elſe to imply the communication vnto Gods Saints to be a communication vnto God. Whence I obſerue that ſuch ſpeeches are no note of ſingularitie, no ſpeeches to be either ſcorned or reproued in them that vſe them with reuerence & in feare. Which I obſerue becauſe of them that vpon the hearing of ſuch

Pſal. 18. 2.

Eſay 25. 1.

Mat. 27. 48.

ſuch ſpeeches, are ſtraight way readie to brand him that vſeth them with ſome new name of Puritane, or Preciſian, or the like; and in ſcorne to aske him who is his God, who is his Lord, and whether he haue any peculiar God which is not our God, and our Lord. Of whom I aske againe, whether the Prophets, and Apoſtles, and our bleſſed Sauiour which vſed theſe ſpeeches, were Puritanes, or Preciſians, or the like? If they were, why is it obiected vnto any man that he is? if they notwithſtanding theſe ſpeeches were not, why vpon the like ſpeeches is any man iudged to be? Shall any man aske of any of them, who is his God, or who is his Lord, or whether he haue any peculiar God? Why ſhould then any ſuch queſtion vpon the like occaſion be made? It may very well be that they who now aske ſuch queſtions, if *Paul* were now liuing, and now ſpake or wrote thus, would aske him the like queſtions.

Wherein learne a notable policie of the Diuell. He ſeeth the great ſtay, and the great comfort that the child of God hath, when he comes ſo farre as that with boldneſſe and confidence he can ſay, my God, and my Lord. He ſeeth that whatſoeuer troubles do preſſe vs, whatſoeuer ſcorners do blow vpon vs, howſoeuer he ſeeke continually like a roaring Lion to deuoure vs, yet nothing can caſt vs downe, if through the powerfull might of a ſauing faith we can ſay, my God, and my Lord. He ſeeth that to come ſo neare vnto God, as to call him my God and my Lord, is to depart too farre from him. And therefore he laboureth againſt this boldneſſe and confidence, and neare approch: and to this purpoſe hath deuiſed to brand them with odious names that ſhall at any time ſo ſpeake. Neither yet doth my ſpeech tend to perſwade the ordinary vſe of thoſe ſpeeches, my God, and my Lord. For our bleſſed Sauiour hath taught vs to pray, Our Father which art in heauen, and I know that our moſt vſuall ſpeeches of our Lord, and our God, are moſt holy, and moſt Chriſtian. Onely this I ſay, that it ought not to be preiudiciall vnto any man, if at any time he ſay, my God, and my Lord. He may ſometimes vſe them, and yet ought not therefore either to be noted of ſingularitie, or to be ſcorned or reproued. Let them conſider

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what I say, that are so readie vpon such occasions to brand men with names that they know not what they meane, & let vs in no sort follow their example. Let vs ioyne with thē that say, Our God, and our Lord; but let vs not scorne or reproch them that say, My God, or my Lord. Nay, let vs know, that nor we, nor any can haue any greater stay or comfort then in this, that the Lord is his God, and his Lord. Thus much of this note by the way.

The second thing which here I note, is, what recompence of reward the Apostle promiseth vnto the *Philippians* for their liberalitie towards him. The promise is this, that as he was filled by them, and all his necessities supplied by their liberalitie, so God should fulfill all their necessities through his riches with glorie. Whence I obserue this lesson for vs, that looke what good we do vnto Gods Saints here on earth, God shall recompence the same into our bosomes, both with blessings in this life, and likewise in that that is to come. Deliuer we the poore and needie in the needeful time of trouble? the recompence is, *Blessed is he that considereth the poore and needie, the Lord shall deliuer him in the time of trouble.* Are we mercifull vnto the poore, and do we sell them corne good cheape? The recompence is, *He that is mercifull, rewardeth his owne soule: and blessing shall be vpon the head of him that selleth corne.* Do we feed the hungrie, clothe the naked, visite the sicke, lodge the stranger, go to him that is in prison? The recompence is, *Come ye blessed of my Father, inherite ye the kingdome prepared for you from the foundations of the world: for I was an hungred, &c.* In a word, are we ready to do good, to distribute, and to communicate according to our abilitie? The recompence is, we lay vp in store for our selues a good foundation against the time to come, to obtaine eternall life. Not a cup of cold water, giuen vnto any in the name of a disciple, shal lose his reward. So mercifull, and gracious, and bountifull, and liberall is the Lord our God, as that he doth repay one good turne vnto our brethren, with an hundreth blessings from himselfe, and gifts of no value, with an eternall weight of glorie.

Psal.41.1.

Pro.11.17. 26.

Mat.25.34.

1 Tim.6.19. Mat.10.42.

A great mercy of our gracious God, to promise or to pay

ſuch recompence of reward vnto our workes; and a notable inducement to ſtirre vs vp vnto all workes of charitie. The ſame motiue the *Preacher* alſo vſeth, where he ſaith, *Caſt thy bread vpon the waters, for after many dayes thou ſhalt finde it*: Caſt thy bread vpon the waters, that is, breake thy bread vnto the hungrie, be mercifull and liberall vnto the poore; though thy almes may ſeeme to be caſt vpon the waters, though it may ſeeme that thou ſhalt neuer haue thankes or ought elſe for that good thou doeſt: (for ſo too many thinke, that what they giue vnto the poore, they commit vnto a dead hand, that it periſheth, that afterwards there is no remembrance of it:) yet ſaith he, Caſt thy bread vpon the waters. And why? he addeth a promiſe of mercie that ſhall follow vpon it, for after many dayes thou ſhalt finde it, that is, thy gift ſhall not periſh, but thy God ſhall recompence it thee into thy boſome. Thou ſhalt finde it in thy basket, and in thy dough, and in the fruite of thy body, and the fruite of thy ground, in the fruite of thy cattell, in the increaſe of thy kine, and in the flockes of thy ſheepe; or if not in theſe temporall bleſſings, yet in ſpirituall graces; or if not now for a ſeaſon, yet after many dayes, as the husbandman receiueth the increaſe of his corne, which when it was firſt ſowne might ſeeme to haue periſhed; or if not in this life, yet certainely in the heauens when the Lord ſhall wipe all teares from thine eyes, and crowne thee with glorie and immortalitie. Here is then another kinde of reaſoning then thy carnall ſence and reaſon teacheth thee to make. Thou thinkeſt that ỹ way to be rich, is to be ſparing, to hold faſt, to giue away nothing that thou canſt ſaue. But as our Sauiour ſaith, *He that loueth his life, ſhall loſe it*. So I ſay, he that thus loueth his riches ſhall not be rich: but the way to keepe and to increaſe riches, is to beſtow them on the poore. Where they ſeeme to be loſt, there they ſhal be found; where they ſeeme to be caſt vpon the waters, there they ſhalbe laid vp in heauen, where neither ruſt nor moath corrupt, and where theeues do not breake through nor ſteale.

Eccl.11. 1.

Ioh.12. 25.

Why is it then that the bowells of our compaſſion are ſhut vp againſt the poore? for in many places the poore crie, and none helpeth them, they faint in the ſtreets and none ſuc-

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coureth them, they mourne in their ſoules and none comforteth them, they periſh for want of foode, and none relieueth them. I perſwade my ſelfe that it is not altogether thus amongſt vs: but in many places it is thus. And what is the reaſon? Verily our diffidence and diſtruſt is the cauſe of all this. We ſee not how we ſhall haue ſufficiencie for our ſelues if we be bountifull vnto others: we ſee not but we ſhall want our ſelues if thus we do ſupplie the wants of others; and though it may be we dare not openly ſpeake vnto the point, of Gods promiſe of a recompence of reward vnto whatſoeuer we do vnto his poore Saints here on earth, yet do we thinke with our ſelues that if we ſhould relie much vpon this, we might quickly bring our ſelues vnto the beggers ſtaffe, and then who would pitie vs? Thus though the promiſe be made vnto vs of fulfilling all our neceſſities, yet ſuch is our blindneſſe that we cannot ſee, and ſuch our diſtruſtfulneſſe that wee doubt how our neceſſities ſhall be fulfilled, and therefore we hold backe, and do not ſtretch out our hands vnto the poore and needie.

Our Apoſtle therefore to meete with this doubtfulneſſe, telleth vs that God that maketh this promiſe vnto vs is rich, and he will fulfill all our neceſſities through his riches. If a poore man make a large promiſe of great bountifulneſſe, we may well doubt how he will be able to make good his promiſe. But if a rich man make ſuch a promiſe, eſpecially being a good man, and one that is wont to keepe promiſe, who will make any doubt of the performance of his promiſe? Now our God that vnto our workes of charitie hath made this promiſe to fulfill all our neceſſities, is rich. *For all the beaſts of the forreſt are his, and ſo are the cattell vpon a thouſand hils: the whole world is his, and all that is therein. The eies of all waite vpon him, and he giues them their meate in due ſeaſon; he openeth his hand, and filleth all things liuing with plenteouſneſſe.* All riches of grace and glorie, of this life, and of that that is to come, are with him, and vnto whom he will he giueth them. And therefore the Apoſtle telleth the *Corinthians*, ſaying, *God is able to make all grace to abound toward you, that ye alwaies hauing all ſufficiencie in all things, may abound in euerie good worke.* The *Corinthi-*

Pſal.50.10.12

145.15.16.

2 Cor. 9. 8.

ans they did as we do, they feared that if they ſhould giue much to the reliefe of the poore Saints, they ſhould impouerish themſelues thereby. For they thought, that whatſoeuer was giuen to others, was taken from themſelues. And therefore they gaue, when they gaue, very ſparingly, and nothing chearefully. Whereupon the Apoſtle tels them, that God is able, to wit, through his riches, to make all grace to abound towards them; that is, to repay them all that they haue giuen with aduantage, that they might haue enough both for themſelues, and alſo to helpe others withall. So rich is our God that he can, and ſo good is our God that he will do thus vnto all them that ſow liberally, and giue chearefully. And why ſhould any man doubt of this? When thou ſoweſt thy corne in the ground, doeſt thou not hope to receiue thine owne againe with aduantage? and doeſt thou not reape oftentimes a great deale more then thou diddeſt ſow? Why then ſhouldeſt thou doubt after thy diſperſing to the poore to reape ſeuen fold more for it? Why ſhouldeſt thou not hope to receiue thine owne againe with very great aduantage?

Conſidering theſe things, beloued, let it be farre from vs to doubt that pouertie will follow our liberalitie. Let vs not thinke with our ſelues that the more we giue the leſſe we haue, but rather that the more we giue the more through his riches we ſhall haue. Let the poore therefore be our field wherein we ſow our corne, and ſurely we ſhall reape plentifully: let the poore be our altar whereon we make our offering, and then ſurely our ſacrifice ſhall be acceptable and pleaſant vnto God: let the poore be our chiſt wherein to hourd our treaſure, and this ſhall ſurely further our reckoning in the day of Chriſt Ieſus. If our liberality abound according to our abilitie to the poore, our God ſhall fulfill all our neceſſities through his riches, yea he ſhall fulfill them with glory, euen with ſuch plentifulneſſe and abundance as that his name may be glorified thereby.

The third thing which I note is, that the Apoſtle ſaith, that their recompence of reward was in Chriſt Ieſus. Whereby he giueth them to vnderſtand that God made this recompence of

of reward vnto them of their liberality towards him, not for their works sake as vpon desert, but for Christ Iesus sake onely by grace. Whence I obserue how the promises of God touching the recompence of reward for our works, are made good vnto vs; the promises are made and payed only in Christ Iesus, not any way for the merit of our works seene or foreseene. In him God from the beginning loued vs, and made all his louing promises of his sweete mercies vnto vs, and in him partly now he doth, & partly hereafter shall make them good vnto vs through his riches with glory. This our Apostle witnesseth where he saith, that *all the promises of God in Christ Iesus are yea, and are in him Amen*; that is, in him they are all made and performed, ratified and established. And the reason is plaine; for why doth he make or performe such promises vnto vs, but onely in his gracious loue and fauour towards vs, euery promise of his vnto vs being a testimonie of his loue towards vs? And how doth he loue vs but onely in Christ Iesus, in whom alone he is well pleased? His promises then vnto vs being made and performed onely in loue vnto vs, & his loue vnto vs being onely in Christ Iesus, it is plaine that all his promises are made and performed vnto vs in Christ Iesus alone. By him we are reconciled vnto God, and in him, through him, and for him we haue whatsoeuer we haue. So that whensoeuer any promise is made vnto vs throughout the whole Scripture, either of blessing for this life, or for that that is to come, of temporall or of eternall reward, of safetie from enemies, or of saluation in the heauens; still we are to lift vp our eyes vnto heauen where Christ Iesus sitteth at the right hand of God, & to know that in him alone both the promise is made, and shall be performed vnto vs, through the loue of God wherewith he loueth vs in him.

2 Cor. 1.2.

Mat. 3.17.

Hence then, first, we learne not to credit any such as shall tell vs that any reward is promised or giuen vnto vs for the merit or worth of our works seene or foreseene. For let but this ground be laid, which is most certaine and true, that all the promises of God vnto vs are made and performed in Christ Iesus; then must it needs be concluded, that in vs no merits or any thing were seene or foreseene, wherefore such promises

ſhould be made or performed, and that we are altogether vnworthie in our ſelues vnto whom any ſuch promiſes ſhould be made or performed. For therefore are they made and performed in Chriſt Ieſus, becauſe in vs there is nothing wherefore they ſhould be performed or made. Or if there be, then as the Apoſtle reaſoneth touching iuſtification, ſaying, *If righteouſneſſe be by the Law*; that is, by the works of the Law, *then Chriſt died without a cauſe*; ſo do I touching this point, If in vs there be any thing wherefore the promiſes of God ſhould be made or performed, then in vaine are they made and performed in Chriſt Ieſus. I omit to ſpeake of the great vnworthineſſe of our beſt works, becauſe I haue ſpoken to that purpoſe often heretofore. Onely for this time let this ground be conſidered, and if any man at any time ſhall ſeeke to perſwade you that this or that reward is promiſed and ſhall be giuen vnto you for the merit of your works, tell him that it is promiſed and giuen vnto you in Chriſt Ieſus, and therefore not for any merit of your works.

Secondly, hence learne the ſtableneſſe of all Gods promiſes made vnto his children. As this here is, ſo they are all made in Chriſt Ieſus, and therefore muſt needs be ſtable and neuer faile. Euen as we ſay, that whom he loueth once he loueth vnto the end, becauſe whom he loueth in Chriſt Ieſus, him he alwaies loueth; ſo his promiſes being all founded and grounded vpon his loue, once made vnto his children ſhall not faile for euer, becauſe they are all made in Chriſt Ieſus. A notable comfort vnto all Gods children. Hath he promiſed life and ſaluation vnto all that beleeue in his name? hath he promiſed deliuerance out of troubles vnto thoſe that loue & feare him? hath he promiſed to fulfill all their neceſſities that ſhew mercie to the poore? Here is the comfort that not one of theſe promiſes ſhall faile for euer, becauſe they are all made in Chriſt Ieſus, in whom he loueth vs for euer, and therefore keepeth his promiſes made in him vnto vs for euer. Let vs not therefore faile of what he requireth of vs, and aſſuredly he will not faile of whatſoeuer he hath promiſed vs.

Thirdly, hence learne that the promiſes made of God belong onely vnto them that are in Chriſt Ieſus. The proofe whereof

whereof is this, becauſe the promiſes made of God are onely made in Chriſt Ieſus: ſo that vntill ſuch time as we be graffed in Chriſt Ieſus, and made one with him, we are meere ſtrangers from the couenants of promiſe, and quite aliants from the commonwealth of Iſrael. Holy things are not for dogs, nor pearles for ſwine, nor the childrens bread for whelpes: his faithfull oath is vnto *Abraham* and his ſeede, and his holy promiſes vnto them that be at peace with him. And who are at peace with him but they that are in Chriſt Ieſus his Sonne, by whom we are reconciled vnto him? In vaine therefore do they looke after the promiſe that beare not fruite in the true vine Chriſt Ieſus. Worldly bleſſings they may haue, and that in abundance. *For he maketh his Sunne to ariſe on the euill, and on the good, and ſendeth raine on the iuſt and vniuſt.* Mat. 5. 45. But the ſure promiſes of grace and glory are vnto *Iacob* his people, and to *Iſrael* his inheritance. Will we therefore take comfort in his promiſes? The Spirit muſt witneſſe vnto our ſpirit that we are in Chriſt Ieſus. Will we lay hold on the promiſes as belonging vnto vs? So we may, if in the aſſurance of our ſoules we can crie, Abba, Father. And therefore as we loue and long to be partakers of the promiſes, ſo let vs in all things grow vp into him, which is the head, that is, Chriſt. Let vs be mercifull as our heauenly Father is mercifull, and let vs do good vnto all, but eſpecially vnto them that are of the houſhold of faith. If we communicate vnto the neceſſities of the Saints, the Lord our God ſhall fulfill all our neceſſities through his riches with glorie in Chriſt Ieſus. This promiſe is ſure, becauſe made in Chriſt Ieſus, and belongeth vnto vs if we be in Chriſt Ieſus, and walke worthy of Chriſt Ieſus, abounding in this, and euery good worke vntill the day of Chriſt Ieſus. Now one word of that wherewith the Apoſtle concludeth his Epiſtle, ſaying, *Vnto God, euen the Father, &c.*

Vnto God, &c. In theſe words the Apoſtle concludeth the Epiſtle, with praiſe and thankſgiuing vnto the Lord. Where firſt I note that now he ſaith, *our God.* Before he ſaid, *my God*; now, *our God.* So that howſoeuer more ſcruple be made about the one, then the other, yet ye ſee there is warrant for both,

both, to vſe this or that ſpeech as the occaſions are. Secondly, I note that the Apoſtle ſaith, *our Father*. Not any but Chriſt alone ſaith, *my Father*. He when he ſpeaketh of himſelfe ſaith, *my Father*; when he ſpeaketh of vs ſaith, *your Father*, as that place witneſſeth where he ſaith, *I aſcend vnto my Father, and your Father, and to my God, and your God*. He can onely ſay, my Father, becauſe he alone is his Sonne by eternall generation; we onely can ſay, our father, becauſe we are onely his ſonnes by Adoption through Chriſt Ieſus, and regeneration by his Spirit. Thirdly, I note that here he is called our God in reſpect of our creation, and our Father in reſpect of our regeneration: our God in reſpect of temporall, our Father in reſpect of eternall bleſſings. Now vnto God euen our Father for both, euen for all be praiſe for euermore; that is, throughout all ages from generation to generation, that as his mercies endure for euer, ſo his name may be bleſſed and praiſed for euer.

Ioh. 20. 17.

Whence I obſerue, that alwaies in all things God euen our Father is to be praiſed; write we, or ſpeake we, remember we, or mention we temporall bleſſings, or ſpirituall graces, ſtill he is to be praiſed. And the reaſon is; For of him, and through him, and for him are all things. In all things therefore let vs glorifie God through Ieſus Chriſt, & let vs alwaies haue that ſong in our mouthes, *Praiſe, and glorie, and thanks, and honour, and power, and might be vnto our God for euermore, Amen*. And as our Apoſtle concludeth this his Epiſtle with praiſe vnto the Lord, ſo let vs remember to praiſe our God for that it hath pleaſed him ſo often to aſſemble vs together to heare a great part of this Epiſtle opened vnto vs, and thence to be inſtructed in the things that belong vnto our peace. The beginning of this worke was his doing, and the continuance of this worke is his doing. Vnto him therefore euen God our Father be praiſe for euermore, Amen.

Apoc. 7. 12.

LECTVRE XCV.

PHILIP. 4.

Verse 20. *Vnto God euen our Father be praise for euermore. Salute all the Saints in Christ Iesus. The brethren which are with me, &c.*

NOthing being needful to be spoken touching the coherence of these words with the former for the better vnderstanding of these, I will also omit the repetition of what was spoken the last day, and trust vnto your faithfull remembrance, the rather for that my desire is at this time to conclud my obseruations vpon this conclusion of the Apostle. In these words therefore now read, we haue the conclusion of this whole Epistle. Where first he concludeth the Epistle with praise and thanksgiuing vnto the Lord. Secondly, he addeth, as his manner is, certaine salutations. First for conclusion of the Epistle he saith, *Vnto God euen our Father, &c.* or, vnto our God and our Father, referring our vnto both, as vsually it is wont.

Where first I note vnto whom all praise is due, euen vnto God our Father, our God, and our Father. And here by the way first I note that the Apostle saith, *Vnto our God.* In the former verse he said, *my God*, now he saith, *our God.* So that howsoeuer more scruple be made about the one then about the other speech, the one being vsed and approued by all, the other being scorned and reproued by many, yet ye see there is warrant for both; and as the occasions are, so we may vse this or that speech, vnles we will take vpon vs either to censure the Apostle for vsing as well the one as the other; or thinke that the Apostles example may not be our warrant to vse as well the one as the other. It is, as I told you the last day, the policie of the Diuell, to the end that he may stay men from this boldnesse and confidence, and neare approch vnto God, as to call him my God and my Lord, to brand them with most odious

odious names, and to heape on them moſt opprobrious ſpeeches that ſhall at any time ſo ſpeake. But if we keepe the true
2 Tim.1.13. patterne of the moſt wholeſome words which we haue learned of our Apoſtle, as he willeth vs, it is warrant enough for vs; and if we do ſo, whatſoeuer opprobrious name or ſpeech is caſt vpon vs, lights as well vpon him as vpon vs, and ſo long we neede not much to moue or trouble our ſelues thereat. The ſecond thing which here by the way I note is, that the Apoſtle ſaith, *Vnto God, euen our Father.* God he is the Father of our Lord Ieſus Chriſt, and he is the Father of vs all. And
Ioh. 20.17. hereupon he ſaith, *I aſcend vnto my Father and your Father, vnto my God and your God.* But not any but Chriſt alone when he ſpeaketh of God, can ſay, my Father. The reaſon is in the difference of the manner how he and we are called ſonnes. For in a large different manner are he and we called ſonnes: he, by eternall generation of the ſubſtance of the Father, we onely by Adoption through Ieſus Chriſt his Sonne, and regeneration by his Spirit; he the onely begotten Sonne of God by nature, we all the ſonnes of God, not by nature but by grace; nor onely as the Angels in reſpect of our creation, but in reſpect of our Adoption and regeneration. Albeit therefore one God be the Father of our Lord Ieſus Chriſt, and the Father of vs all, yet becauſe of this different manner, how he is his and our Father, we cannot ſay as he, my Father, but onely our Father. Neither is it obſerued that any ſaith with Chriſt,
28. my Father, as many ſay with *Thomas, my Lord and my God.* The third thing which by the way I note is, that in this and other like places where theſe ſpeeches are thus ioyned together, our God is mentioned in reſpect of our creation, and our Father in reſpect of our regeneration; our God in reſpect of temporall bleſſings, and our Father in reſpect of ſpirituall graces, and eternall in the heauens. For as our God he created vs and made vs, but as our Father he adopted and redeemed vs by Chriſt, and renewed vs by his Spirit; as our God he gaue vs life, motion, and being; but as our Father he maketh vs to liue vnto his praiſe, to walke after the Spirit, and to be new creatures. So that the ioy and comfort of our ſoules is this, that our God is our Father, euen our mercifull and louing God,

God, and tendereth vs as his ſonnes and heires of his promiſes. Theſe things I thought good to note by the way, by occaſion of the firſt note which here offereth it ſelfe, viz. vnto whom all praiſe is due, namely vnto God, euen our Father.

The ſecond thing which here I note is, the thing which is due vnto him, which is, glory, and honour, and praiſe, and thankſgiuing; as witneſſe alſo the foure and twentie Elders ſaying, *Thou art worthie, O Lord, to receiue glorie, and honour, and power: For thou haſt created all things, &c.* Apoc. 4. 11.

The third thing which I note, is, the continuance of the time during which this praiſe is to be giuen vnto him, which is for euermore; that is, throughout all ages from generation to generation. The reaſon of which euerlaſting continuance is, not onely becauſe of his eternall maieſtie and glorie, but ſpecially becauſe of his euerlaſting mercy and loue, that as his mercies endure for euer, ſo his name may be bleſſed and praiſed for euer. Many notes ye ſee might hence eaſily be gathered, and not vnfruitfully inſiſted vpon: as firſt, from the perſon vnto whom all praiſes is due, viz. not vnto Saints, or Angels, much leſſe vnto brutiſh or ſenſleſſe creatures, but vnto God onely, euen vnto God our Father. Secondly, from the thing which is, due vnto him, which is, praiſe and thankſgiuing, not with lips alone, but from the heart and ſoule; which is the ſweeteſt ſmelling ſacrifice that can be offered vnto the Lord. Thirdly, from the time, that his praiſe is not to be temporarie but euerlaſting, as his mercies are euerlaſting.

But for this time my meaning is to conclude all theſe in one ſhort obſeruation which is this, That alwaies in all things God euen our Father is to be praiſed: write we, or ſpeake we, remember we with our ſelues, or mention we vnto others temporall bleſſings, or ſpirituall graces, for this life preſent, or for that that is to come, ſtill he is to be praiſed. And to this the Apoſtles giue witneſſe in euery place. Our Apoſtle concluding his Epiſtle to the *Romanes*, *To God* (ſaith he) *onely wiſe, be praiſe through Ieſus Chriſt for euer, Amen.* Rom. 16. 27. And againe, *Vnto him that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praiſe in*

in the Church by Iesus Christ throughout all generations for euer, Amen. And againe, *Vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie for euer and euer, Amen.* And the Apostle *Peter, Let God in all things be glorified through Iesus Christ, to whom is praise and dominion for euer and euer, Amen.* In which testimonies, to omit infinite others which might be brought to this purpose, ye see also the practise of the Apostles, that alwaies in all things they praised the euerliuing and onely wise God. And the reason why it should be so is euident and cleare, as the foure and twenty Elders yeeld it, where they cast their crownes before him and say, *Thou art worthie O Lord to receiue glorie, and honour, and power: For thou hast created all things, and for thy wills sake they are, and haue bene created.* Or as our Apostle yeeldeth the reason; *Of him, and through him, and for him are all things; to him therefore be glorie for euer, Amen.* But not to seeke after other reasons then our present text affoordeth: he is our God that hath created vs, formed vs, and made vs for his glorie: he is our Father, which hath blessed vs with all spirituall blessings in heauenly things in Christ, and his mercies towards vs in Iesus Christ his Sonne are for euermore; therfore alwaies and in all things his name is to be blessed and praised.

1 Tim. 1. 17.

1 Pet. 4 11.

Apoc. 4. 11.

Rom. 11. 36.

But who is he that knowes not this, that God is alwaies in all things to be praised, and that there is great cause so to do? If the question be asked, one thing will be answered; but if the practise be looked into, another thing may bee iudged. If we know it and do it not, it cannot be but that we shall be beaten with many stripes. And do we alwaies in all things praise the Lord? If ten lepers be clensed amongst vs of their leprosie, are there not nine of them that neuer returne backe to giue God praise? ten for one that neuer praise the Lord for his mercies? May not the Lord now take vp the complaint of *Malachie*, and say, *A sonne honoreth his father, and a seruant his maister. If I then be a Father where is mine honour? And if I be a Maister, where is my feare?* May he not say, An holy nation worshippeth their God, and good children honour their father. If I then be your God, where is my worship? If I be your Father, where is mine honour? I doubt not but

Luk. 12. 47.

but there are who with the Prophet say, *Thou art my God, and I will thanke thee, thou art my God, and I will praise thee.* But is it one of ten? Nay, might we not go into a citie, and with *Abraham* beginne at fiftie, and come downe to ten, and yet not finde ten such there? We haue certaine words of course which we vse, as to say, God be blessed, God be praised, I thanke God, I praise God; but commonly they come but from the lippes. It is not with vs as it was with *Marie*, that we can say, *My soule doth magnifie the Lord, and my spirit reioyceth in God my Sauiour.* For though we blesse God with our mouthes, yet do we dishonour him in the wayes of our liues.

Psal.118.28.

Luke 1.46.

If ye say with them in *Malachie*, Wherein haue we despised thy name? wherein haue we dishonoured our God? I tell you, in that ye haue profaned his holy Sabboths. And if ye say vnto me, Wherein haue we profaned them? I tell you out of the Prophet, In that therein ye haue done your owne wil, and not the wil of the Lord? For, not to speake of your absenting of your selues, some of you, from your Churches on that day, when ye should come thither (as it were) to his Schoole, there to heare his voice, to learne his most holie will, and to be instructed in the things that belōg vnto our peace; not to speake of your fruitlesse and vnnecessarie talking, on that day, in your houses, or at your doores, or as ye walke abroad, when ye should either meditate with your selues, or conferre with others of the things that ye haue heard at the Church out of the word; not to speake of your running vp and downe with your wares, of your selling of your wares euen in open shop, and of doing the workes of your calling on the Sabboth day, when ye should be either preparing your selues in all holie reuerence to the hearing of the word, or else be present in the congregation at the hearing of the word, or else be meditating or conferring of the things that ye haue heard; not, I say, to speake of these and many such like things whereby the Lord his Sabboths are profaned, in that your owne wil is onely done, and the Lord his wil neglected; what wil ye say vnto piping, and dancing, and drinking, and lording, and ladying, and may-gaming on that day? Is this the Lord his will, or is it your owne will?

Mal.1.9.

will? Nay, is it not to oppose your selues against his will? He requires of you on that day to do his will, and not your owne will; but ye do your owne will, and not his will. Can ye pleade ignorance in this behalfe? Nay, ye haue bin taught what is his will for this day, and that this is not his will, but as much repugnant to his will almost as can be. And therefore is your sinne the greater, because being taught in these things ye haue refused to hearken and to obey, and chosen rather to follow the wayes of your owne heart. O but ye tooke onelie the euening vnto these delights. Yea but the euening is a part of the Lords day, wherein he looketh to be serued as well as ye looke to be serued by your seruants on the working daies in the euening. The whole day is to be consecrated vnto the Lord; so that that whole day we ought to employ, either in an holie preparation to his seruice, or in hearing, or reading, or meditating, or conferring of the holie word of God, and not otherwise. What? no honest recreations and delights lawfull on that day? First, these whereof we now speake are not such, but vnhonest and vngodly. Secondly, for those that are such, it is doubted whether they be lawfull on that day. For if worldly but necessarie duties be forbidden when we should attend on the Lords worke, (because we cannot be wholly occupied in both,) much more things which seeme but for pleasure, are then to be abandoned.

Beloued, being occasioned at this time to speake of our dishonouring of God, whom we ought to praise and honour alwayes, and in all things, I haue instanced onely in this one point of our dishonouring of God, both because the profanation of the Sabboth is one of the greatest dishonours of God, and one wherein we too too much, and too too grossely offend. *Did not your fathers* (said *Nehemiah* to the rulers of Iudah) *breake the Sabboth, and our God brought all this plague vpon vs, and vpon this citie, yet ye increase the wrath vpon Israel by breaking the Sabboth?* Consider your owne waies in your hearts, and bethinke your selues well, whether amongst other our sins, the breaking of our sabboths haue not brought heauy plagues vpon vs. And do ye yet increase the wrath vp-

Nehe. 13. 18.

pon

pon Iſrael by breaking his Sabboth? Marke well what I ſay, and the Lord giue you a right vnderſtanding in all things. The Lord is alwayes and in all things to be honoured and praiſed. Let vs not in this or any other thing diſhonour his holy Name. Let vs in all things glorifie God through Ieſus Chriſt, and let vs alwayes haue that Song in our mouthes, *Praiſe, and glorie, and honour, and thankes, and power, and might be vnto our God for euermore, Amen.* And as our Apoſtle concludeth this his Epiſtle with praiſe vnto the Lord, ſo let vs remember to praiſe God euen our Father, for that it hath pleaſed him ſo often to aſſemble vs together to heare a great part of it opened vnto vs, and thence to be inſtructed in the things that belong vnto our peace. The beginning of this worke was his worke, and the continuance of it is his worke: vnto him therefore, euen God our Father, be praiſe for euermore, Amen. Apoc. 7. 12.

Salute all the Saints, &c. Now in the end of this Epiſtle the Apoſtle addeth ſalutations from himſelfe and others vnto the *Philippians*, which manner alſo he vſeth almoſt in the end of all his Epiſtles. And firſt he remembreth his owne ſalutations vnto them, ſaying, *Salute all the Saints, &c.* Secondly, he remembreth the ſalutations of his brethren, and fellow labourers in the Goſpell vnto them, ſaying, *The brethren, &c.* Thirdly, he remembreth the ſalutations of all the reſt of the Saints that were at *Rome* vnto them, ſaying, *All the Saints, &c.* Laſtly he ſhutteth vp all and ſealeth, as it were his letter with that vſuall prayer which he vſeth both in the beginning and in the end of all his Epiſtles, ſaying, *The grace, &c.* Salute, ſometimes he addeth the manner, with an holy kiſſe. For that was the manner of the Chriſtian ſalutation to embrace one another, and to kiſſe one another. Salute then in token of my loue and affection vnto them, all the Saints generally; nor onely ſo, but particularly euery Saint in Chriſt Ieſus, without omiſſion of any one; that being waſhed in the bloud of Chriſt Ieſus, and ſanctified by his Spirit, do leade an holy and godly life amongſt you. For ſuch here he calleth Saints in Chriſt Ieſus, & that he would haue euery one of theſe in particular ſaluted, appeareth by his vſing of the ſingular number.

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Here then first I obserue a good ground of that Christian custome commonly vsed in writing of letters vnto friends that are absent; which is, to send commendations, to remember their salutations and health-wishes to such of their friends as are ioyned vnto them in any neare bond of duty, or of loue. Which as it is a good testimony of their kinde and louing affection towards their friends, so is it a good meanes to preserue and to increase friendship, and is (in effect) a prayer for their health and welfare. And for these causes it is that this custome of long time hath bene, and is still amongst Christians continued. Which may teach vs alwayes, by all meanes, to reteine and maintaine our loue and friendship with the Saints in Christ Iesus: and therefore, when we conuerse with them, in all louing sort to vse them; and when we are absent from them, in our letters to salute them, euen euery of them, as here our Apostle doth. As therefore the Apostle before exhorteth, so do I, whatsoeuer things pertaine to loue, euen to the preseruing or increasing of your loue with the Saints in Christ Iesus, those thinke on, and do.

The second thing which here I note is, that the Apostle saluteth the Saints in Christ Iesus. Whence I obserue that the name and title of Saints is fitly and truly giuen vnto men vpon earth, *All my delight*, saith *Dauid, is vpon the Saints that are on the earth, and vpon such as excell in vertue.* And the Apostle in all his Epistles still writeth vnto the Saints and faithfull brethren, as ye may see in the beginning of all his Epistles. But who on earth are fitly and truly called Saints? Euen they that being purified by faith, and sanctified by the Spirit, and washed in the bloud of the Lambe, deny vngodlinesse and worldly lusts, and liue soberly, and righteously, and godly in this present world. For they that are such, are led by the Spirit of God; they haue put on the Lord Iesus Christ, and he is made of God vnto them wisedome, and righteousnesse, and sanctification, and redemption. Yea but are not all the sonnes of men so long as they dwell in these houses of clay, vnrighteous and vnholy? How then can any in this life be fitly and truly called Saints? True it is that *He layeth folly vpon his Angels*, and that *the heauens are not cleane in his sight*, and that truly and proper-

Psal. 16. 3.

Iob 15.

properly the Lord onely is holy, and that of all the ſonnes of men it is moſt truly ſaid, that there is none that doth good, and ſinneth not, no not one. Yet in Chriſt Ieſus all the ſeede which is according vnto promiſe, is counted holy: holy, for that he is made of God vnto them ſanctification and holines; holy, for that they are waſhed from their ſinnes by the bloud of the Lambe, and ſanctified by the Spirit of grace; holy for that what is wanting in their obedience and holineſſe, is hid and couered in the perfect obedience and holineſſe of Chriſt Ieſus; and holy for that ſanctified deſire which is in them after holineſſe. And therefore our Apoſtle writing to the *Corinthians*, ſaith, *Ye are waſhed, ye are ſanctified, ye are iuſtified in the name of the Lord Ieſus, and by the Spirit of our God*: Ye are ſanctified, that is, ye are made Saints, and holy. So that howſoeuer, in themſelues, all the ſonnes of men be vnrighteous and vnholy, yet euen in this life all the Iſrael of God in Chriſt Ieſus, are fitly and truly called Saints in ſuch ſort as hath bene ſaid. 1 Cor. 6. 11.

Vaine then and fooliſh is their conceit that imagine that there are no Saints but ſuch as haue departed this mortalitie in the feare and faith of Chriſt Ieſus. They indeede are well called Saints, and holy is the remembrance of them, neither need they the ſhrines of a ſinfull deceiuer to be called Saints. But not vnto them alone, but vnto you alſo (beloued) is this title due, to be called Saints, if ye be in Chriſt Ieſus, and walke worthy of that calling whereunto he hath called you. Walke therefore worthy of that calling whereunto ye are called. Mortifie the deedes of the fleſh, and walke not after the fleſh but after the Spirit. Be ye filled with the fruites of righteouſneſſe, and be ye holy in all maner of conuerſation, as he which hath called you is holy. The greater impoſſibilitie that there is in it to be perfectly holy, ſtriue ye the more earneſtly after it; and howſoeuer ye come ſhort, yet with all eagerneſſe endeuour ſtill your ſelues vnto that which is before, and follow hard toward the marke for the prize of the high calling of God in Chriſt Ieſus. This is the practiſe, and this is the ſtudy of them that are ſanctified by the Spirit of God, and theſe things if ye thinke on, and do, ye are Saints in Chriſt Ieſus.

Otherwiſe ye are no Saints, neither do ye belong vnto the couenant of grace. And this know for a ſuretie, that whoſoeuer are not Saints on earth, ſhall neuer be Saints in heauen. As therefore ye deſire in your ſoules there to be, ſo ſtudie and giue all diligence here to be. Be ye in Chriſt Ieſus, and then ye are Saints; be ye Saints, and then ye are in Chriſt Ieſus.

The brethren: Hauing remembred his owne ſalutations, now he addeth alſo the ſalutations of others vnto the *Philippians*. And firſt he remembreth the greetings and ſalutations of the brethren vnto the *Philippians*. *The brethren &c.* where by the brethren which were with him, he vnderſtandeth thoſe that laboured with him in the Goſpel.

Whence I obſerue, that in letters ſent vnto men abſent, theſe formes of ſpeeches haue not bene vnuſuall or miſliked, to ſay, The brethren ſalute thee, or, Salute the brethren. *All the brethren* (ſaith the Apoſtle) *greete you*. And againe, *Salute the brethren, &c.*

1 *Cor.* 16. 20. *Coloſ.* 4. 15.

The more is it to be wondred at, that ſuch formes of ſpeech ſhould now be cenſured, and they that vſe them, noted and traduced for ſuch and ſuch men. Can any man follow a better patterne then the example of the Apoſtle? Or can any man haue a better warrant then the warrant of the Apoſtle? It may very well be thought, that if *Paul* were now liuing and ſhould now vſe ſuch formes of ſalutations as theſe in the end of his Letters and Epiſtles, he ſhould ſo be cenſured and traduced as now thoſe are that therein follow his example.

The ſecond thing which hence I obſerue, is, that as all Chriſtians generally, ſo all Miniſters of the Goſpell in particular ſhould write, and ſpeake vnto, and account one of an other as brethren. For, as this is true in generall, that we haue all one God for our Father, that we are all begotten by the immortall ſeede of one God, in one wombe of the Church; that we are all baptized into one bodie, and haue bene all made to drinke into one ſpirit, that we are all adopted vnto the ſame inheritance by the ſame Spirit, through Ieſus Chriſt, and therefore are all brethren in Chriſt Ieſus; ſo is it alſo true

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in all the Ministers of the Gospell of Christ Iesus, that we all build the same house, we all preach the same Gospell, we are all called to the dispensation of the same mysteries, we all seeke the glorie of the same kingdome, and we are all shepheards and bishops vnder the chiefe Shepheard and Bishop of our soules Christ Iesus. Howsoeuer therefore in degree we go one before another, yet should we vse and intreate one another as brethren.

A good note, as for all Christians in generall, so for such in the Ministerie as in gifts, or degree, are before others of their calling. A better example then this of the Apostle they cannot follow, to be so affectioned towards their inferiors, as it appeareth our Apostle was, and in all kindnesse to intreate as brethren them that labour with them in the Gospel, as it appeareth our Apostle did. It followeth.

All the Saints, &c. Here he remembreth the salutations of all the rest of the Saints that were at *Rome*, vnto them. *All the Saints salute you*, to wit, all the rest of the Saints, that labour not in the Gospel, *and most of all they which are of Cesars household*, he vnderstandeth some of *Neroes* Court which did embrace the truth. Which salutation the Apostle, no doubt, addeth for the ioy and comfort of the *Philippians*, that when they should heare, that not only all the Saints at *Rome* saluted them, but ỳ some of the Emperours Court which had embraced the truth saluted them, yea and were as forward as the best in saluting them. Whence I obserue, that the Lord in mercie sometimes in the Courts of wicked Princes, raiseth vp faithfull children vnto *Abraham*, and causeth his truth to be loued, and embraced, and professed euen of their Courtiers. What a cruell tyrant, and wicked persecutor of Christians *Nero* was, the Ecclesiastic all stories mention. He was the beginner of all those wicked persecutions vnder those ten cruell tyrants in the Primitiue Church, and grew to such a thirsting after bloud, that not onely *Paul*, and *Peter*, and many other Christians, but his greatest familiars, his deerest friends, his neerest kinred, his brethren, his mother, his wife were slaine by his most cruell tyranny. Yet euen in this cruell tyrants Court, the Lord had some that feared him, and fauoured the

truth. Such a one was *Ioseph* in *Pharaoh* his Court, *Ionathan* in *Saules* Court, *Obadiah* in *Ahabs* Court, and *Ebedmelech* in *Zedekiahs* Court. And such is his mercie, that he will, such is his power, that he can, and such his goodnesse that he doth cause light to shine out of darkenesse, and beget children in the faith, where the truth is most oppugned.

Which may teach vs many good lessons. As first not to despaire, but that where the truth is most oppugned, there the Lord hath some that feare him, and worship him in truth. No place more vnlike to haue friends vnto the truth, then *Nero* his Court, and yet there were such. And therefore we may hope that euen there where Antichrist vsurpeth his tyrannie, the Lord hath his children which bow not the knee to *Baall*. Onely we are to acknowledge the glorious mercie and power of the Lord therein, that so wonderfully dealeth for his children, and prouideth for his owne glory.

Secondly, this may serue to condemne vs of great backwardlinesse in a Christian resolution of a religious profession. In *Nero* his Court was great danger of present death and cruell torture vnto so many as should embrace and professe the truth of Christ Iesus. There the same *Paul* in prison, and many continually butchered and killed for a good profession: yet there were such as embraced the truth in their hearts, and professed it with their mouthes. And how shall not this condemne our irresolute resolution of a religious profession? We are in no perill of death, or of bonds, or imprisonment for making a bold profession of Christian religion. Nay it is our honour with our most gracious Prince constantly to maintaine the truth against errour and superstition. And yet so cold are we a great many of vs in religion, as that a man cannot tell what we are, Papists or Protestants; and so frozen, as that a man would take a many of vs rather to be enemies then friends vnto religion. Either we are afraid and dare not make that profession which we should, for feare of a day; or else to serue the time, we make shew of one, and are indeed another, and so cannot make a good profession. Howsoeuer it be, so it is that many of vs are of no resolution in religion. Well, it should not be so, but though we were in *Nero* his Court, we

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should make a good profession; and though there were no way for vs but to be cast into the hote fierie fornace, yet should we with the three children protest, *We will not serue thy gods, nor worship thy golden image which thou hast made and set vp.* Dan. 3. 18.

The grace, &c. In these words the Apostle shutteth vp all, and as it were sealeth his letter with that vsuall prayer which he vseth both in the beginning and in the end almost of all his Epistles. Where ye see the thing which he wisheth them is grace, which when he calleth *The grace of our Lord Iesus Christ*, he therein noteth whence it is deriued vnto his children. By grace he vnderstandeth both the first and second grace, both the free fauour of God which is the fountaine of all good things, and the good things themselues which flow from that fountaine. Now this is called the grace of our Lord Iesus Christ, because it is deriued from God by him vnto his children, by him I say, euen by our Lord vnto whom al power is giuen both in heauen and in earth; by our Lord Iesus that saueth his people from their sinnes; by our Lord Iesus Christ annointed a King to defend vs, a Prophet to teach vs, a Priest to offer vp a sacrifice for our sinnes. So that the Apostles praier here for the *Philippians* is, ye see, that whatsoeuer grace our Lord Iesus Christ hath purchased for his Church, may be with them all, to fill them with all goodnesse.

Would ye then know how to pray for all good either vnto Gods Church, or any of Gods children? Learne of our Apostle, and pray that the grace of our Lord Iesus Christ may be with them. For herein ye pray both for all spirituall grace in heauenly things vnto them, and for all temporall blessings which in his gracious fauour he vouchsafeth for the good of his Church and children, being all couched in this, *The grace of our Lord Iesus Christ.*

Againe, would ye know by whom all grace is deriued vnto vs, be it spirituall grace, or temporall blessing, the grace of God whereby he loueth vs, or the grace of God whereby his loue is made knowne vnto vs? Learne of our Apostle, it is by our Lord Iesus Christ; for therefore is it called the grace of our Lord Iesus Christ, because it is deriued by him vnto vs,

he hauing reconciled vs vnto God, and we with him hauing all things giuen vnto vs. Knowing then the exceeding great riches that we haue in Christ Iesus our Lord, let vs alwaies in all things glorifie the name of Christ Iesus; and as by him we haue all things, so let vs do all things to his glorie.

Laus omnis soli Deo.

FINIS.